IMAM ṬAḤĀWĪ'S

Sharḥ Maʿāni al-Āthār

Explanation of the Meanings of the Traditions

Annotated & Referenced by

SHAYKH NIʿMATULLĀH AʿẒAMĪ

Sharḥ Maʿāni al-Āthār

ʿan Rasūlillāh ﷺ fi 'l-Aḥkām

Explanation of the Meanings of the Traditions

from the Messenger of Allah ﷺ on Laws

IMAM ABŪ JAʿFAR AḤMAD IBN MUḤAMMAD

IBN SALĀMAH AL-AZDĪ AṬ-ṬAḤĀWĪ

Annotated & Referenced by

SHAYKH NIʿMATULLĀH AʿẒAMĪ

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DEDICATION

To Imam Abū Yūsuf and
Imam Muḥammad al-Shaybānī

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PUBLISHER'S FOREWORD

IN THE NAME OF ALLAH, the Most Merciful and Compassionate. I bear witness that there is no god but Allah, alone without partners, and that Muḥammad is his servant and Messenger. I invoke the blessings of Allah and His peace upon His final Messenger, Muḥammad, his family and Companions, along with all those who follow them in goodness till the Day of Rising.

After Turath Publishing's successful publication of the *Kitāb al-Āthār* of Imam Abū Ḥanīfah and the *Muwaṭṭaʾ* of Imam Muḥammad, it was only apt that Imam Abū Jaʿfar aṭ-Ṭaḥāwī's monumental work, *Sharḥ Maʿānī al-Āthār*, should follow and be presented to the English readership. Combining mastery of the *ḥadīth* sciences and the piercing insight of a jurist, *Sharḥ Maʿānī al-Āthār* is perhaps the greatest demonstration of Imam Dhahabī's praise of Imam Ṭaḥāwī: 'Whoever looks at the works of this imam will realise his position and his extensive knowledge.'

Primarily a thorough substantiation of the Ḥanafī legal school, of which Imam Ṭaḥāwī features as one of its most prominent scholars, *Sharḥ Maʿānī al-Āthār* is not just a work whose benefit is limited to Ḥanafī scholars and students; but it is in fact a profound *ḥadīth* compilation in its own right, with *aḥādīth* exclusive to Imam Ṭaḥāwī through his own chains of transmission that cannot be found elsewhere. Furthermore, the *ḥadīth* evidence of other schools of law and imams

amongst the Predecessors (*salaf*) is presented therein.

When I mentioned this project to *Shaykh al-Islām* Shaykh Muhammad Taqi Usmani he suggested that we should have the work fully referenced with the grading of each *ḥadīth*. So I approached the great *muḥaddith* who is also known as *baḥr al-ʿulūm*, or the Ocean of Knowledge, at Dār al-ʿUlūm Deoband, Shaykh Niʿmatullāh al-Aʿẓamī, to see if he could take up this tremendous task. He made *istikhārah* and accepted to take the task on. I pray that Allah bless him in this world and the next. *Āmīn*. He is truly a man of piety and one who relies solely on Allah.

I would also like to thank Imam Abdassamad Clarke for starting the initial translation process and thereafter Shaykh Habib Bewley for completing the translation in a very diligent and thorough manner. May Allah reward them both with the best of both the worlds! *Āmīn*.

Moreover, I owe a great debt of appreciation to the many *ulama* that have helped in trying to prepare this manuscript for printing; they include Shaykh Shams Ad-Duha (Ebrahim College) and Shaykh Ayub Jena (Madīnah). They both worked on the Chapter of Purification; however, they were not fully satisfied and wanted me to ask another scholar to fully ensure that the work was ready to proceed to the next stage. For many years, I could not find the right person to take this task on. It was then that our dear beloved sister *ustādha* Khansa Khan from Dār al-ʿUlūm az-Zaytūniyyah (The Olive Foundation, Bradford, UK) contacted us asking how the work was progressing. She had recently graduated and her *ustādh* Mufti Amjad Mohammed, the Principal of Dār al-ʿUlūm az-Zaytūniyyah, had suggested that she work on this book. *Ustādha* Khansa put us in touch with her *ustādh* Mufti Amjad Mohammed, and the rest is history.

I can truly say that Mufti Amjad has been instrumental in seeing this work to print. If it had not been for the dedication of Mufti Amjad and his students this work would have taken a lot longer to get to print. I pray that Allah bless Mufti Amjad and his students with the best of this world and the next. May Allah bless Mufti Amjad's institution; and I pray that it may continue to grow and flourish! *Āmīn*.

I pray to Allah Almighty to reward the author Imam Ṭaḥāwī for this and the many other great works that he compiled that continue to contribute to our understanding of the *dīn*. May Allah enter Imam Ṭaḥāwī and the great *ulama* whose work we have worked on, together with our family, into Jannah! *Āmīn*.

YAHYA BATHA

London 2016

EDITOR'S PREFACE

All praise is to Allah; The Lord of the Universe, The Most High. Peace, mercy and blessings be upon His final Messenger Muḥammad ﷺ his family and his Companions ﷺ.

It is with great pleasure and a somewhat triumphant personal journey that I place this text in front of you. It was more than ten years ago when the idea to translate *Sharḥ Maʿānī al-Āthār* presented itself; however, it was brought to my attention that Turath Publishing were endeavouring to take this noble task on, so supplicating to Allah the Almighty for its success, I took up many of the tasks that have preoccupied me since. Fast forward to the summer of 2015 and whilst teaching the text, I recollected the story to my students, and explained the unique nature of Imām Ṭaḥāwī's ﷺ work which was by academic standards well before its time. It was then that I stated that I had not yet seen the publication of the English translation and so I asked one of my students, Ustādha Khansa Khan to contact Turath and see what their plans were in terms of publishing such a vital text for the English audience. A few phone calls later, Yahya Batha had somehow got me to agree to edit the book; I'm still trying to work out how! Our friendship has grown over the year, as has this translation and we are hopeful to present more texts to you in the future; hopefully not with a ten-year delay, if Allah Wills. I am immensely grateful to Allah the Almighty for allowing me after so many years to be involved in this project. It seems,

I and this noble task were separated over ten years ago and we have met again; what is in your fate will come to you, as and when is at Allah the Almighty's choosing. I am reminded of the following ḥadīth which has versions of it mentioned in many of the ḥadīth texts and is valued at *ḥasan*, in which it is stated that a Muslim does not have complete faith until he believes,

مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ

> . . .that which happens to him was never going to miss him and that which misses him was never going to happen to him.

With the anecdote complete we turn our attention to the text itself, but first an introduction to the author.

He is Abū Jaʿfar Aḥmad ibn Muḥammad ibn Salāmah ibn ʿAbd al-Malik ibn Salama ibn Salīm ibn Sulaymān ibn Khabbāb al-Azdī al-Ḥajrī al-Miṣrī, better known as Imām Ṭaḥāwī.

Ṭaḥāwī is an attribution to Ṭaḥā, a city in the south of Egypt, to which several scholars have also been attributed, as was Imām Ṭaḥāwī 🕋. He was a jurisprudent from the Aḥnāf. There is a view that he was born in the year 229/843 and one of the year 239/853 however 229/843 is more likely since Imam Suyūṭi 🕋 has preferred this alongside others. His demise by this calculation was then 92 years later in 321/933.

He began his studies with his maternal uncle Ismāʿīl ibn Yaḥyā al-Muzanī, a leading student of Imām Shāfiʿī 🕋. However, after seeing his uncle turning to the works of the Ḥanafī scholars to resolve certain matters due to its nuanced approach, he was naturally drawn towards

the Ḥanafī School of *fiqh*, as the School's methodology appealed to his critical perception. Samʿānī mentions that he was a resource for *ḥadīth* and vessel for religious sciences. Imam Suyūṭī 🕋 says, 'the presidency of Ḥanafī scholars in Egypt was concluded with him.' He became distinguished in *fiqh* and *ḥadīth* authoring many unique and beneficial books. In *Ṭabaqāt al-Fuqahāʾ*, Abū Isḥāq 🕋 mentions that he was initially a follower of the Shāfiʿī School of thought and he would study with Muzanī and so as a teacher he said to him one day, 'By Allah, nothing will come of you.' Abū Jaʿfar 🕋 was angered by this and left him to learn from Ibn Abī ʿImrān instead. Later when he had authored his summary he is reported to have said, 'Allah have mercy on Abū Ibrahīm, [meaning Muzanī], if he was alive today he would have to expiate his oath.' It is reported that Imam Ṭaḥāwī 🕋 was the son of Muzanī's sister. Once Muḥammad ibn Aḥmad ash-Shurūṭī questioned Ṭaḥāwī 🕋, 'Why have you gone against the *madhhab* of your uncle?' He said 'Because he would spend his time analysing the books of Imām Abū Ḥanīfah 🕋(in secret).'

His works include:

1. *Aqīdat at-Ṭaḥāwiyyah*
2. *Ikhtilāf al-ʿUlamāʾ*
3. *Bayān as-Sunna waʾl-Jamāʿat fiʾl-ʿAqīdah*
4. *Ḥukm Arādhi Makkah al-Mukarramah*
5. *Sharh Jāmiʿ as-Saghīr waʾl-Kabīr liʾsh-Shaybāni fiʾl-Furūʿ*
6. *ʿUqūd al-Marjān fi Munāqib Abī Hanīfah an-Nuʿmān*
7. *Al-Farāʾiḍ*
8. *Qismatul faiʾ waʾl-Ghanāʾim*

9. *Kitāb at-Tārīkh*
10. *Kitāb at-Taswiya bayna Ḥaddathanā wa Akhbaranā*
11. *As-Shurūṭ as-Saghīr*
12. *Al-Muḥādhirāt wa's-Sājilāt*
13. *Al-Mukhtasar fiʾl-Furūʿ*
14. *Naqd al-Mudallisīn ʿalaʾl-Kirbāsī*
15. *Ikhtilāf ar-Riwāyāt ʿala madhhab al-Kūfiyyīn*
16. *Bayān al-Mushkil al- Āthār*
17. *Sharḥ Maʿānī al-Āthār*

We now turn our attention to the last treatise. From amongst the greatest treasuries of Islamic literature, *Sharḥ Maʿānī al-Āthār* by Imam Ṭaḥāwi 🕋 is a stunning masterpiece. Its composition is unmatchable in its uniqueness, style and argumentation; assisting its followers by explaining in a coherent, cogent and comprehensive manner. In the poetic words of the great authority, ʿAllāmah Badr ad-Dīn al-ʿAynī 🕋,

If in search of *ḥadīth* then you will find it as though an ocean whose waves collide; and if in search of jurisprudence (*fiqh)*, you will see people flocking to it, such that whosoever delves in it will not cease. Whosoever takes a handful of its waters will continue to covet it and whosoever obtains from it will procure its bounties. Whosoever conquers it surmounts self-sufficiency and whosoever clings to it is the fortunate of his era. The one who incessantly bonds with it will yearningly wish, if only my most youthful days would return; only a corrupt or obstinate envier, a pugnacious individual or one who is deprived of this science would abandon this literature.

Surely if an unbiased reader assesses it, he will find it preferable to

many other recognised accepted books. Observing its discussions and composition will manifest its superiority which only an ignorant or an extremist will doubt.

Hence there are countless credits paid to this monument of a book from renowned scholars.

Imām Dhahabī 🕋 has said in *Siyar Aʿlām an-Nubalāʾ* (30/15) in the biography of Imām Ṭaḥāwī 🕋:

Whosoever observes the compilations of this Imām will realise his great status and extent in knowledge. This text is indeed distinguished from others based on its innumerable benefits that are unfound elsewhere. One such benefit is that he includes unique chains of narrations. Many *aḥādīth* that are narrated elsewhere can be found herein with important additions such as bringing numerous different chains of transmission that increase the narration in strength. Narrations reported elsewhere with a weak chain are supported herein with a strong chain; or narrations that have been brought with a particular chain of narrators elsewhere, have been brought with a different chain of narrators herein. Thus bringing to light any inconsistencies or important points to note for the scholar of *ḥadīth*.

The text has several benefits itself as it discusses at length those topics which are often found brief. It clarifies points which are usually ambiguous and it defines matters that are indefinite elsewhere.

Majority of the traditions therein are linked to the Companions of the Messenger 🕌, his Followers, the *Imāms* after their era and the most regarded of them in *fiqh* which is not found except of course in the works of ʿAbd ar-Razzāq, Ibn Abī Shaybah and Muḥallī.

Likewise, Imām ʿAynī 🕋 has said in the *Book of Zakāh, (Chapter of*

charity given to the Tribe of Hāshim):

Notice the vast narrations of Ṭaḥāwi 🕋, and his excellent ability, in deriving one ruling of a rare occurrence, [yet he presented it] from twelve Companions of the Messenger🕋 along with deducing a legal verdict and deeply analysing therein.

The chronology of the chapters is according to the discussions of *fiqh* and so it is structured similar to the books of *fiqh*. He proceeds with narrations and then counter argues with such great exchange it is seemingly impossible to reject. Discussing appropriate topics but incorporating with them narrations, that are seemingly irrelevant to the chapter discussion. This occurs many a time in his book, which becomes apparent after following up and giving due consideration to [his argument].

Along with his substantiation of the Aḥnāf School of thought and proposition of their evidences; he further includes the opposing evidences in the chapter, outweighing one against the other in support of Imām Abū Ḥanīfah's *madhhab,* in most cases except a few.

Al-Kawtharī has said:

> From the gratifying works of Ṭaḥāwī 🕋, the book *Sharḥ Maʿānī al-Āthār* about the jurisprudence of opposing matters brings with its chains of narrators, the traditions of which the opposition adduce. After deciphering the good from the bad in his discussion, he presents a chain of narrators, text and such reasoning that convinces any equitable researcher from blind following. There is no compilation paralleled to it in studying *fiqh,* acquiring its methods, and developing a faculty for deep understanding.'

It is misunderstood amongst some of the people that the Aḥnāf are solely people of opinion to such an extent that some took up an extreme position and claimed that they reject the *aḥādīth* which contradict them. Imām Ṭaḥāwī 🕋 therefore explains his reason of writing this book; 'to support this *madhhab* with *ḥadīth*.' Therefore, this book shone forth as a core authentic vital source in providing narrations. Due to this the scholars take great benefit from this book, and in its narrations, its reading, its commentary, its conciseness and analysis of its narrators.

Sharḥ Maʿānī al-Āthār was first delivered to Imam Ṭahāwī's 🕋 son ʿAlī ibn Aḥmad aṭ-Ṭaḥāwī and Ṭabrānī the lexicologist.

ʿAllāmah Kafwa is another who commends his works, alongside Abū Isḥāq ash-Shayrāzī 🕋,

[Imām Ṭaḥāwi 🕋] initially narrated *Musnad ash-Shāfiʿī* from Muzanī. He then became a scholar of the Ḥanafī *madhhab* taking *fiqh* from [the chain (*sanad*) of] Aḥmad ibn Abī ʿImrān, from Muḥammad ibn as-Samāʿah, from Imām Abū Yūsuf 🕋, from Imām Abū Ḥanīfah 🕋. He then left for Syria and met Abū Ḥāzim, the magistrate of Syria, taking [*fiqh* from his *sanad*], Abū Ḥāzim from ʿĪsā ibn Abān from Imām Muḥammad 🕋 who took from Imām Abū Ḥanīfah 🕋. Not only was he a scholar of jurisprudence, he had taken *ḥadīth* from many Egyptian narrators, the likes of Sulaymān ibn Shuʿayb al-Kaysānī, Yūnus ibn ʿAbd al-Aʿlā.

Ibn ʿAbd al-Barr said,

> 'Ṭaḥāwī 🕋 was of the school of thought of Kūfā and knowledgeable in all of them.' Atqānī goes on to say, 'the rejection of Abū Jaʿfar 🕋 is baseless as he was a trustee of his nation due to his lavish abundance in knowledge, in his

independent thinking, his piety, his excellence in the knowledge of the *madhāhib*. If ever in doubt with regards to him then look to *Sharḥ Maʿānī al-Āthār*, do you see a comparable to it in any of the *madhāhib*, let alone ours?'

With such personalities extolling Imām Ṭaḥāwī 🕋 and this literary masterpiece in such glory, it is none but binding to appreciate its excellence. Undoubtedly the unprecedented factor was its highly intellectual academic structure. He brings the opposition's statement, presents their evidences fairly, and thereupon brings the proposing statement by means of reason. After using such thorough analysis, he mounts it with countless evidences and their explanation which leaves the reader astounded; and yet all of this discourse takes place unbiased. It is only at the foot of the discussion where Imām Ṭaḥāwī 🕋 confirms it is a personal win of the Aḥnāf leaving the reader silent of objection. It prevents any unbefitting claims of biasedness upon Imām Ṭaḥāwī 🕋 and deems the reader helpless to surrender to the outcome, since he intelligently avoids attributing the viewpoints as his own. These are undoubtedly the signs of a man, great lengths ahead of his time, as this is the modern structure of intellectual arguments today; yet to think this was his regular work over a thousand years ago is quite astounding. There is then no difficulty in realising why this is such a timeless and universal masterpiece as has been quoted incessantly. From his depth of knowledge being so thorough of both the opposition and proposition, it is evident that Imām Ṭaḥāwī 🕋 showed signs of being a *mujtahid* in the *madhhab* and such did scholars term him. Majority of the conclusions in *Sharḥ Maʿānī al-Āthār* are according to the *madhhab*'s position, yet only a

few of his positions discussed are contrary to the Aḥnāf, clearly not by chance. This purposeful difference is the evidence to suggest that Imām Ṭaḥāwī 🕋 was a legist formulating independent decisions in legal or theological matters (*mujtahid*) of the Ḥanafī School.

The book is structured by stating the *aḥādīth* with their translations as found in the text *Sharḥ Maʿānī al-Āthār*; in addition, using Imām Badr al-Dīn al-ʿAynī's 🕋*Nukhab al-Afkār fī Tanqīḥ Mabānī al-Akhbār fī Sharḥ Maʿānī al-Āthār* where a disagreement existed on any narrator or text of narration.

Shaykh Niʿmatullāh al-ʿAẓamī, may we continue to benefit from him, and his team took responsibility for the work on the *takhrīj* and *ḥukm* of the *aḥādīth*, found in the footnotes.

A man is an island and I am no different, and it is the comforting sea of support from my wife, children, parents and family which has kept me afloat in this project and others. I would like to acknowledge my students, who are now teachers and scholars in their own right, who assisted me directly with the most tedious and most important of tasks Ustādha Khansa Khan and another key member who wishes to remain anonymous. It is very humbling to see one's students at such a young age, successfully deal with such a challenging task and that in a meticulous and accurate approach. I am grateful to Shaykh Abdur Rahim Limbada for loaning me his copy of *Nukhab*; I will not forget the 'Volume 1 crisis'. Furthermore, I extend my acknowledgement towards Habib Bewley for his extensive effort in translating a complicated text which requires expertise in both the fields of ḥadīth and *fiqh*. He has managed to captivate the thought process of Imām Ṭaḥāwī 🕋, whilst simultaneously being true to the original Arabic and delivering a text

comfortable to the English reader. Lastly I would like to acknowledge and appreciate the efforts of all those at Turath Publishing who are serving to meet the needs of the Western community by delivering classical traditional texts in an academically rigorous way; that includes Yahya of course, who I have had numerous conversations with over the year regarding this and other projects.

May Allah send blessings and salutations upon His final Messenger Prophet Muḥammad ﷺ who made every possible effort to convey the Message in its Perfect Form. May He increase in rank and descend His Divine Mercy upon the Companions رضي الله عنهم, the Followers and those after them, the great Fuqahāʾ and all those who have sought knowledge and then imparted it to others. May He elevate the status of Imām Ṭaḥāwī رحمه الله and bless him with the best of abodes. I ask Allah to first and foremost, forgive me, my parents, my family, my teachers and all those who assisted in this project. I ask Allah to accept this effort and increase its value and reward each one of us handsomely. I ask Allah to grant it acceptance amongst His slaves and bless it. May it be a means for me to gain salvation in the Next World and be a witness for me in the Hereafter.

May Allah forgive all our errors and shortcomings, accept our flawed efforts and make this a means of earning His Eternal Pleasure.

Āmīn.

Amjad M Mohammed

3rd Shaʿbān 1437 | 11th May 2016

Sharḥ Maʿāni al-Āthār ʿan Rasūlillāh ﷺ fi ’l-Aḥkām

Explanation of the Meanings of the Traditions from the Messenger of Allah ﷺ on Laws

IMAM ABŪ JAʿFAR AḤMAD IBN MUḤAMMAD IBN SALĀMAH AL-AZDĪ AṬ-ṬAḤĀWĪ

IMAM ṬAḤĀWĪ'S INTRODUCTION

ABŪ JAʿFAR AḤMAD IBN MUḤAMMAD ibn Salāmah al-Aẓdī aṭ-Ṭaḥāwī, may Allah's mercy be upon him, said, "I was asked by one of my fellow scholars to write him a book in which I discuss *aḥādīth* transmitted from the Messenger ﷺ related to law. Such *aḥādīth* which appear contradictory in the eyes of heretics and some weak-minded Muslims due to their ignorance as to which ruling was mentioned first and which was abrogated, and which of them must be acted-upon based on the evidence from the Articulate Book and agreed-upon *Sunnah*. He asked me to arrange the material into different sections, and to set down, in each section, the relevant information concerning the *aḥādīth* present therein. Such as, pointing out which ones were abrogating and which ones were abrogated. In addition to this, to mention the scholars' interpretation of the *aḥādīth* and the arguments they advance against each other. Furthermore, to support the position which is soundest to me according to the standards applied to authenticate such *aḥādīth* in light of the evidence from the Book, or the *Sunnah*, or unanimous consensus of the scholars (*ijmāʿ*) or soundly established (*mutawātir*) verdicts of the Companions or their Successors (*tābiʿūn*).

I pondered over the matter and studied the subject in great depth. I then extracted from it topics (*abwāb*) in exactly the way that he asked

and rendered them into several chapters (*kutub*). In each of those chapters, I mentioned a particular area [of *fiqh*], in the manner mentioned above. [To this end] I will start by discussing the *aḥādīth* transmitted from the Prophet ﷺ regarding purification.

كِتَابُ الطَّهَارَةِ

THE BOOK OF PURIFICATION

١ - بَابُ الْمَاءِ يَقَعُ فِيْهِ النَّجَاسَةُ

1. WATER INTO WHICH IMPURITY FALLS

١ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ بْنِ رَاشِدٍ الْبَصْرِيُّ، قَالَ: ثنا الْحَجَّاجُ بْنُ الْمِنْهَالِ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ، فَقِيلَ: يَا رَسُولَ اللّٰهِ، إِنَّهُ يُلْقَى فِيهِ الْجِيَفُ وَالْمَحَايِضُ؟ فَقَالَ: «إِنَّ الْمَاءَ لَا يَنْجُسُ».

1. It has been transmitted by way of Ḥammād ibn Salamah from Muḥammad ibn Isḥāq from ʿUbaydullāh ibn ʿAbd ar-Raḥmān from Abū Saʿīd al-Khudrī ﷺ that the Messenger of Allah ﷺ used to perform *wuḍuʾ* [with water] from the well of Buḍāʿah. Someone said to him, "Messenger of Allah, rotting corpses and cloths soaked with the blood of menses are thrown into it." He replied, "Water does not become impure."[1]

٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ سُلَيْمَانَ بْنِ دَاوُدَ الْأَسَدِيُّ، قَالَ: ثنا أَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ، قَالَ: ثنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ سَلِيطِ بْنِ أَيُّوبَ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، قَالَ: قِيلَ: يَا رَسُولَ اللّٰهِ، إِنَّهُ يُسْتَقَى لَكَ مِنْ بِئْرِ بُضَاعَةَ وَهِيَ بِئْرٌ يُطْرَحُ فِيهَا عَذِرَةُ النَّاسِ وَمَحَائِضُ النِّسَاءِ وَلَحْمُ الْكِلَابِ؟ فَقَالَ: «إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ».

2. It has been transmitted by way of Aḥmad ibn Khālid al-Wahbī from Muḥammad ibn Isḥāq from Salīṭ ibn Ayyūb from ʿUbaydullāh ibn ʿAbd ar-Raḥmān ibn Rāfiʿ from Abū Saʿīd al-Khudrī ﷺ that someone said to the Messenger of Allah ﷺ, "People draw water for you to drink from the well of Buḍāʿah, but it is a well into which people throw excrement, cloths soaked with the blood of menses, and the flesh of dogs." He replied, "Water purifies, nothing impurifies it."

٣ – حَدَّثَنَا إِبْرَاهِيمُ قَالَ: ثَنَا عِيسَى بْنُ إِبْرَاهِيمَ الْبِرَكِيُّ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ الْقَسْمَلِيُّ قَالَ: ثنا مُطَرِّفٌ عَنْ خَالِدِ بْنِ أَبِي نَوْفٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ ﷺ قَالَ: انْتَهَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَتَوَضَّأُ مِنْهَا وَهِيَ يُلْقَى فِيهَا مَا يُلْقَى مِنَ النَّتْنِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ».

3. It has been transmitted by way of ʿAbd al-ʿAzīz ibn Muslim al-Qasmalī from Muṭarrif from Khālid ibn Abī Nawf from the son of Abū Saʿīd al-Khudrī from his father who said, "I went to the Messenger of Allah ﷺ and found him performing *wudu'* [with water] from the well of Buḍāʿah, so I asked him, 'Messenger of Allah, do you perform *wudu'* [with water] from it even though all of those putrefied things are thrown into it?' The Messenger of Allah ﷺ replied, 'There is nothing that makes water impure.'"[2]

٤ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَصْبَغُ بْنُ الْفَرَجِ، قَالَ: ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى الْأَسْلَمِيِّ، عَنْ أُمِّهِ، قَالَتْ: دَخَلْنَا عَلَى سَهْلِ بْنِ سَعْدٍ فِي أَرْبَعِ نِسْوَةٍ، فَقَالَ: لَوْ سَقَيْتُكُمْ مِنْ بِئْرِ بُضَاعَةَ لَكَرِهْتُمْ ذَلِكَ، وَقَدْ سَقَيْتُ رَسُولَ اللَّهِ ﷺ بِيَدَيَّ مِنْهَا.

4. It has transmitted from Muḥammad ibn Abī Yaḥyā al-Aslamī that his mother said, “Four of us women went in to see Sahl ibn Saʿd ﷺ and he said to us, ‘If I were to give you water from the well of Buḍāʿah to drink, you would recoil from that. However, I have drawn water from it with my own hands for the Messenger of Allah ﷺ to drink.’”[3]

٥ – حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ بْنِ يَحْيَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ ابْنُ الْأَصْبَهَانِيِّ قَالَ: أنا شَرِيكُ بْنُ عَبْدِ اللّٰهِ النَّخَعِيُّ، عَنْ طَرِيفٍ الْبَصْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرٍ – أَوْ أَبِي سَعِيدٍ ﷺ – قَالَ: كُنَّا مَعَ رَسُولِ اللّٰهِ ﷺ فِي سَفَرٍ، فَانْتَهَيْنَا إِلَى غَدِيرٍ وَفِيهِ جِيفَةٌ، فَكَفَفْنَا وَكَفَّ النَّاسُ، حَتَّى أَتَانَا رَسُولُ اللّٰهِ ﷺ، فَقَالَ: مَا لَكُمْ لَا تَسْتَقُونَ؟ فَقُلْنَا: يَا رَسُولَ اللّٰهِ، هَذِهِ الْجِيفَةُ. فَقَالَ: «اسْتَقُوا، فَإِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ» فَاسْتَقَيْنَا وَارْتَوَيْنَا.

5. It has transmitted by way of Sharīk ibn ʿAbdillāh an-Nakhaʿī from Ṭarīf al-Baṣrī from Abū Naḍrah that either Jābir ﷺ or Abū Saʿīd ﷺ who said, “We were travelling with the Messenger of Allah ﷺ when we came upon a pond in which there was a corpse. We, and the people [travelling with us], refrained from [drinking the water of the pond] until the Messenger of Allah ﷺ came to us. He said, ‘Why do you not draw water?’ We replied, ‘On account of this corpse, Messenger of Allah ﷺ.’ He said, ‘Draw water [from it], for there is nothing that makes water impure,’ so we drew water [from it] and drank our fill.”[4]

Some of the people [of knowledge][5] based their position on these traditions and said that water is not made impure by anything falling into it unless that thing changes its colour, taste or smell. If [any of these things do change], the water is rendered impure.

Other scholars have disagreed with them[6] and said, “What you have presented regarding the well of Buḍāʿah does not support your case for there is some disagreement regarding its nature. Some people said that it was a watercourse[7] bringing water to the gardens. The water never settled or remained in it. If this is the case, then its water would be governed by the same ruling governing river-water. Any water source that may be described thus only becomes impure when either the impurity that falls into it changes its taste, colour or smell, or when the impurity is known to still be in the water taken from that source. If impurity is known to be in [the water] then it is impure. If impurity is not known to be in [water] then it is pure.”

The opinion mentioned above about the well of Buḍāʿah [being a watercourse] was transmitted to us from Wāqidī:

٦ – حَدَّثَنِيهِ أَبُو جَعْفَرٍ أَحْمَدُ بْنُ أَبِي عِمْرَانَ، عَنْ أَبِي عَبْدِ اللّٰهِ مُحَمَّدِ بْنِ شُجَاعٍ الثَّلْجِيِّ، عَنِ الْوَاقِدِيِّ أَنَّهَا كَانَتْ كَذَلِكَ.

6. It has been transmitted by way of Abū ʿAbdillāh Muḥammad ibn Shujāʿ ath-Thaljī from Wāqidī that that was the case.

Another proof they use is that [the people of knowledge] unanimously agreed that when impurity falls into the well and it changes the taste, smell or colour of its water, it becomes impure. However, none of this is mentioned in the *ḥadīth* of the well of Buḍāʿah, for it only mentions that the Prophet ﷺ was asked about the well and informed that people throw [the bodies of] dogs and cloths soaked with the blood of menses into it and that he replied, “Nothing makes water impure.”

Now we know for a fact that if only a portion of that were to have

fallen into any well, it would have been impossible for its taste or smell to not have changed. This is something which is reasonable and logical. Given that this is the case and given that the Prophet ﷺ gave them permission to use the water [of the well] and given that the scholars unanimously agreed that the Prophet ﷺ would not have given them permission to use the water if its taste, smell or colour had changed, we consider it impossible and Allah knows best, that the Prophet ﷺ responded to their inquiry in this way when any impurities were actually present in the water.

On the contrary and Allah knows best, they must have asked the Prophet ﷺ about this matter after the impurities had already been removed and the purpose of their inquiry was to discover whether the water which came into the well after the impurities had been removed was pure or not. This was a problematic issue for them because the walls of the well had not been washed and its clay had not been removed, so the Prophet ﷺ [put their minds to rest] and said to them, “Water does not become impure.” By this, he meant that the water which had come into the well after the impurities had been removed from it [did not become impure]; not that water is not made impure by being mixed with impurity.[8]

The statement of the Prophet ﷺ that “Water does not become impure,” is of the same nature as his statement that, “A believer does not become impure.”

٧/ ٨ – حَدَّثَنَاهُ ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْمُقَدَّمِيُّ قَالَ: ثنا ابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، ح: وَحَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا الْحَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: ثنا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: لَقِيتُ النَّبِيَّ ﷺ وَأَنَا جُنُبٌ، فَمَدَّ يَدَهُ إِلَيَّ فَقَبَضْتُ يَدِي عَنْهُ، وَقُلْتُ: إِنِّي جُنُبٌ، فَقَالَ: «سُبْحَانَ اللَّهِ، إِنَّ الْمُسْلِمَ لَا يَنْجُسُ». وَقَالَ عَلَيْهِ السَّلَامُ فِي غَيْرِ هَذَا الْحَدِيثِ: «إِنَّ الْأَرْضَ لَا تَنْجُسُ».

7/8. It has been transmitted by way of Ḥumayd from Bakr from Abū Rāfiʿ ﷺ that Abū Hurayrah ﷺ said, “I met with the Prophet ﷺ while I was in a state of major ritual impurity (*janābah*). He reached out his hand towards me so I pulled my hand back and said to him, ‘I am in a state of *janābah*.’ He said, ‘Glory be to Allah! A Muslim does not become impure.’”[9]

In another *ḥadīth* the Prophet ﷺ said, “Earth does not become impure.”

٩ – حَدَّثَنَا بِذَلِكَ أَبُو بَكْرَةَ بَكَّارُ بْنُ قُتَيْبَةَ الْبَكْرَاوِيُّ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا أَبُو عَقِيلٍ الدَّوْرَقِيُّ، قَالَ: ثنا الْحَسَنُ أَنَّ وَفْدَ ثَقِيفٍ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ ضَرَبَ لَهُمْ قُبَّةً فِي الْمَسْجِدِ، فَقَالُوا: يَا رَسُولَ اللَّهِ، قَوْمٌ أَنْجَاسٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيْسَ عَلَى الْأَرْضِ مِنْ أَنْجَاسِ النَّاسِ شَيْءٌ؛ إِنَّمَا أَنْجَاسُ النَّاسِ عَلَى أَنْفُسِهِمْ».

9. It has been transmitted from Ḥasan al-Baṣrī ﷺ that when a deputation came from Thaqīf to see the Messenger of Allah ﷺ he set up a round pavilion tent in the mosque in order to receive them, but they said to him, “Messenger of Allah, they are an impure people!” The Messenger of Allah ﷺ replied, “No part of people’s impurity transfers to the ground; their impurity only remains in themselves.”[10]

His statement, ‘A Muslim does not become impure,’ does not mean that a Muslim’s body does not become impure when impurity occurs to it, but

rather that he does not become impure in another sense. Similarly, his statement, ‘Earth does not become impure’ does not mean that it is not impure when impurity falls upon it, for how could he mean that when he had commanded that a bucket of water be thrown over the spot in which a desert Arab urinated:

١٠ – حَدَّثَنَا بِذَلِكَ أَبُو بَكْرَةَ قَالَ: ثنا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ قَالَ: ثنا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: ثنا إِسْحَاقُ بْنُ عَبْدِ اللّٰهِ بْنِ أَبِي طَلْحَةَ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ﷺ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللّٰهِ ﷺ جُلُوسًا، إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللّٰهِ ﷺ: مَهْ مَهْ. فَقَالَ رَسُولُ اللّٰهِ ﷺ: «دَعُوهُ». فَتَرَكُوهُ حَتَّى بَالَ، ثُمَّ إِنَّ رَسُولَ اللّٰهِ ﷺ دَعَاهُ فَقَالَ لَهُ: «إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَالْعَذِرَةِ، إِنَّمَا هِيَ لِذِكْرِ اللّٰهِ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ» – قَالَ عِكْرِمَةُ: أَوْ كَمَا قَالَ رَسُولُ اللّٰهِ ﷺ – فَأَمَرَ رَجُلًا فَجَاءَهُ بِدَلْوٍ مِنْ مَاءٍ فَشَنَّهُ عَلَيْهِ.

> 10. It has been transmitted from Anas ﷺ who said, “While we were seated with the Messenger of Allah ﷺ, a desert Arab came, stood up in the mosque and urinated.

The Companions of the Messenger of Allah ﷺ called out to him, ‘Stop! Stop!’ but the Messenger of Allah ﷺ said, ‘Let him be,’ so they left him alone. When he had finished urinating, the Messenger of Allah ﷺ called him and said, ‘Mosques are not places for urinating or excreting, but are places for the remembrance of Allah, prayer and the recitation of the Qurʾan.’” ʿIkrimah added, “Or similar to the words the Messenger of Allah ﷺ used to express that. Then he commanded a man to bring a bucketful of water and pour it over [the area in which the desert Arab had urinated].”[11]

١١ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَحْيَى، قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ﷺ يَذْكُرُ عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قَوْلَهُ: «إِنَّ هَذِهِ الْمَسَاجِدَ. . .» إِلَى آخِرِ الْحَدِيثِ.

11. The like of it has been transmitted by way of ʿAbd al-ʿAzīz ibn Muḥammad from Yaḥyā ibn Saʿīd ﷺ from Anas ibn Mālik ﷺ, but in this narration he omitted the words 'Mosques are not places for urinating. . .' to the end of the *ḥadīth*.[12]

Ṭāwūs narrated that the Prophet ﷺ commanded that its place be dug up.

١٢ - حَدَّثَنَا بِذَلِكَ أَبُو بَكْرَةَ بَكَّارُ بْنُ قُتَيْبَةَ الْبَكْرَاوِيُّ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ بَشَّارٍ، قَالَ: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ بِذَلِكَ.

12. The like of it has been transmitted from Ṭāwūs.[13]

The like of it has also been transmitted through ʿAbdullāh ibn Masʿūd ﷺ from the Prophet ﷺ:

١٣ - حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ، قَالَ: ثنا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَّانِيُّ، قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ سَمْعَانَ بْنِ مَالِكٍ الْأَسَدِيِّ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: بَالَ أَعْرَابِيٌّ فِي الْمَسْجِدِ، فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَصُبَّ عَلَيْهِ دَلْوٌ مِنْ مَاءٍ، ثُمَّ أَمَرَ بِهِ فَحُفِرَ مَكَانُهُ.

13. It has been transmitted by way of Samʿān ibn Mālik al-Asadī from Abū Wāʾil ﷺ from ʿAbdullāh [ibn Masʿūd ﷺ who said, "A desert Arab urinated in the mosque, and so the Prophet ﷺ commanded them to pour a bucketful of water over [the urine] and then dig up the spot."[14]

Abū Jaʿfar ﷺ says, "The meaning of the statement, 'Earth does not

become impure,' is that it does not remain impure when the impurity is removed from it, not that it is not impure when the impurity is actually upon it."

In the same way, the statement of the Prophet ﷺ about the well of Buḍāʿah that 'Nothing makes water impure,' does not refer to when impurity is actually present in the water, but only refers to when the impurity has already been removed. This is what he meant when he made that statement and Allah knows best.

There are other *aḥādīth* in which he clarifies this:

١٤/ ١٥ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَمْرِو بْنِ الْحَارِثِ الْأَنْصَارِيُّ، وَعَلِيُّ بْنُ شَيْبَةَ بْنِ الصَّلْتِ الْبَغْدَادِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، قَالَ: سَمِعْتُ ابْنَ عَوْنٍ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، أَنَّهُ قَالَ: نَهَى - أَوْ: نُهِيَ - أَنْ يَبُولَ الرَّجُلُ فِي الْمَاءِ الدَّائِمِ - أَوِ الرَّاكِدِ - ثُمَّ يَتَوَضَّأَ مِنْهُ، أَوْ: يَغْتَسِلَ مِنْهُ.

14/15. It has been transmitted by way of ʿAbdullāh ibn Yazīd al-Muqriʾ from [ʿAbdullāh] ibn ʿAwn from Ibn Sīrīn that Abū Hurayrah ﷺ said, "He forbade," or [he said], "It is forbidden that men urinate in standing or stagnant water and then perform *wuduʾ* or *ghusl* with that [water]."[15]

١٦ - وَحَدَّثَنَا عَلِيُّ بْنُ مَعْبَدِ بْنِ نُوحٍ الْبَغْدَادِيُّ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ قَالَ: ثنا هِشَامُ بْنُ حَسَّانٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ».

16. It has been transmitted to us also [with an *isnād*] by way of Hishām ibn Ḥassān from Ibn Sīrīn from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Let none of you urinate in non-

running stagnant water and then perform *ghusl* in it."[16]

١٧ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى أَبُو مُوسَى الصَّدَفِيُّ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ عِيَاضٍ اللَّيْثِيُّ، عَنِ الْحَارِثِ بْنِ أَبِي ذُبَابٍ - وَهُوَ رَجُلٌ مِنَ الْأَزْدِ - عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ أَوْ يَشْرَبُ».

17. It has been transmitted to us also [with an *isnād*] by way of Anas ibn ʿIyāḍ al-Laythī from Ḥārith ibn Abī Dhubāb from a man of Azd from ʿAṭāʾ ibn Mīnāʾ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Let none of you urinate in stagnant water and then perform *wudu*ʾ or drink from it."[17]

١٨ - حَدَّثَنَا يُونُسُ، قَالَ: أنا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْرَ بْنَ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ حَدَّثَهُ أَنَّ أَبَا السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ﷺ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ». فَقَالَ: كَيْفَ يَفْعَلُ يَا أَبَا هُرَيْرَةَ؟ فَقَالَ: يَتَنَاوَلُهُ تَنَاوُلًا.

18. It has been transmitted by way of Yūnus from ʿAbdullāh ibn Wahb [with his *isnād*] from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Let none of you perform *ghusl* in stagnant water while he is in a state of *janābah*." Abū Hurayrah ﷺ was asked, "How should he [perform *ghusl* with it then], Abū Hurayrah?" He replied, "He should take the water from it, [not perform the *ghusl* in it]."[18]

١٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا سَعِيدُ بْنُ الْحَكَمِ بْنِ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، قَالَ: ثنا أَبِي، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ مِنْهُ».

19. It has been transmitted to us also [with an *isnād*] by way of ʿAbd ar-Raḥmān ibn Abi'z-Zinād from his father Abu'z-Zinād from Mūsā ibn Abī ʿUthmān from his father Abū ʿUthmān from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Let none of you urinate in non-running stagnant water and then perform *ghusl* from it."[19]

٢٠/ ٢١ - وَكَمَا حَدَّثَنَا حُسَيْنُ بْنُ نَصْرِ بْنِ الْمُعَارِكِ الْبَغْدَادِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: ثنا سُفْيَانُ، ح: وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ عَنْ أَبِي الزِّنَادِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

20/21. The like of it has been transmitted to us by way of Sufyān from Abu'z-Zinād [with his *isnād*].[20]

٢٢ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ قَالَ: ثنا أَسَدُ بْنُ مُوسَى قَالَ: ثنا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ قَالَ: ثنا عَبْدُ الرَّحْمَنِ الْأَعْرَجُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ مِنْهُ».

22. It has been transmitted by way of Ibn Lahīʿah from ʿAbd ar-Raḥmān al-Aʿraj from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Let none of you urinate in non-running stagnant water and then perform *ghusl* from it."[21]

٢٣ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْجِيزِيُّ، قَالَ: ثنا أَبُو زُرْعَةَ وَهْبُ اللَّهِ بْنُ رَاشِدٍ قَالَ: أنا حَيْوَةُ بْنُ شُرَيْحٍ، قَالَ: سَمِعْتُ ابْنَ عَجْلَانَ يُحَدِّثُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الرَّاكِدِ وَلَا يَغْتَسِلْ فِيهِ».

23. It has been transmitted by way of Abū Zurʿah from Ibn Shurayḥ from Ibn ʿAjlān from Abu'z-Zinād from Aʿraj from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Let none of you urinate in stagnant water or perform *ghusl* in it."[22]

٢٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ الْعُصْفُرِيُّ، قَالَ: حَدَّثَنِي إِدْرِيسُ بْنُ يَحْيَى، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ عَيَّاشٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «وَلَا يَغْتَسِلُ فِيهِ جُنُبٌ».

24. The like of it has been transmitted to us by way of ʿAbdullāh ibn ʿAyyāsh from Aʿraj from Abū Hurayrah ﷺ, but in this narration he said, "And someone in a state of *janābah* may not perform *ghusl* in it."[23]

٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ بْنِ سُلَيْمَانَ الْحَضْرَمِيُّ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا أَبُو يُوسُفَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ ثُمَّ يُتَوَضَّأُ فِيهِ.

25. It has been transmitted by way of Ibn Abī Laylā from Abu'z-Zubayr from Jābir ﷺ from the Prophet ﷺ that he forbade [people] from urinating in stagnant water and then performing *wuduʾ* in it.[24]

Abū Jaʿfar ﷺ says, "When the Prophet ﷺ singled out non-running stagnant water for mention [in these *aḥādīth*] and not running water, we

come to know that he only made that distinction because impurity becomes intermingled with stagnant water, not running water."

There are also many *aḥādīth* of the Messenger of Allah ﷺ mentioning the washing of a vessel [containing water] that has been lapped by a dog which we will, if Allah wills, mention later on in this book. These *aḥādīth* are a clear proof that both the vessel and the water that it contains are impure, even though it (i.e. the dog's impure saliva) leaves the colour, taste and smell of that water unchanged.

All of [these traditions about the dog lapping the vessel]—and the meanings therein— are considered to be correct, so, in order to reconcile them with the previous traditions concerning the well of Buḍāʿah in such a way that no contradiction remains, we must interpret the traditions concerning the well of Buḍāʿah in the way in which we described [i.e. as referring to running water].

So this is the ruling which governs non-running water into which impurity falls (i.e. that it is impure) by way of regarding the meanings of the *aḥādīth* to be correct.

However, some[25] set limits upon that and said that, "If there is more than two *qullah* of [stagnant water], then it does not carry impurity" (i.e. it does not share the ruling of the impurity which falls into it.) This position is based on the following *aḥādith*:

٢٦ - حَدَّثَنَا بَحْرُ بْنُ نَصْرِ بْنِ سَابِقٍ الْخَوْلَانِيُّ قَالَ: ثنا يَحْيَى بْنُ حَسَّانَ قَالَ: ثنا أَبُو أُسَامَةَ حَمَّادُ بْنُ أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ الْمَخْزُومِيِّ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْمَاءِ وَمَا يَنُوبُهُ مِنَ السِّبَاعِ، فَقَالَ: «إِذَا بَلَغَ الْمَاءُ قُلَّتَيْنِ، فَلَيْسَ يَحْمِلُ الْخَبَثَ».

26. It has been transmitted by way of Abū Usāmah Ḥammād ibn Usāmah from Walīd ibn Kathīr al-Makhzūmī from Muḥammad ibn Jaʿfar ibn az-Zubayr from ʿUbaydullah ibn ʿAbdillah from Ibn ʿUmar ﷺ that someone asked the Messenger of Allah ﷺ about a water-source frequented by predatory animals. He replied, “If the [volume of] water is equivalent to two *qullah* [or more] then it does not carry impurity.”[26]

٢٧ – وَكَمَا حَدَّثَنَا الْحُسَيْنُ بْنُ نَصْرٍ، سَمِعْتُ يَزِيدَ بْنَ هَارُونَ قَالَ: أنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ عَنِ الْحِيَاضِ الَّتِي بِالْبَادِيَةِ تُصِيبُ مِنْهَا السِّبَاعُ، فَقَالَ: «إِذَا بَلَغَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلْ خَبَثًا».

27. It has been transmitted by way of Yazīd ibn Hārūn from Ibn Isḥāq from Ibn Jaʿfar from ʿUbaydullāh ibn ʿUmar from his father ﷺ that the Prophet ﷺ was asked about the reservoirs from which predatory animals drink in the desert. He replied, “If the volume of water is equivalent to two *qullah* [or more] then it does not carry impurity.”[27]

٢٨ – حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ، ثنا عَلِيُّ بْنُ مَعْبَدٍ، ثنا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

28. The like of it has been transmitted by way of ʿAbbād al-Muhallabī from Ibn Isḥāq [with his *isnād*] as above from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ. [28]

٢٩ – وَكَمَا حَدَّثَنَا يَزِيدُ بْنُ سِنَانِ بْنِ يَزِيدَ الْبَصْرِيُّ قَالَ: ثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: أنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

29. The like of it has also been transmitted by way of Ḥammād ibn Salamah from Ibn Isḥāq [with his *isnād*] from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ. [29]

٣٠ – حَدَّثَنَا يَزِيدُ، قَالَ: ثنا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، أَنَّ عَاصِمَ بْنَ الْمُنْذِرِ أَخْبَرَهُمْ قَالَ: كُنَّا فِي بُسْتَانٍ لَنَا – أَوْ بُسْتَانٍ لِعُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ – فَحَضَرَتِ صَلَاةُ الظُّهْرِ، فَقَامَ إِلَى بِئْرِ الْبُسْتَانِ فَتَوَضَّأَ مِنْهُ، وَفِيهِ جِلْدُ بَعِيرٍ مَيِّتٍ، فَقُلْتُ: أَتَتَوَضَّأُ مِنْهُ وَهَذَا فِيهِ؟ فَقَالَ عُبَيْدُ اللّٰهِ: أَخْبَرَنِي أَبِي أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَنْجُسْ».

30. It has been transmitted by way of Mūsā ibn Ismāʿīl from Ḥammād ibn Salamah from ʿĀṣim ibn al-Mundhir who said, “We were in a garden which belonged to us”—or he said, “A garden which belonged to ʿUbaydullāh ibn ʿAbdillāh ibn ʿUmar—when the time of the prayer arrived. It was [time for] the Ẓuhr prayer, so he [ʿUbaydullāh] went to the garden well and performed *wuḍūʾ* from it even though there was the skin of a dead camel in the well. So I asked, ‘Do you perform *wuḍūʾ* from [this well] while this is in it?’ ʿUbaydullāh replied, ‘My father told me that the Messenger of Allah ﷺ said, “If [the amount of] water is two *qullah* [or more] then it does not become impure.”’”[30]

٣١ – وَكَمَا حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَرْفَعْهُ إِلَى النَّبِيِّ ﷺ، وَأَوْقَفَهُ عَلَى ابْنِ عُمَرَ ﷺ.

31. The like of it has been transmitted by way of Yaḥyā ibn Ḥassān from Ḥammād ibn Salamah, but he did not narrate it as a *marfūʿ* tradition of the Prophet ﷺ, rather he narrated it as a *mawqūf* tradition of Ibn ʿUmar رضي الله عنه.[31]

These people said, "If the volume of water reaches this amount, then it is not affected by impurities falling into it except when its smell, taste or colour change." They based their position on the *ḥadīth* of Ibn ʿUmar رضي الله عنه mentioned in the traditions above.

One of the proofs of those who took the position which we consider to be the correct one is that none of these traditions clarify for us the volume of two *qullah*. It is possible that the *qullah* which are referred to are the *qullah* of the Hajar [a village near Madinah], as you mentioned, and it is possible that they are the *qullah* of man i.e. his height; in which case it would mean that if the amount of water is equivalent to twice the stature of a man [or more], then it would not carry impurity because of the large volume of water and because by such a volume it would be considered [as far as its ruling] in the same sense as rivers.

If you were to say that you take the *ḥadīth* at its face value and that the *qullah* that are mentioned in it are the well-known *qullah* of the Ḥijāz, then it could be said to you that, "If we were to take the *ḥadīth* at its face value, as you say, then we should also adopt the position that two *qullah* of water is not made impure by impurity falling into it even when its taste, smell or colour change, for the Prophet ﷺ did not mention that in this *ḥadīth*."

If you were to say that, even though the Prophet ﷺ did not mention that in this *ḥadīth*, he did mention it in others such as the following

ḥadīth:

٣٢ - مَا حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عِيسَى بْنُ يُونُسَ، عَنِ الْأَحْوَصِ بْنِ حَكِيمٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ، إِلَّا مَا غَلَبَ عَلَى لَوْنِهِ أَوْ طَعْمِهِ أَوْ رِيحِهِ».

> 32. It has been transmitted by way of Aḥwaṣ ibn Ḥakīm from Rāshid ibn Saʿd that the Messenger of Allah ﷺ said, "Nothing makes water impure except for that which overcomes its colour, taste or smell."[32]

Then let it be said to you that, "This *ḥadīth* is *munqaṭiʿ*, and you do not accept *munqaṭiʿ ḥadīth* as establishing or proving anything. Also, if it is permissible for you to interpret the word *qullah* as referring to a specific type of *qullah*, then it ought to be permissible for others to interpret the word water as referring to a specific type of water in order to ensure that this *ḥadīth* conforms with and does not contradict the first group of traditions which we transmitted. So since the traditions which mentioned urinating in stagnant water and the impurity of the water in a vessel from which a cat has licked are general, and a specific amount [of water] is not mentioned in them and if that [generalisation] is applied to all non-running water, then that proves that the ruling in the *ḥadīth* concerning the two *qullah*[33] only applies to running water. Therefore, the amount of water should not be taken into account in any of those or these traditions which we have transmitted in order to ensure that there is no contradiction between the various *aḥādīth* mentioned in this chapter.

This explanation by means of which we were able rectify [and reconcile] the meanings of the aforementioned *aḥādīth* is the verdict of

Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

This verdict is reinforced by narrations from those [scholars] who have preceded them; from those that have been narrated are:

٣٣ - مَا حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: ثنا مَنْصُورٌ، عَنْ عَطَاءٍ: أَنَّ حَبَشِيًّا وَقَعَ فِي زَمْزَمَ فَمَاتَ، فَأَمَرَ ابْنُ الزُّبَيْرِ فَنُزِحَ مَاؤُهَا، فَجَعَلَ الْمَاءَ لَا يَنْقَطِعُ، فَنَظَرَ فَإِذَا عَيْنٌ تَجْرِي مِنْ قِبَلِ الْحَجَرِ الْأَسْوَدِ، فَقَالَ ابْنُ الزُّبَيْرِ: حَسْبُكُمْ.

33. It has been transmitted from ʿAṭāʾ that an Abyssinian fell into [the well of] Zamzam and died. Ibn az-Zubayr ﷺ ordered that the water [of the well] be emptied out completely, but the water did not stop [flowing in]. So they looked into it and found that there was a spring flowing into it from the direction of the Black Stone. Ibn az-Zubayr ﷺ said, "You have done enough."

٣٤ - وَمَا قَدْ حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، ثنا الْفِرْيَابِيُّ، ثنا سُفْيَانُ، أَخْبَرَنِي جَابِرٌ، عَنْ أَبِي الطُّفَيْلِ ﷺ قَالَ: وَقَعَ غُلَامٌ فِي زَمْزَمَ فَنُزِفَتْ.

34. It has been transmitted from Jābir ﷺ that Abu'ṭ-Ṭufayl ﷺ said, "A boy fell into Zamzam, so its water was emptied out."

٣٥ - وَمَا قَدْ حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ مَيْسَرَةَ: أَنَّ عَلِيًّا ﷺ قَالَ فِي بِئْرٍ وَقَعَتْ فِيهَا فَأْرَةٌ فَمَاتَتْ، قَالَ: يُنْزَحُ مَاؤُهَا.

35. It has been transmitted from Maysarah that ʿAlī ﷺ said about a well into which a mouse had fallen and died, "Its water is to be

emptied out."

٣٦ - وَمَا قَدْ حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدِ بْنِ هِشَامٍ الرُّعَيْنِيُّ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا مُوسَى بْنُ أَعْيَنَ، عَنْ عَطَاءٍ عَنْ مَيْسَرَةَ وَزَاذَانَ، عَنْ عَلِيٍّ ﷺ قَالَ: إِذَا سَقَطَتِ الْفَأْرَةُ - أَوِ الدَّابَّةُ - فِي الْبِئْرِ، فَانْزَحْهَا حَتَّى يَغْلِبَكَ الْمَاءُ.

36. It has been transmitted from Maysarah and Zādhān that ʿAlī ﷺ said, "If a mouse or [other] animal falls into a well, continue to empty out its water until the water overcomes you."

٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ أَبِي الْمُهَزِّمِ، قَالَ: سَأَلْنَا أَبَا هُرَيْرَةَ ﷺ عَنِ الرَّجُلِ يَمُرُّ بِالْغَدِيرِ: يَبُولُ فِيهِ؟ قَالَ: لَا، فَإِنَّهُ يَمُرُّ بِهِ أَخُوهُ الْمُسْلِمُ فَيَشْرَبُ مِنْهُ وَيَتَوَضَّأُ، وَإِنْ كَانَ جَارِيًا فَلْيَبُلْ فِيهِ إِنْ شَاءَ.

37. It has been transmitted from Abu'l-Muhazzim who said, "We asked Abū Hurayrah ﷺ about whether it is permissible for a man to urinate in a pool of water as he passes it by, so he replied, 'No, [he may not urinate in it], for his Muslim brother might pass by [that pool of water] and drink from it or perform *wudu'* [with water] from it. If [the water] is running, however, then he may urinate in it if he wishes.'"

٣٨ - وَمَا قَدْ حَدَّثَنَا مُحَمَّدٌ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ مِثْلَهُ.

38. The like of it has been transmitted from Muḥammad [Ibn Sīrīn] from Abū Hurayrah ﷺ.

٣٩ - وَمَا قَدْ حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا سُفْيَانُ، عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ فِي الطَّيْرِ وَالسِّنَّوْرِ وَنَحْوِهِمَا يَقَعُ فِي الْبِئْرِ، قَالَ: يُنْزَحُ مِنْهَا أَرْبَعُونَ دَلْوًا.

39. That which has been transmitted by way of Abū ʿĀmir al-ʿAqadī [with his *isnād*] from Shaʿbī who said about a well into which a [dead] bird, cat or the like falls, “Forty bucketsful [of water] must be removed from [the well].”

٤٠ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا الْفِرْيَابِيُّ، ثنا سُفْيَانُ، عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، قَالَ: يُنْزَحُ مِنْهَا أَرْبَعُونَ دَلْوًا.

40. It has been transmitted by way of Firyābī [with his *isnād*] from Shaʿbī who said, “Forty bucketsful [of water] must be removed from [the well].”

٤١ – وَمَا قَدْ حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ، عَنْ عَبْدِ اللّٰهِ بْنِ سَبْرَةَ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ قَالَ: يَدْلُو مِنْهَا سَبْعِينَ دَلْوًا.

41. It has been transmitted by way of Hushaym from ʿAbdullāh ibn Sabrah al-Hamdānī that Shaʿbī said, “He should remove seventy bucketsful [of water] from it.”

٤٢ – وَمَا قَدْ حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدِ ابْنُ الْأَصْبَهَانِيِّ قَالَ: ثنا حَفْصُ بْنُ غِيَاثٍ النَّخَعِيُّ، عَنْ عَبْدِ اللّٰهِ ابْنِ سَبْرَةَ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ قَالَ: سَأَلْنَاهُ عَنِ الدَّجَاجَةِ تَقَعُ فِي الْبِئْرِ فَتَمُوتُ فِيهَا، قَالَ: يُنْزَحُ مِنْهَا سَبْعُونَ دَلْوًا.

42. It has been transmitted by way of Ḥafṣ ibn Ghiyāth that ʿAbdullāh ibn Sabrah al-Hamdānī said, “We asked [Shaʿbī] about [what we should do when] a chicken falls into a well and dies in it. He replied, ‘Seventy bucketsful [of water] must be removed from [the well].’”

٤٣ – وَمَا قَدْ حَدَّثَنَا صَالِحٌ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا الْمُغِيرَةُ، عَنْ إِبْرَاهِيمَ فِي الْبِئْرِ يَقَعُ فِيهِ الْجُرَذُ أَوِ السِّنَّوْرُ فَيَمُوتُ، قَالَ: يَدْلُو مِنْهَا أَرْبَعِينَ دَلْوًا. قَالَ الْمُغِيرَةُ: حَتَّى يَتَغَيَّرَ الْمَاءُ.

43. It has been transmitted by way of Hushaym from Mughīrah that Ibrāhīm an-Nakhaʿī said about a well into which a rat or cat falls and dies, “He must draw forty bucketsful [of water] out of it.” Mughīrah added, “Until the water changes.”

٤٤ – وَمَا قَدْ حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا الْحَجَّاجُ قَالَ: ثنا أَبُو عَوَانَةَ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ فِي فَأْرَةٍ وَقَعَتْ فِي بِئْرٍ، قَالَ: يُنْزَحُ مِنْهَا قَدْرُ أَرْبَعِينَ دَلْوًا.

44. It has been transmitted by way of Abū ʿAwānah from Mughīrah that Ibrāhīm said about a mouse which falls into a well [and dies], “A measure [of water] equivalent to forty bucketsful must be removed from it.”

٤٥ – وَمَا قَدْ حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا الْفِرْيَابِيُّ، قَالَ: ثنا سُفْيَانُ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ فِي الْبِئْرِ تَقَعُ فِيهِ الْفَأْرَةُ قَالَ: يُنْزَحُ مِنْهَا دِلَاءٌ.

45. It has been transmitted by way of Sufyān from Mughīrah that Ibrāhīm said about a well into which a mouse falls, “Bucketsful [of water] must be removed from it.”

٤٦ – وَمَا قَدْ حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ أَنَّهُ قَالَ فِي دَجَاجَةٍ وَقَعَتْ فِي بِئْرٍ فَمَاتَتْ، قَالَ: يُنْزَحُ مِنْهَا قَدْرُ أَرْبَعِينَ دَلْوًا أَوْ خَمْسِينَ، ثُمَّ يُتَوَضَّأُ مِنْهَا.

46. It has been transmitted from Ḥammād ibn Salamah that Ḥammād ibn Abī Sulaymān said about a well into which a

chicken falls and dies, “A measure [of water] equivalent to forty or fifty bucketsful should be removed from [the well], and then *wuduʾ* may be performed [with water] from it.”

These are some of the Companions of the Messenger of Allah ﷺ and their Followers from whom we have narrated, and [we can see that] they considered the water of wells to be made impure by impurities falling into them and that they did not take into account the quantity of water involved; they only took into account the fact that the water [within the wells] was stagnant and they considered there to be a difference between this sort of water and other types of water that flow.

Our companions took their ruling about impurity falling into wells from these traditions as well as those *aḥādīth* of the Messenger of Allah ﷺ which preceded them, and it was not permissible for any of them to go against the verdicts [of these Companions and Followers] because nothing has been transmitted which contradicts them.

If someone were to say, “You consider the water of the well to be made impure by impurity falling into it, then that well should never again be considered pure, because the walls of the well drink up that impure water and it settles within them. Therefore, the well ought to be closed up.” Then let it be said to him that, “It was not the custom for this to be done; ʿAbdullāh ibn az-Zubayr ﷺ did that which we mentioned with the well of Zamzam, he did that in the presence of Companions of the Prophet ﷺ and none of them disapproved of his ruling and nor did any of those who came after him and none of them saw it fit to have to close up the well. Also, the Messenger of Allah ﷺ merely ordered that the vessel from which a dog had licked be washed, not broken, and that

vessel had absorbed impure water into its body."

Therefore, just as we have not been commanded to break that vessel, so have we also not been commanded to close up that well.

If someone were to say, "We see that the vessel must be washed, so why should not the same thing be done with the well," then let it be said to him that, "It is not possible to wash a well because any water which is thrown into it to wash it becomes part of it. It is not like a vessel from which the water which is used to clean it can be completely poured out."

Since it is impossible to wash the well, and the well was at some point in time pure, and since every one of those who considered the well to be made impure by impurity falling into it also considered it to be made pure by water being emptied from it without its clay being replaced, and despite the clay remaining in there, the water that subsequently flows in is not considered impure even though it flows over the clay; it is therefore, more reasonable to say that what the walls do not become impure. If all of that had been based on analogical reasoning, then the well could only be purified by its walls being washed and its clay being dug up and removed. However, because of the fact that they unanimously agree that it is not obligatory to remove the clay or dig up the well, we know that it is also not obligatory to wash the walls of the well. All of the above are the views of Abū Ḥanīfah, Abū Yūsuf and Muḥammad—may Allah Almighty shower His mercies upon them.

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1 Its *isnād* is *ḥasan*. Ḥāfiẓ said in *at-Talkhīṣ* (1:12, 13), "It is transmitted by Aḥmad (3:31, no. 86), Shāfiʿī, the compilers of the *Sunan*—namely Abū Dāwūd ([Book of] Purification/The well of Buḍāʿah, no. 66 & 67), Tirmidhī ([Book of] Purification/ Nothing makes water impure, number

66) and Nasāʾī ([Book of] Purification/ Mentioning of the well of Buḍāʿah, no. 327 & 328)—and by Dāraquṭnī (Chapter on altered water, no. 54–56), Ḥākim and Bayhaqī (Purification/ Purifying with the water of wells, no. 6).” Tirmidhī classified it as a *ḥadīth ḥasan*, Abū Usāmah saw it as being *jayyid* (good) and Aḥmad, Yaḥyā ibn Maʿīn and Ibn Ḥazm all considered it to be *ṣaḥīḥ*. Ibn al-Qaṭṭān, however, considered it to be impaired by the fact that the person who related it from Abū Saʿīd was unknown, and those who related it from him were inconsistent when they transmitted his name and the name of his father.

2 Its *isnād* is *munqaṭiʿ*. It is transmitted thus by Aḥmad, for he related it from ʿAbd al-ʿAzīz from Muṭarrif from Khālid ibn Abī Nawf from the son of Abū Saʿīd from Abū Saʿīd ﷺ without mentioning Salīṭ (who should be in the chain of transmission) between Khālid and the son of Abū Saʿīd. Abū Yaʿlā (no. 1304) and Nasāʾī (no. 327) transmitted it from the chain of ʿAbd al-ʿAzīz from Muṭarrif from Khālid from Salīṭ from the son of Abū Saʿīd from Abū Saʿīd ﷺ. Abū Ḥātim said, “Khālid ibn Abī Nawf related it from Salīṭ ibn Ayyūb.” It is also said that Muḥammad ibn Isḥāq was between the two of them [in the chain of transmission]. (*Tahdhīb at-Tahdhīb*)

3 Its *isnād* is *ḥasan*. Dāraquṭnī transmitted it (Chapter on altered water, no. 58) with a similar *isnād* to that of Ṭaḥāwī: from Muḥammad ibn Abī Yaḥyā from his mother from Sahl ﷺ. Ṭabarānī also transmitted this *ḥadīth* in his *al-Kabīr* (no. 6026), but, in his *isnād*, ‘from his father’ is mentioned in place of ‘from his mother.’

4 Its *isnād* is *ḍaʿīf* (weak). Ibn Mājah transmitted it under the chapter on ponds (520) from Sharīk from Ṭarīf from Abū Naḍrah from Jābir ﷺ alone. Bayhaqī said in *as-Sunan al-Kubrāʾ* (1/258), “It is [also said] that it is narrated by Sharīk with this *isnād* from Jābir ﷺ or Abū Saʿīd ﷺ; and it being from Abū Saʿīd ﷺ seems to be sounder.”

5 Those who took this position included Imam Mālik ﷺ.

6 These men differentiated between running water and stagnant water. They said, “If impurity falls into running water, then it is only rendered impure when the impurity overpowers its taste, smell or colour, or when a portion of that impurity is known to still be in the water that has been taken from that running source. If impurity falls into stagnant water [which does not fall within the ambit of abundant water] then it is always rendered impure, regardless of whether or not its taste, colour or smell change.”

7 ʿAllāmah ʿAynī quotes ʿĀʾishah ﷺ as saying: “The well of Buḍāʿah was a watercourse that had furrows leading to their gardens. Five or seven gardens were irrigated from it.”

8 Cloths soaked with the blood of menses and the flesh of dogs had been thrown into the well at a previous time, but, in order to express the distastefulness of that and to paint a vivid picture in the mind of the listener, the questioner used the present tense instead of the past.

Dihlawī said in his book *Ḥujjat Allah al-Bālighah*, "Just as we see happening today in our own wells, impurities used to fall into [the well of Buḍāʿah] without people actually meaning to throw them in and then these impurities would later be removed. When Islam came, they asked about it [to discover] whether it was pure in the eyes of the *Sharīʿah* over and above [the purity that they already knew] it had, and so the Messenger of Allah ﷺ said, 'The water is purifying: nothing makes it impure,' meaning, 'It does not aquire any other form of impurity, besides what you know.'"

9 Its *isnād* is *ṣaḥīḥ* and it is transmitted by a large group of *ḥadīth* scholars: It is transmitted by Bukhārī (*Wuduʾ*/The sweat of the person in a state of *janābah* and the fact that a Muslim is not impure, no. 283 & 285), Muslim (Chapter on the fact that a Muslim is not impure, no. 371), Abū Dāwūd (Chapter on shaking hands with a person in a state of *janābah*, no. 231), Tirmidhī (Chapter on shaking hands with the one in a state of *janābah*, no. 121) where he classified the *ḥadīth* as *ḥasan ṣaḥīḥ*, Nasāʾī (Chapter on touching someone in a state of *janābah*, no. 270), and Ibn Mājah (Chapter on shaking the hand of a person in a state of *janābah*, no. 534). They all related this *ḥadīth*, with their own *isnād*, by way of Ḥumayd aṭ-Ṭawīl from Bakrah from Abū Rāfiʾ ﷺ from Abū Hurayrah ﷺ. However, in the version of Muslim, Bakrah is not mentioned between Ḥumayd and Abū Rāfiʾ ﷺ.

10 Its *isnād* is *mursal* (since Ḥasan al-Baṣri ﷺ quoted directly from the Prophet ﷺ). It is transmitted by ʿAbd ar-Razzāq (An idolator enters the Mosque, no. 1622) and Ibn Abī Shaybah in his *Muṣannaf* (Non-Muslims who enter the Mosque, no. 8774).

11 Its *isnād* is *ḥasan*. Muslim transmitted it (Chapter on the obligation of urinating, no. 285) from ʿUmar ibn Yūnus from ʿIkrimah from Isḥāq from Anas ﷺ (which is precisely the way the author transmitted it).

12 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Chapter on the pouring over urine, no. 221) by way of Ibn al-Mubārak and Sulaymān ibn Bilāl; by Muslim (Chapter on the obligation of *ghusl*, no. 284) by way of ʿAbd al ʿAzīz ibn Muḥammad and Yaḥyā al-Qaṭṭān; and by Nasāʾī (Chapter on leaving of at-tawqīt in water, no. 54 & 55) by way of Ibn al-Mubārak and ʿAbīdah ibn Ḥumayd. All five of these men related the *ḥadīth* from Yaḥyā ibn Saʿīd al-Anṣārī ﷺ from him (i.e Anas ibn Mālik ﷺ). Therefore the *ḥadīth* is *ṣaḥīḥ*.

13 ʿAbd ar-Razzāq transmitted it in his *Muṣannaf* (Chapter on urinating in the Mosque, no. 1661) from Sufyān from ʿAmr ibn Dīnār from Ṭāwūs. Ḥāfiẓ said in *at-Talkhīṣ* (1/37), "If the *mursal* path of transmission [of this *ḥadīth*] with its sound *isnād* is taken in conjunction with the other *aḥādīth* of this chapter, it becomes strong (*qawī*)." From among the *shawāhid* for this *mursal ḥadīth* is another *mursal ḥadīth* transmitted by Abū Dāwūd and Dāraquṭnī on the authority of ʿAbdullāh ibn Maʿqil ibn Muqarrin al-Muzanī who was one of the *Tābiʿūn*.

14 Its *isnād* is *ḍaʿīf*. Ḥāfiẓ said in *at-Takhlīṣ* (1/37), “It has two *mawṣūl isnād*: one is transmitted by Dārimī and Dāraquṭnī from Ibn Masʿūd ﷺ and contains Samʿān ibn Mālik in the chain of transmission who is not strong, as Abū Zuraʿah mentioned and he called it a *ḥadīth munkar* (not accepted). Aḥmad said the same about it and Abū Ḥātim said that there was no origin to the *ḥadīth*. The second *isnād* is transmitted by Aḥmad and Ṭabarānī from Wāthilah ibn al-Asqaʿ ﷺ and contains ʿUbaydullāh ibn Ḥumayd al-Hudhalī who Bukhārī and Abū Ḥātim regard as being *munkar* when it comes to [narrating] *ḥadīth*.

15 Its *isnād* is *ṣaḥīḥ*. Ṭabarānī transmitted it in *al-Awsaṭ* (3069) from ʿAbdullāh ibn Yazīd al-Muqriʾ from Ibn ʿAwn from Ibn Sīrīn from Abū Hurayrah ﷺ.

16 Its *isnād* is *ṣaḥīḥ*. Muslim transmitted it (Chapter on the prohibition of urinating in stagnant water, no. 282) by way of Jarīr and Abū Dāwūd transmitted it (Urinating in stagnant water, no. 69) by way of Zāʾidah. Both these men related it from Hishām from Ibn Sīrīn from Abū Hurayrah ﷺ.

17 Its *isnād* is *ḥasan* on account of Ḥārith ibn [being in the chain of transmission]. Bayhaqī transmitted it (Chapter [demonstrating] that he would take new water for each limb, 1:239, no. 137) from Anas ibn ʿĪyāḍ from Ḥārith ibn ʿAbd ar-Raḥmān from ʿAṭāʾ ibn Mīnāʾ from him (i.e. Abū Hurayrah ﷺ).

18 Its *isnād* is *ṣaḥīḥ*. Dāraquṭnī transmitted it (Purification/ chapter 15, no. 131) by way of Yūnus, and Ibn Ḥibbān transmitted it (2:274, no. 1248) by way of Ibn Wahb.

19 Its *isnād* is *ḥasan* on account of Mūsā ibn Abī ʿUthmān and Abū ʿUthmān [being in the chain of transmission]. Nasāʾī transmitted it (Purification/ chapter 140, no. 222) by way of Abu’z-Zināḍ from Mūsā ibn Abī ʿUthmān.

20 Its *isnād* is *ḥasan* on account of Mūsā ibn Abī ʿUthmān and Abū ʿUthmān [being in the chain of transmission].

21 Its *isnād* is *ḥasan* on account of Ibn Lahīʿah [being in the chain of transmission]. Bukhārī transmitted it (*Wuduʾ*/ chapter 68, no. 239) by way of Abū’z Zināḍ from Aʿraj.

22 Its *isnād* is *ḥasan* on account of Abū Zurʿah Wahbullāh ibn Rāshid [being in the chain of transmission]. Abū Saʿīd ibn Abī Maryam found fault with him, but Abū Ḥātim said that he was trustworthy. Nasāʾī transmitted it (Purification, no. 398) with his *isnād* by way of Ibn ʿAjlān.

23 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn ʿAyyāsh [being in the chain of transmission]. The *ḥadīth* itself is *ṣaḥīḥ*.

24 Its *isnād* is *ḥasan* on account of Muḥammad ibn Abī Laylā [being in the chain of transmission]. Muslim transmitted it (Purification/chapter 28, no. 655) by way of Layth from Abu’z-Zubayr from Jābir ﷺ, as did Nasāʾī (Purification/chapter 31, no. 35) and Ibn Mājah

(Purification/ chapter 25, no. 343).

25 Those who took this position included Imam Shāfiʿī and Imam Aḥmad.

26 Its *isnād* is *ṣaḥīḥ*: It is transmitted by Abū Dāwūd (Purification/chapter 33, no. 63) and Nasāʾī (Purification/ Waters/chapter 2, no. 329) with their respective *asānīd* from Abū Usāmah. Abū Dāwūd said, "ʿUthmān ibn Abī Shaybah and Ḥasan ibn ʿAlī said from Abū Usāmah who said from Muḥammad ibn ʿAbbād ibn Jaʿfar from ʿUbaydullāh [. . .]," while Muḥammad ibn al-ʿAlāʾ said, "From Muḥammad ibn Jaʿfar [. . .]," which is the correct version [of the narrator's name].

27 Its *isnād* is *ṣaḥīḥ*: Ibn Mājah transmitted it (Purification/chapter 75, no. 517) with his *isnād* by way of Yazīd ibn Hārūn.

28 Its *isnād* is *ṣaḥīḥ*.

29 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/chapter 33, no. 64), Tirmidhī (Purification/ chapter 50, no. 67) and Ibn Mājah (Purification/ chapter 75, no. 517) with their respective *asānīd* from Muḥammad ibn Isḥāq.

30 Its *isnād* is *ṣaḥīḥ*. Abū Dāwūd transmitted it (Purification/chapter 33, no. 65) by way of Mūsā ibn Ismāʿīl, and said, "Ḥammād ibn Zayd transmitted it from ʿĀṣim as a *mawqūf* statement [of Ibn ʿUmar ﷺ]."

31 Its *isnād* is transmitted by Ḥammād ibn Zayd as a *mawqūf* statement of Ibn ʿUmar ﷺ. Differences arose regarding the transmission from Ḥammād ibn Salamah: some of the narrators transmitted it as being *mawqūf* and some transmitted it as being *marfūʿ*. There is also some disagreement as to the actual text of the *ḥadīth* transmitted from Ḥammād ibn Salamah: In the version narrated by Ibrāhīm ibn al-Ḥajjāj, Hudbah ibn Khālid and Kāmil ibn Ṭalḥah we find, '[. . .] two *qullah* or three [.. .],' whereas in the version of ʿAffān, Yaʿqūb ibn Isḥāq, Bishr ibn as-Sariyy, ʿAlāʾ ibn ʿAbd al-Jabbār, Mūsā ibn Ismāʿīl and ʿUbaydullāh ibn Muḥammad al-ʿAyshī, the words, 'or three [. . .]' are left out. Differences also arose from Yazīd ibn Hārūn: Ibn aṣ-Ṣabbāḥ transmitted the words [or three [. . .]' from him, whereas Abū Masʿūd did not.

32 Its *isnād* is *ḍaʿīf* and *munqaṭiʿ*. It is transmitted by Ibn Mājah (Purification/chapter 76, no. 521) with an *isnād* from Rishdīn ibn Saʿd from Muʿāwiyah ibn Ṣāliḥ from Rāshid ibn Saʿd from Abū Umāmah; both versions—the *musnad* [of Ibn Mājah] and the *munqaṭiʿ* [of Ṭaḥawī]—are *ḍaʿīf*. This is because Aḥwaṣ ibn Ḥakīm is in the chain of transmission of the *munqaṭiʿ* version and Rishdīn ibn Saʿd is in the chain of transmission of the *musnad*. Dāraquṭnī also transmitted the *ḥadīth* (Purification/chapter 2, no. 43) by way of Aḥwaṣ ibn Ḥakīm as a *munqaṭiʿ ḥadīth* as Ṭaḥāwi had transmitted it, and then repeated the same *ḥadīth* with an *isnād* containing Rishdīn ibn Saʿd (no. 44) as Ibn Mājah transmitted it, saying, "The only path of transmission going right back to the Prophet ﷺ (*marfūʿ*) is that from Rishdīn ibn Saʿd from Muʿāwiyah, and he is not

qawī."

33 The statement of the Prophet ﷺ in the *ḥadīth* about the two *qullah* was not intended as a general ruling, for it was in reply to a specific question concerning those water-sources in the wastelands that are frequented by wild animals. The wording of the *ḥadīth*, 'Water in the wastelands,' indicates the sort of water that flows constantly, such as the water that emerges from springs and fountains. This sort of water gathers around its source [to form a pool] that is usually of about the size mentioned (two *qullah*), but is not stagnant as it flows outward [to be absorbed by the ground surrounding it]. The amount 'two *qullah*' is not meant to refer to an exact amount, but is rather an approximation: this is supported by the statement of the Prophet ﷺ in the narration of Ḥammād ibn Salamah, '[two *qullah*] or three.' Thus we now know that the water about which the questioner asked was both running and amounted to two or three *qullah*. We also know that, when there is a lot of water and it is running, it does not carry impurities. We can see by this that the axis upon which the ruling revolves is the fact of the impurity being carried [or not], not the fact of the volume of water reaching two *qullah*. The *ḥadīth* of the two *qullah* therefore refers back to the statement [of the Prophet ﷺ] in the *ḥadīth* of the well of Buḍāʿah that 'Water is pure; nothing renders it impure.' Abū Ḥanīfah رحمه الله also interpreted the *ḥadīth* of the two *qullah* as referring to a large amount of running water, for Samʿānī related that Abū Yūsuf رحمه الله said, "I asked Abū Ḥanīfah about the statement of the Prophet ﷺ 'When the [quantity] of water amounts to two *qullah* [. . .]' and he replied that the water referred to [in this *ḥadīth*] was running water."

٢ - بَابُ سُؤْرِ الْهِرِّ

2. WATER LEFT OVER BY A CAT

٤٧ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى، قَالَ: أنا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِي طَلْحَةَ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ، وَكَانَتْ تَحْتَ ابْنِ أَبِي قَتَادَةَ: أَنَّ أَبَا قَتَادَةَ ﷺ دَخَلَ عَلَيْهَا فَسَكَبَتْ لَهُ وَضُوءًا، فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ، فَأَصْغَى لَهَا أَبُو قَتَادَةَ الْإِنَاءَ حَتَّى شَرِبَتْ. قَالَتْ كَبْشَةُ: فَرَآنِي أَنْظُرُ إِلَيْهِ، فَقَالَ: أَتَعْجَبِينَ يَا ابْنَةَ أَخِي؟ قَالَتْ: قُلْتُ: نَعَمْ. قَالَ: فَإِنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ، إِنَّهَا مِنَ الطَّوَّافِينَ عَلَيْكُمْ أَوِ الطَّوَّافَاتِ».

47. It has been transmitted by way of [Imam] Mālik from Isḥāq ibn ʿAbdillāh from Ḥumaydah bint ʿUbayd ibn Rifāʿah from Kabshah bint Kaʿb ibn Mālik ﷺ, the wife of the son of Abū Qatādah ﷺ, that Abū Qatādah ﷺ came in [to her house] so she poured out some water [into a vessel] so that he could perform *wudu'*. A cat came to the water to drink so Abū Qatādah ﷺ tilted the vessel [towards the cat] to [enable it to] do so. Kabshah said, "He saw me looking at him and said, 'Are you surprised, niece?' I said, 'Yes.' He said, 'The Messenger of Allah ﷺ said, "They are not impure; they are those animals which roam about amongst you."'"[1]

٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ، قَالَ: ثنا أَسَدُ بْنُ مُوسَى، قَالَ: ثنا قَيْسُ بْنُ الرَّبِيعِ، عَنْ كَعْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَدِّهِ أَبِي قَتَادَةَ ﷺ قَالَ: رَأَيْتُهُ يَتَوَضَّأُ، فَجَاءَ الْهِرُّ فَأَصْغَى لَهُ حَتَّى شَرِبَ مِنَ الْإِنَاءِ، فَقُلْتُ: يَا أَبَتَاهُ، لِمَ تَفْعَلُ هَذَا؟ فَقَالَ: كَانَ النَّبِيُّ ﷺ يَفْعَلُهُ. أَوْ قَالَ: هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ.

48. It has been transmitted by way of Qays ibn ar-Rabīʿ that Kaʿb ibn ʿAbd ar-Raḥmān said about his grandfather Abū Qatādah ﷺ, "I saw him in the process of performing *wuduʾ* when a cat came up to him, so he tilted the vessel towards [the cat] until it [was able] to drink. I said to him, '[Grand]father, why are you doing that?' He replied, 'The Prophet ﷺ used to do it'—or he said, 'They are those [creatures] who roam about amongst you.'"[2]

٤٩ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، قَالَ: ثنا أَبُو الرِّجَالِ، عَنْ أُمِّهِ عَمْرَةَ، عَنْ عَائِشَةَ ﷺ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنَ الْإِنَاءِ الْوَاحِدِ، وَقَدْ أَصَابَتِ الْهِرُّ مِنْهُ قَبْلَ ذَلِكَ.

49. It has been transmitted by way of Muʾammal ibn Ismāʿīl [with his *isnād*] from ʿAmrah, the mother of Abu'r-Rijāl, that ʿĀʾishah ﷺ said, "The Messenger of Allah ﷺ and I used to perform *ghusl* from a single vessel, and cats had drunk from [that vessel] before that."[3]

٥٠/ ٥١ - حَدَّثَنَا يُونُسُ، قَالَ: ثنا ابْنُ وَهْبٍ، قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ حَارِثَةَ بْنِ أَبِي الرِّجَالِ، ح: وَحَدَّثَنَا أَبُو بِشْرٍ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ الرَّقِّيُّ، قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ حَارِثَةَ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

50/51. The like of it has been transmitted by way of Ibn Wahb [with his *isnād*] from ʿAmrah from ʿĀʾishah ﷺ from the Messenger

of Allah ﷺ.[4]

٥٢ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا خَالِدُ بْنُ عَمْرٍو الْخُرَاسَانِيُّ، قَالَ: ثنا صَالِحُ بْنُ حَسَّانَ، قَالَ: ثنا عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ ﵂ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصْغِي الْإِنَاءَ لِلْهِرِّ وَيَتَوَضَّأُ بِفَضْلِهِ.

52. It has been transmitted by way of Ṣāliḥ ibn Ḥassān from ʿUrwah ibn az-Zubayr from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ used to tilt his vessel towards the cat [so that it could drink] and then perform *wudu*ʾ with the water that was left over.[5]

Abū Jaʿfar ﵀ says, "Some [of the people of knowledge], including Imam Abū Yūsuf and Imam Muḥammad[6], based their position on these traditions and said that there is nothing wrong with the water left over by a cat."

Other [scholars] disagreed with them and considered [the water left over by cats] to be *makrūh*. One of the proofs which they used to counter the arguments of the first group of scholars was to say, "You have no proof in the statement of the Messenger of Allah ﷺ in the ḥadīth of Mālik from Isḥāq ibn ʿAbdillāh, 'They are not impure; they are those creatures which roam about amongst you,' because this statement may simply refer to their being inside people's homes and touching their clothes. There is no inherent proof in this statement as to whether a cat lapping [the water] in a vessel causes [that water] to become impure or not: the only thing in the ḥadīth which touches on this ruling is the practice of Abū Qatādah ﵁. It is not correct to take as one's proof a statement of the Messenger of Allah ﷺ which could be interpreted to back up one's position and could also be interpreted to contradict it." We have already seen that despite the fact that it is not *makrūh* for dogs to

be in residences [when they are for hunting, guarding or farming], it is still *makrūh* to use their left-over water, so it is also possible that that which is being referred to by the statement of the Messenger of Allah ﷺ in the ḥadīth of Abū Qatādah ؓ is the presence [of cats] in residences for the purpose of hunting, guarding or farming[7]. Therefore, there is no indication in the statement as to whether the water left-over by [a cat] is *makrūh* or not.

The other traditions which have been transmitted from ʿĀʾishah ؓ, however, do contain the ruling that it is permissible to use the left-over water [of cats], so we wish to investigate whether there were any traditions from the Messenger of Allah ﷺ that contradicted this. After searching we found the following *ḥadīth*:

٥٣ – أَبُو بَكْرَةَ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ قُرَّةَ بْنِ خَالِدٍ، قَالَ: ثنا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ؓ، عَنِ النَّبِيِّ ﷺ قَالَ: «طَهُورُ الْإِنَاءِ إِذَا وَلَغَ فِيهِ الْهِرُّ أَنْ يُغْسَلَ مَرَّةً» أَوْ: «مَرَّتَيْنِ»، قُرَّةُ شَكَّ.

> 53. It has transmitted by way of Qurrah ibn Khālid from Ibn Sīrīn from Abū Hurayrah ؓ that the Prophet ﷺ said, "A vessel [containing water] which has been lapped by a cat may be purified by washing it once or twice."[8] [The words 'or twice' was due to] a doubt from [the narrator] Qurrah.

This *ḥadīth* has an *isnād* which is *muttaṣil* (continuous without disruption) and directly contradicts the traditions mentioned previously and it has been preferred due to its *isnād* being *ṣaḥīḥ*. If this matter is decided according to [the strength of a *ḥadīth*'s] *isnād*, then this statement is preferable to that which contradicts it.

If someone were to say, “Hishām ibn Ḥassān narrated this *ḥadīth* from Muḥammad ibn Sīrīn without declaring it to be *marfūʿ*, and quotes [the following narration]:

٥٤ – مَا حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا هِشَامُ بْنُ حَسَّانٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: «سُؤْرُ الْهِرَّةِ يُهْرَاقُ، وَيُغْسَلُ الْإِنَاءُ مَرَّةً، أَوْ: مَرَّتَيْنِ.

54. It has been transmitted by way of Hishām ibn Ḥassān from Muḥammad [ibn Sīrīn] that Abū Hurayrah ﷺ said, ‘The water left over by a cat should be poured out and the vessel washed one or two times,’” then let it be said to him that, “There is nothing in this which makes it necessary for us to declare the *ḥadīth* of Qurrah as being unsound. Ibn Sīrīn used to often narrate *ḥadīth* as *mawqūf* statements of Abū Hurayrah ﷺ and then, when he was asked whether it was from the Prophet ﷺ, declare it to be *marfūʿ*.”

The proof of this may be found in [the following narration]:

٥٥ – مَا حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ قَالَ: ثنا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ، قَالَ: ثنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ يَحْيَى بْنِ عَتِيقٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّهُ كَانَ إِذَا حَدَّثَ عَنْ أَبِي هُرَيْرَةَ ﷺ، فَقِيلَ لَهُ: عَنِ النَّبِيِّ ﷺ؟ فَقَالَ: كُلُّ حَدِيثِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

55. It has been transmitted from Yaḥyā ibn ʿAtīq that when Muḥammad ibn Sīrīn used to transmit *ḥadīth* from Abū Hurayrah ﷺ and was asked whether they were directly from the Prophet ﷺ, he would reply, “Every *ḥadīth* of Abū Hurayrah ﷺ is from the Prophet ﷺ.” The only reason [Ibn Sīrīn] transmitted them like

that was because Abū Hurayrah ﷺ never transmitted anything to them except from the Prophet ﷺ. That which is transmitted in this *ḥadīth* of Ibn Abī Dāwūd [with his *isnād* from Yaḥyā] was enough for them to declare that every *ḥadīth* transmitted by Muḥammad [Ibn Sīrīn] from [Abū Hurayrah ﷺ] is *marfūʿ*. This proves that this *ḥadīth* of Abū Hurayrah ﷺ is *muttaṣil*. In addition to this, Qurrah [one of the transmitters in the *isnād*] is famed for his preciseness and the strength of his narrations.

This has also been transmitted as *mawqūf* from Abū Hurayrah ﷺ through other paths, but these statements are not *marfūʿ* [too]:

٥٦ – حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ، قَالَ: أنا يَحْيَى بْنُ أَيُّوبَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: يُغْسَلُ الْإِنَاءُ مِنَ الْهِرِّ، كَمَا يُغْسَلُ مِنَ الْكَلْبِ.

56. It has been transmitted by way of ʿAmr ibn Dīnār from Abū Ṣāliḥ that Abū Hurayrah ﷺ said, “Just as a vessel must be washed because of a dog [licking it], it must be washed because of a cat.”

٥٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ، قَالَ: أنا يَحْيَى بْنُ أَيُّوبَ، عَنْ خَيْرِ بْنِ نُعَيْمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ مِثْلَهُ.

57. The like of it has been transmitted by way of Abu’z-Zubayr from Abū Ṣāliḥ from Abū Hurayrah ﷺ.

This ruling has also been transmitted from a large number of Companions and Followers:

٥٨ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ، قَالَ: ثنا أَبُو بَكْرٍ الْحَنَفِيُّ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ نَافِعٍ - مَوْلَى ابْنِ عُمَرَ - عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّهُ كَانَ لَا يَتَوَضَّأُ بِفَضْلِ الْكَلْبِ وَالْهِرِّ، وَمَا سِوَى ذَلِكَ فَلَيْسَ بِهِ بَأْسٌ.

58. It has been transmitted from Ibn ʿUmar ﷺ that he would not perform *wudu*ʾ with the water left over by a dog or a cat. As for that [water which had been left over by other types of creatures], he did not see anything wrong with [using] it.

٥٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا الرَّبِيعُ بْنُ يَحْيَى الْأُشْنَانِيُّ، قَالَ: ثنا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، أَنَّهُ قَالَ: لَا تَوَضَّؤُا مِنْ سُؤْرِ الْحِمَارِ وَلَا الْكَلْبِ وَلَا السِّنَّوْرِ.

59. It has been transmitted from Nāfiʿ that Ibn ʿUmar ﷺ said, “Do not perform *wudu*ʾ with water left over by a donkey, dog or cat.”

٦٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ، قَالَ: ثنا هِشَامُ بْنُ أَبِي عَبْدِ اللّٰهِ، عَنْ قَتَادَةَ، عَنْ سَعِيدٍ، قَالَ: إِذَا وَلَغَ السِّنَّوْرُ فِي الْإِنَاءِ فَاغْسِلْهُ مَرَّتَيْنِ أَوْ ثَلَاثًا.

60. It has been transmitted by way of Hishām ibn ʿAbdillāh from Qatādah that Saʿīd [ibn al-Musayyib] said, “If a cat laps [the water in a vessel], then wash that vessel two or three times.”

٦١/ ٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، وَسَعِيدِ بْنِ الْمُسَيِّبِ فِي السِّنَّوْرِ يَلَغُ فِي الْإِنَاءِ، قَالَ أَحَدُهُمَا: يَغْسِلُهُ مَرَّةً. وَقَالَ الْآخَرُ: يَغْسِلُهُ مَرَّتَيْنِ.

61/62. It has been transmitted by way of Ḥajjāj from Ḥammād [ibn Salamah] from Qatādah from Saʿīd ibn al-Musayyib and Ḥasan al-Baṣri [when they were asked] about a vessel [containing water] that has been lapped by a cat, one of them said, “It should

be washed once," and the other said, "It should be washed twice."

٦٣/ ٦٤ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبِ بْنِ سُلَيْمَانَ الْكَيْسَانِيُّ، قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ، قَالَ: ثنا هُمَّامٌ، عَنْ قَتَادَةَ، قَالَ: كَانَ سَعِيدُ بْنُ الْمُسَيَّبِ وَالْحَسَنُ يَقُولَانِ: اغْسِلِ الْإِنَاءَ ثَلَاثًا يَعْنِي مِنْ سُؤْرِ الْهِرِّ.

63/64. It has been transmitted by way of Khaṣīb ibn Nāṣiḥ from Ḥammād [ibn Salamah] from Qatādah that both Saʿīd ibn al-Musayyib and Ḥasan said, "Wash the vessel three times," referring to the [vessel containing] water left over by a cat.

٦٥ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا أَبُو حُرَّةَ، عَنِ الْحَسَنِ فِي هِرٍّ وَلَغَ فِي إِنَاءٍ أَوْ شَرِبَ مِنْهُ، قَالَ: يُصَبُّ، وَيُغْسَلُ الْإِنَاءُ مَرَّةً.

65. It has been transmitted from Abū Ḥurrah that Ḥasan said about a cat which laps or drinks the water in a vessel, "[The water] should be poured out and the vessel should be washed once."

٦٦ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ الْقَطَّانُ، قَالَ: ثنا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ: أَنَّهُ سَأَلَ يَحْيَى ابْنَ سَعِيدٍ عَمَّا لَا يُتَوَضَّأُ بِفَضْلِهِ مِنَ الدَّوَابِّ، فَقَالَ: الْخِنْزِيرُ وَالْكَلْبُ وَالْهِرُّ.

66. It has been transmitted from Yaḥyā ibn Ayyūb that he asked Yaḥyā ibn Saʿīd about the animals which it is forbidden for a person to use their left-over water to perform *wudu'* and he replied, "The pig, dog and cat."

A sound use of the intellect strengthens this verdict, for we have seen that flesh may be divided into four categories:

1. Flesh that is both pure and edible, such as the meat of camels, cows, sheep and goats. Water left over by creatures of this type is pure because the [living] flesh which touched [the water] is pure.
2. Flesh that is pure but inedible, such as the meat of human beings. Their left-over water is also pure because the flesh which touched [the water] is pure.
3. Flesh that is *ḥarām* (i.e. impure), such as the meat of pigs and dogs. The water left over by [creatures of this type] is *ḥarām* because the flesh which touched [the water] is *ḥarām*.
4. So, it can be seen that the ruling of purity and permissibility that governs anything which touches these three categories of flesh is the same as the ruling that governs the flesh itself.
5. Flesh which we are forbidden to eat [from the point of view of the *Sunnah*], such as the meat of donkeys and predators that possess fangs. Cats and other similar animals are from this category. Their meat is forbidden to eat by [prohibition in] the *Sunnah*.

Therefore, logically speaking and according to how it was with the first three categories, water left over by creatures of this type should be *makrūh* because the flesh which touched [the water] is *makrūh*. Therefore, the water left over by cats must be *makrūh* and this is the position which we have adopted and is the verdict of Abū Ḥanīfah, may Allah have mercy on him.

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1 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/ Water left over by a cat, 75),

Nasāʾī (Purification/ Water left over by a cat, 68), Ibn Mājah (Purification/ Performing *wuduʾ* with water left over by a cat and the dispensation for [doing] that, 367), and Tirmidhī (Purification/ Water left over by a cat, 92) with their respective *asānīd* from Mālik. Tirmidhī said: "[It is] *saḥīḥ* and Mālik considered this *ḥadīth* from Isḥāq to be good. There was no one who related this *ḥadīth* more perfectly than Mālik and this is the soundest narration in this entire chapter".

2 Its *isnād* is *ḥasan* on account of Qays ibn Rabīʿ [being in the chain of transmission].

3 Its *isnād* is *ḥasan* on account that it is related from Muʾammal ibn Ismāʿīl from Sufyān from Abū'r-Rijāl. However, thereafter Ṭaḥawī narrated it with his *isnād* from Ibn Wahb from Sufyān from Ḥārithah, and with his *isnād* from Shujāʿ ibn al-Walīd from Ḥārithah. Ibn Mājah transmitted it (Purification/ Performing *wuduʾ* with water left over by cats, 368) from Yaḥyā ibn Zakariyyā ibn Abī Zāʾidah from Ḥārithah. I think that what is in the *ḥadīth* of Muʾammal: 'from Sufyān from [Ḥārithah's father] Abū'r-Rijāl,' is an inexactitude of Muʾammal. The book *Itḥāf al-Maharah* by Ḥāfiẓ ibn Ḥajar, the narrator in it is Ḥārithah and [the use of the name] Abū'r-Rijāl [in the *isnād*] is an error made by the copyists. As a result, the *ḥadīth* is *ḍaʿīf* on account of Ḥārithah.

4 Its *isnād* is *ḍaʿīf* on account of Ḥārithah ibn Abī'r-Rijāl [being in the chain of transmission].

5 Its *isnād* is *matrūk* on account of Ṣāliḥ ibn Ḥassān [being in the chain of transmission].

6 [The other three Imams of *fiqh* viz. Mālik, Shāfiʿī and Aḥmad [may Allah shower mercies on them all] also have this view as mentioned by Muḥammad Yūsuf Kāndhalwī in *Amānī al-Aḥbār*.]

7 Note: The words: 'for the purpose of hunting, guarding and farming' are not in the edition of ʿAllāmah ʿAynī as stated by Yūsuf Kāndhalwī. The Shaykh explained these words to mean: 'for the purpose of hunting mice, guarding against snakes and the like, and protecting the sown crops from wasps, etc.' He cited some poetry from the famous book on animals: *Ḥayāt al-Ḥayawān* that explains some of the purposes for which cats were kept in the past.

8 Its *isnād* is *ṣaḥīḥ*. Tirmidī transmitted it (Purification/ Water left over by a cat, 91) with his *isnād* from Muʿtamir ibn Sulaymān from Ayyūb from Ibn Sīrīn from Abū Hurayrah, and said that it was *ḥasan ṣaḥīḥ*. Shaykh [ibn Daqīq al-ʿĪd] said in *al-Imam*, "The gist is that there was a difference of opinion regarding whether it was *marfūʿ* or not. Tirmidhī based his statement that the ḥadīth was *ṣaḥīḥ* on the fact that he considered all of the men in the chain of transmission to be pillars of trustworthiness, and he paid no regard to those who considered it *mawqūf*, and Allah knows best." (*Naṣb ar-Rāyah* 1:136)

Ṭaḥāwī said in the course of this book, "That which Hishām ibn Ḥassān related from Ibn Sīrīn as a *mawqūf* statement does not impair the fact of it being a *marfūʿ* tradition for Qurrah is more established and more precise. There is also the fact that, whenever Ibn Sīrīn related from Abū

Hurayrah ﷺ and was asked whether that which he related came from the Prophet ﷺ, he would say, ‘Every *ḥadīth* of Abū Hurayrah ﷺ is from the Prophet ﷺ.” Then he transmitted that *ḥadīth* with his *isnād*.

٣ - بَابُ سُؤْرِ الْكَلْبِ

3. WATER LEFT OVER BY A DOG

٦٧ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ، فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ».

67. It has been transmitted by way of ʿAbd al-Wahhāb ibn ʿAṭāʾ from Shuʿbah from Aʿmash from [Abū Ṣāliḥ] Dhakwān from Abū Hurayrah ﷺ that the Prophet ﷺ said, “If a dog laps [water] from a vessel, then wash [that vessel] seven times.”[1]

٦٨ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: ثنا أَبِي قَالَ:، ثنا الْأَعْمَشُ، قَالَ: ثنا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

68. The like of it has been transmitted by way of Ḥafṣ ibn Ghiyāth from his father from Aʿmash from Abū Ṣāliḥ from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ. [2]

٦٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا الْمُقَدَّمِيُّ، قَالَ: ثنا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، وَزَادَ: «أُولَاهُنَّ بِالتُّرَابِ».

69. The like of it has been transmitted by way of Muʿtamir ibn Sulaymān from Ayyūb from Muḥammad [Ibn Sīrīn] from Abū Hurayrah ﷺ from the Prophet ﷺ, but in this version, he added, “The first of which should be with earth[3].”[4]

٧٠ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ قُرَّةَ، قَالَ: ثنا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

70. The like of it has been transmitted by way of Qurrah from Ibn Sīrīn from Abū Hurayrah ﷺ from the Prophet ﷺ.[5]

٧١ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، قَالَ: سُئِلَ سَعِيدٌ عَنِ الْكَلْبِ يَلَغُ فِي الْإِنَاءِ، فَأَخْبَرَنَا عَنْ قَتَادَةَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «أُولَاهَا أَوِ السَّابِعَةَ بِالتُّرَابِ»، شَكَّ سَعِيدٌ.

71. The like of it has been transmitted by way of ʿAbd al-Wahhāb ibn ʿAṭāʾ who said, "Saʿīd [ibn Abī ʿArūbah] was asked about a dog's lapping into a container, so he transmitted from Qatādah from Ibn Sīrīn from Abū Hurayrah ﷺ from the Prophet ﷺ, but in this version he added the words, '[. . .] the first of which—or the seventh of which—should be with earth.'" The transmitter Saʿīd had an element of doubt [as to which one the Prophet ﷺ said].[6]

Some [of the people of knowledge][7] based their position on this *ḥadīth* and said that the vessel from which a dog laps may only be purified by washing it seven times, the first of which must be done with earth, just as the Prophet ﷺ said.

Others[8] disagreed with them and said that the vessel should be washed in the same way (i.e. three times) as it would be washed for any other impurities. They based their position on that which has been transmitted from the Prophet ﷺ:

٧٢/ ٧٣ - مَا حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا بِشْرُ بْنُ بَكْرٍ، قَالَ: ثنا الْأَوْزَاعِيُّ، ح: وَحَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا الْفِرْيَابِيُّ، قَالَ: ثنا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، قَالَ: ثني سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ ﷺ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ أَيْنَ بَاتَتْ يَدُهُ؟»

72/73. It has been transmitted by way of Awzāʿī from Ibn Shihāb from Saʿīd ibn al-Musayyib that Abū Hurayrah ﷺ used to say that the Messenger of Allah ﷺ said, “If any of you gets up in the night, he should not put his hand in the vessel [containing water] until he first pours [water] over [his hand] two or three times, for none of you knows where his hand spent the night.”[9]

٧٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ وَفَهْدٌ، قَالَا: ثنا أَبُو صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ خَالِدِ بْنِ مُسَافِرٍ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ سَعِيدٍ، وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

74. The like of it has been transmitted by way of ʿAbd ar-Raḥmān ibn Khālid from Ibn Shihāb from Saʿīd and Abū Salamah from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[10]

٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: أنا زَائِدَةُ بْنُ قُدَامَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

75. The like of it has been transmitted by way of ʿAbdullāh ibn Rajāʾ from Zāʾidah ibn Qudāmah from Aʿmash from Abū Ṣāliḥ from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[11]

٧٦ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَحْمَدُ بْنُ عَبْدِ اللّٰهِ بْنِ يُونُسَ، قَالَ: ثنا أَبُو شِهَابٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، وَأَبِي رَزِينٍ عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «فَلْيَغْسِلْ يَدَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا».

76. The like of it has been transmitted by way of Aḥmad ibn ʿAbdillāh ibn Yūnus from Abū Shihāb [ʿAbd Rabbih ibn Nāfiʿ] from Aʿmash from Abū Ṣāliḥ and Abū Razīn from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ, but in this version he said, "He should wash his hands two or three times."[12]

٧٧ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

77. The like of it has been transmitted by way of Muḥammad ibn ʿAmr from Abū Salamah from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ. [13]

٧٨ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَصْبَغُ بْنُ الْفَرَجِ، قَالَ: ثنا ابْنُ وَهْبٍ، عَنْ جَابِرِ بْنِ إِسْمَاعِيلَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَامَ مِنَ النَّوْمِ أَفْرَغَ عَلَى يَدَيْهِ ثَلَاثًا.

78. It has been transmitted by way of Ibn Wahb from Jābir ibn Ismāʿīl from ʿUqayl from Ibn Shihāb from Sālim from his father [Ibn ʿUmar] ﷺ that when the Prophet ﷺ woke up, he would pour water over his hands three times.[14]

They said, "[These traditions] were revealed about purifying oneself from urine [and faeces], for [some] used to defecate or urinate and then not clean themselves with water [since the use of clods of earth, etc were commonly used for purification after urinating or defecating.] Therefore,

[the Prophet ﷺ] commanded them to do that (i.e wash their hands two or three times) as soon as they woke up after sleeping because none of them would know on which part of their body their hands had rested during the night; there was a possibility that their hands had come in contact with a place from which urine or faeces had been wiped and because they sweated in those places, it was possible that impurities had been transferred from those places to their hands. Therefore, the Prophet ﷺ commanded them to wash their hands three times in order to purify them from urine or faeces that may have passed on to them.

As [washing their hands three times was enough] to purify them of faeces and urine which were the most serious of impurities, so it should —more appropriately—also have been enough to purify them of the lesser impurities.

This position which we have mentioned is also proven by the verdict of Abū Hurayrah ﷺ after the lifetime of the Messenger of Allah ﷺ and provides proof of this position which we have mentioned:

٧٩ – كَمَا قَدْ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ فِي الْإِنَاءِ يَلَغُ فِيهِ الْكَلْبُ أَوِ الْهِرُّ، قَالَ: يُغْسَلُ ثَلَاثَ مِرَارٍ.

> 79. It has been transmitted from ʿAṭāʾ that Abū Hurayrah ﷺ said about a vessel [containing water] which has been lapped by a dog or cat, “It should be washed three times.”

By the fact that Abū Hurayrah ﷺ held the opinion that a vessel [containing water] which has been lapped by a dog may be purified by cleaning it three times despite transmitting a *ḥadīth* from the Prophet ﷺ that [the vessel] should be washed seven times, it is established that the

command that [a vessel] be washed seven times is abrogated. We have a good opinion of Abū Hurayrah ﷺ and we do not entertain the thought that [Abū Hurayrah ﷺ] would abandon anything that he heard from the Prophet ﷺ except for another *ḥadīth* like it,[15] otherwise [i.e. if he were to do so out of lack of interest, disregard for *ḥadīth*, negligence or forgetfulness then] his integrity would have been compromised and none of his verdicts or his transmissions would have been accepted.

Even if it were necessary to act by those traditions which we have transmitted concerning the seven washings, it would be more proper for us to act by the *ḥadīth* which ʿAbdullāh ibn al-Mughaffal transmitted from the Prophet ﷺ because there is an addition in it:

٨٠ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ وَوَهْبُ بْنُ جَرِيرٍ، قَالَا: ثنا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَفَّلِ ﷺ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ، ثُمَّ قَالَ: «مَا لِي وَلِلْكِلَابِ؟» ثُمَّ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ، وَعَفِّرُوا الثَّامِنَةَ بِالتُّرَابِ».

80. It has been transmitted by way of Saʿīd ibn ʿĀmir from Wahb ibn Jarīr from Shuʿbah [with his *isnād*] from ʿAbdullāh ibn al-Mughaffal ﷺ that the Prophet ﷺ commanded that dogs should be put to death and then said, “What have I to do with dogs?” Then he said, “If a dog laps [the water] in any of your vessels, then [you should] wash [that vessel] seven times and then, on the eighth time, rub it with earth.”[16]

٨١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبٌ، عَنْ شُعْبَةَ. . . فَذَكَرَ مِثْلَهُ.

81. The like of it has been transmitted by way of Ibn Marzūq from Wahb from Shuʿbah [with his *isnād*].[17]

Here we see that Ibn al-Mughaffal transmitted that the Prophet ﷺ said that it should be washed seven times and rubbed with earth an eighth time. This contains an addition to that transmitted by Abū Hurayrah رضي الله عنه and the transmission which has an addition is preferable to the transmission which contains an omission.

It would be more appropriate for those who disagree with our position to say that a vessel does not become pure until it has been washed eight times, the seventh time with soil and the eighth time too [with soil], thus combining the rulings of both *ḥadīth*. If they continue to disregard the *ḥadīth* of ʿAbdullāh ibn al-Mughaffal then they are guilty of what they accuse their opponents of when abandoning the seven [washes] as we have mentioned [in the beginning of the chapter].[18] Alternatively, we have already made it clear that a vessel becomes purified of the greatest impurities by washing it three times. So it is more appropriate that lesser impurities also be purified in that way.

Ḥasan took the same position mentioned by Ibn al-Mughaffal:

٨٢ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا أَبُو حُرَّةَ، عَنِ الْحَسَنِ، قَالَ: إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ غُسِلَ سَبْعَ مَرَّاتٍ، وَالثَّامِنَةَ بِالتُّرَابِ.

> 82. It has been transmitted from Abū Ḥurrah that Ḥasan said, “If a dog laps [the water] in a vessel, [the vessel] should be washed seven times, and then an eighth time with earth.”

As for theoretical and intellectual considerations, that which we mentioned about the different categories of flesh in the section on the water left over by a cat should be enough for us.

Some [of the people of knowledge][19] took the position that when a dog laps [the water] in a vessel, the water remains pure, but the vessel is washed seven times solely as an act of worship [i.e. without grasping any reasoning behind it] which we perform in the vessel only.

One of the proofs used against these people is that when the Messenger of Allah ﷺ was asked about the reservoirs frequented by predatory wild animals, he said, "If the amount of water reaches two *qullah*, then it does not carry impurity." This *ḥadīth* indicates that if there were less than two *qullah* of water, it would carry impurity and, if that were not the case, then there would be no point in mentioning two *qullah* as both less than that and more than that would then be the same. Therefore, because two *qullah* were specified, it is established that there is a difference between that quantity of water and a quantity that is less than that. In conclusion, it is established that the water in a vessel is made impure by a dog lapping it, [for the quantity of water in it is less than two *qullah*].

Everything we have mentioned in this section is the position which Abū Ḥanīfah, Abū Yūsuf and Muḥammad adopted.

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1 Its *isnād* is *ḥasan* on account of ʿAbd al-Wahhāb ibn ʿAṭāʾ [being in the chain of transmission].

2 Its *isnād* is *ṣaḥīḥ*.

3 Earth and the like act as an absorbent.

4 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Purification/ Water left over by a dog, 91) and Abū Dāwūd (Purification/ *Wudu*ʾ with water left over by a dog, 72) by way of Muʿtamir ibn Sulaymān from Ayyūb from Ibn Ṣīrīn from Abū Hurayrah ؓ. Tirmidhī said that it is *ḥasan ṣaḥīḥ* while Abū Dāwūd considered it to be *mawqūf*.

5 Its *isnād* is *ṣaḥīḥ*.

6 Its *isnād* is *ḥasan* on account of ʿAbd al-Wahhāb [being in the chain of transmission], but the *ḥadīth* is *ṣaḥīḥ*, for Abū Dāwūd (73) transmitted it by way of Abān from Qatādah, and Nasāʾī (Types of water/ Rubbing dust over a vessel on account of a dog lapping [water] in it, 336) transmitted it by way of Saʿīd ibn Abī ʿArūbah from Qatādah.

The [wording of the] *ḥadīth* itself is transmitted by the six [major scholars of *ḥadīth*]: by Bukhārī (*Wuduʾ*/ Chapter on the *wuduʾ* water with which a person's hair may be washed, 172), Muslim (Purification/ The ruling on the lapping of dogs, 289), Nasāʾī (Purification/ The command to pour out what is in the vessel, 66) and in (Types of water/ Water left over by a dog, 336), Tirmidhī and Abū Dāwūd in the places mentioned above, and Ibn Mājah (Purification/ Washing a vessel on account of a dog lapping [the water] inside it). Thus the *ḥadīth* is *ṣaḥīḥ* and, according to Tirmidhī, *ḥasan ṣaḥīḥ*.

7 Those who took this position included Imam Shāfiʿī and Imam Aḥmad according to one narration from him.

8 Those who took this position included Imam Abū Ḥanīfah, Imam Abū Yūsuf and Imam Muḥammad.

9 Its *isnād* is *ṣaḥīḥ*: It is transmitted by Nasāʾī (*Ghusl* and *Tayammum*/ The command to perform *wuduʾ* after sleeping, 441), Ibn Mājah (Purification/ Should a man, after waking up, put his hand in the vessel before washing it?, 393), and Tirmidhī (Purification/ When one of you wakes up [. . .], 24) from Awzāʿī from Zuhrī from Ibn al-Mussayab and Abū Salamah from Abū Hurayrah ﷺ. Tirmidhī classified the *ḥadīth* as *ḥasan ṣaḥīḥ* and Nasāʾī transmitted it from Saʿīd [ibn al-Mussayab] alone (i.e. not from Abū Salamah).

10 Its *isnād* is *ṣaḥīḥ*.

11 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Rajāʾ [being in the chain of transmission].

12 Its *isnād* is *ḥasan* on account of ʿAbd Rabbih ibn Nāfiʿ [being in the chain of transmission]. It is transmitted by Muslim (Purification/ The dislike in a person performing *wuduʾ* or someone else of plunging their hands [into water] when they are in doubt as to the cleanliness of that hand, 278), and Abū Dāwūd (Purification/ A man putting his hand into the vessel before washing it, 103) with their respective *asānīd* from Aʿmash from Abū Ṣāliḥ and Abū Razīn from him (i.e. Abū Hurayrah ﷺ).

13 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr ibn ʿAlqamah.

The [wording of this] *ḥadīth* of Abū Hurayrah ﷺ is transmitted by all of the six; five as mentioned above. [As for the sixth], Bukhārī transmitted it (*Wuduʾ*/ Using an odd number of clods [to clean yourself after going to the toilet], 162). The *ḥadīth* is thus *ṣaḥīḥ*.

14 Its *isnād* is *ḥasan* on account of Jābir ibn Ismāʿīl. Ibn Mājah transmitted it (Purification/

Should a man, after waking up, put his hand in the vessel before washing it) by way of Ibn Wahb from Ibn Lahīʿah from Jābir ibn Ismāʿīl from ʿUqayl from Zuhrī from Sālim from the father of Sālim. Dāraquṭnī transmitted it as well (1:48) and said that its *isnād* is *ḥasan*.

15 [Perhaps he had knowledge about the first *ḥadīth* being abrogated, or it was that he deduced from one that to wash the vessel three times is obligatory, and from the other that washing it more times is *Mustaḥab* (desirable).]

16 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ The ruling on that which is lapped by dogs, 93), Nasāʾī (Purification/ Rubbing earth over a vessel on account of a dog lapping [water] in it, 67), and Ibn Mājah (Purification/ Washing a vessel that has been lapped at by dogs, 265) and (Hunting/ Putting dogs to death except for hunting dogs and dogs used in agriculture, 2200) with their respective *asānīd* from Shuʿbah.

17 Its *isnād* is *ṣaḥīḥ*.

18 In other words, just as they accused their opponents of abandoning the *ḥadīth* that clearly mentions the seven washes; they too are abandoning the *ḥadīth* that mentions eight washes.

19 Those who adopted this position included Imam Mālik, as opposed to the position of Imam Abū Ḥanīfah, Shāfiʿī and Aḥmad.

٤ - بَابُ سُؤْرِ بَنِي آدَمَ

4. WATER LEFT OVER BY HUMAN BEINGS

٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا الْمُعَلَّى بْنُ أَسَدٍ، قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عَبْدِ اللّٰهِ بْنِ سَرْجِسَ ﷺ، قَالَ: نَهَى رَسُولُ اللّٰهِ ﷺ أَنْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ، وَالْمَرْأَةُ بِفَضْلِ الرَّجُلِ، وَلَكِنْ يَشْرَعَانِ جَمِيعًا.

83. It has been transmitted by way of Muʿallā ibn al-Asad from ʿAbd al-ʿAzīz ibn al-Mukhtār from ʿĀṣim al-Aḥwal that ʿAbdullāh ibn Sarjis ﷺ said, "The Messenger of Allah ﷺ forbade that a man should perform *ghusl* with the water left over by a woman and [forbade] that a woman [should perform *ghusl*] with the water left over by a man, except when they begin [their *ghusl*] together [when they are husband and wife]."[1]

٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ بْنِ مُوسَى، قَالَ: ثنا مُسَدَّدٌ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ دَاوُدَ بْنِ عَبْدِ اللّٰهِ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: لَقِيتُ مَنْ صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ أَرْبَعَ سِنِينَ قَالَ: نَهَى رَسُولُ اللّٰهِ ﷺ. . . فَذَكَرَ مِثْلَهُ.

84. It has been transmitted by way of Abū ʿAwānah from Dāwūd al-Awdī from Ḥumayd ibn ʿAbd ar-Raḥmān who said, "I met a man who accompanied the Prophet ﷺ, just as Abū Hurayrah ﷺ accompanied him, for four years. He said, 'The Messenger of Allah ﷺ forbade that [. . .],'" and then he mentioned the like of what was in the previous narration.[2]

٨٥ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ شُعْبَةَ، عَنْ عَاصِمٍ الْأَحْوَلِ، قَالَ: سَمِعْتُ أَبَا حَاجِبٍ يُحَدِّثُ عَنِ الْحَكَمِ الْغِفَارِيِّ ﷺ قَالَ: نَهَى رَسُولُ اللّٰهِ ﷺ أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ أَوْ بِسُؤْرِ الْمَرْأَةِ. لَا يَدْرِي أَبُو حَاجِبٍ أَيَّهُمَا قَالَ.

85. It has been transmitted by way of Shuʿbah from ʿĀṣim al-Aḥwal from Abū Ḥājib that Ḥakam al-Ghifārī said, "The Messenger of Allah ﷺ forbade that a man should perform *wuduʾ* with the water left over by a woman." (Abū Ḥājib was not sure which Arabic word the Prophet ﷺ used for 'water left over', whether it was *faḍl* or *suʾr*.)[3]

٨٦ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا الْفِرْيَابِيُّ، قَالَ: ثنا قَيْسُ بْنُ الرَّبِيعِ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ، عَنْ سَوَادَةَ بْنِ عَاصِمٍ أَبِي حَاجِبٍ، عَنِ الْحَكَمِ الْغِفَارِيِّ ﷺ، قَالَ: نَهَى رَسُولُ اللّٰهِ ﷺ عَنْ سُؤْرِ الْمَرْأَةِ.

86. It has been transmitted by way of Qays ibn ar-Rabīʿ from ʿAṣim from Abū Ḥājib that Ḥakam al-Ghifārī said, "The Messenger of Allah ﷺ forbade [using] the water left over by a woman."[4]

Abu Jaʿfar ﷺ says, "Some [of the people of knowledge][5] based their position on these traditions and said that it was *makrūh* for a man to perform *wuduʾ* with water left over by a woman (i.e. with water that remained from what she had taken to perform *wuduʾ* or *ghusl*), and *makrūh* for her to perform *wuduʾ* with water left over by a man."

Others[6] disagreed with them and considered there to be nothing wrong with doing that. They supported their position with the following:

٨٧ – مَا حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ شُعْبَةَ، عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ، امْرَأَةِ صِلَةَ بْنِ أَشْيَمَ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كُنْتُ أَنَا وَرَسُولُ اللّٰهِ ﷺ نَغْتَسِلُ مِنْ إِنَاءٍ وَاحِدٍ.

87. It has been transmitted by way of ʿAbd al-Wahhāb ibn ʿAṭāʾ from Shuʿbah from ʿĀṣim from Muʿādhah, Ṣilah ibn Ashyam's wife, that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ and I used to perform *ghusl* from a single vessel."[7]

٨٨ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجُ بْنُ الْمِنْهَالِ، قَالَ: ثنا حَمَّادٌ، عَنْ عَاصِمٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

88. The like of it has been transmitted by way of Ḥajjāj ibn al-Minhāl from Ḥammād from ʿĀṣim [with his *isnād*].[8]

٨٩ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَمْرِو بْنِ الْحَارِثِ، قَالَ: ثنا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، قَالَ: ثنا اللَّيْثُ ابْنُ سَعْدٍ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

89. The like of it has been transmitted by way of Layth ibn Saʿd from Ibn Shihāb [az-Zuhrī] from ʿUrwah from ʿĀʾishah ﵂.[9]

٩٠ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

90. The like of it has been transmitted by way of Mālik from Hishām ibn ʿUrwah from his father from ʿĀʾishah ﵂.[10]

٩١ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

91. The like of it has been transmitted by way of Abu'l-Walīd from Shuʿbah from Abū Bakr ibn Ḥafṣ from ʿUrwah from ʿĀʾishah

ﷺ.[11]

٩٢ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا يَعْلَى بْنُ عُبَيْدٍ، عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ﷺ مِثْلَهُ.

92. The like of it has been transmitted by way of Ḥurayth from Shaʿbī from Masrūq from ʿĀʾishah ﷺ.[12]

٩٣ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ، قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ، قَالَ: ثنا وُهَيْبُ بْنُ خَالِدٍ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ ﷺ مِثْلَهُ.

93. The like of it has been transmitted by way of Manṣūr ibn ʿAbd ar-Raḥmān from his mother from ʿĀʾishah ﷺ.[13]

٩٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا الْوَهْبِيُّ، قَالَ: ثنا شَيْبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ ﷺ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

94. It has been transmitted by way of Shaybān from Yaḥyā ibn Abī Kathīr from Abū Salamah ibn ʿAbd ar-Raḥmān from Zaynab bint Umm Salamah that Umm Salamah ﷺ said, “The Messenger of Allah ﷺ and I used to perform *ghusl* from a single vessel.”[14]

٩٥ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ بَشَّارٍ، قَالَ: ثنا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ أَنَّهَا كَانَتْ تَغْتَسِلُ هِيَ وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

95. It has been transmitted from Ibn ʿAbbās ﷺ who said, “Maymūnah ﷺ informed me that both she and the Prophet ﷺ used to perform *ghusl* from a single vessel.”[15]

٩٦ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللّٰهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

96. It has been transmitted by way of Ḥakam ibn ʿUtaybah from Ibrāhim from Aswad that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ and I used to perform *ghusl* from a single vessel."[16]

٩٧ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ الْبَصْرِيُّ، قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ، قَالَ: ثنا رَبَاحُ بْنُ أَبِي مَعْرُوفٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

97. The like of it has been transmitted by way of ʿAṭāʾ from ʿĀʾishah ﵂.[17]

٩٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا نُعَيْمُ بْنُ حَمَّادٍ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ، قَالَ: أنا سَعِيدُ بْنُ يَزِيدَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ هُرْمُزَ الْأَعْرَجَ يَقُولُ: حَدَّثَنِي نَاعِمٌ - مَوْلَى أُمِّ سَلَمَةَ - عَنْ أُمِّ سَلَمَةَ ﵂ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللّٰهِ ﷺ مِنْ مِرْكَنٍ وَاحِدٍ، نُفِيضُ عَلَى أَيْدِينَا حَتَّى نُنْقِيَهَا، ثُمَّ نُفِيضُ عَلَيْنَا الْمَاءَ.

98. It has been transmitted by way of Ibn al-Mubārak from Saʿīd ibn Yazīd from Aʿraj from Nāʿim, the freedman of Umm Salamah, that Umm Salamah ﵂ said, "The Messenger of Allah ﷺ and I used to perform *ghusl* from a single leather vessel, [first] pouring [the water] over our hands until we had cleaned them, and then pouring the water over ourselves (i.e our bodies)."[18]

٩٩/ ١٠٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ، قَالَ: أَخْبَرَنَا شُعْبَةُ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ، قَالَ: ثنا شُعْبَةُ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ جَبْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﵁ قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يَغْتَسِلُ هُوَ وَالْمَرْأَةُ مِنْ نِسَائِهِ مِنَ الْإِنَاءِ الْوَاحِدِ.

99/100. It has been transmitted by way of Shuʿbah from ʿAbdullāh ibn ʿAbdillāh ibn Jabr from Anas ibn Mālik ﷺ who said, “The Messenger of Allah ﷺ and [any] one of his wives used to perform *ghusl* from a single vessel.”[19]

Abū Jaʿfar ﷺ says, “However, there is no proof in these traditions according to us against those who adopted the first position because they may be interpreted to mean that they performed *ghusl* together [at the same time as each other], and the point about which there is disagreement is when one of them starts [*wudu*ʾ or *ghusl*] before the other. Therefore, [with this in mind], we examined the sources and found that:

١٠١ – عَلِيُّ بْنُ مَعْبَدٍ قَدْ حَدَّثَنَا قَالَ: ثنا عَبْدُ الْوَهَّابِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ سَالِمٍ، عَنْ أُمِّ صُبَيَّةَ الْجُهَنِيَّةِ ﷺ قَالَ – وَزَعَمَ أَنَّهَا قَدْ أَدْرَكَتْ وَبَايَعَتْ رَسُولَ اللّٰهِ ﷺ – قَالَتْ: اخْتَلَفَتْ يَدِي وَيَدُ رَسُولِ اللّٰهِ ﷺ فِي الْوُضُوءِ مِنْ إِنَاءٍ وَاحِدٍ.

101. It has been transmitted by way of ʿAbd al-Wahhāb from Usāmah ibn Zayd from Sālim that Umm Ṣubayyah al-Juhaniyyah ﷺ said (and he claimed that she had lived in the time of the Messenger of Allah ﷺ and pledged allegiance to him), “My hand and the hand of the Messenger of Allah ﷺ alternated[20] while performing *wudu*ʾ from the same vessel.”[21]

١٠٢ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي أُسَامَةُ، عَنْ سَالِمِ بْنِ النُّعْمَانِ، عَنْ أُمِّ صُبَيَّةَ الْجُهَنِيَّةِ ﷺ مِثْلَهُ.

102. The like of it has been transmitted by way of Ibn Wahb from

Usāmah from Sālim ibn al-Nuʿmān from Umm Ṣubayyah al-Juhaniyyah ﷺ.[22]

This tradition contains the proof that one of them used to take from the water after the other.

١٠٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا مُحَمَّدُ بْنُ الْمِنْهَالِ، قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: ثنا أَبَانُ بْنُ صَمْعَةَ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ يَبْدَأُ قَبْلِي.

103. It has been transmitted by way of Abān ibn Ṣamaʿah from ʿIkrimah that ʿĀʾishah ﷺ said, "The Messenger of Allah ﷺ and I used to perform *ghusl* from a single vessel with him beginning before me."[23]

This *ḥadīth* proves that it is permissible for a woman to purify herself with the water left over by a man.

١٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ، قَالَ: ثنا مُسَدَّدٌ، قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَفْلَحَ بْنِ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ تَخْتَلِفُ فِيهِ أَيْدِينَا مِنَ الْجَنَابَةِ.

104. It has been transmitted by way of Aflaḥ ibn Ḥumayd from Qāsim that ʿĀʾishah ﷺ said, "The Messenger of Allah ﷺ and I used to perform *ghusl* on account of *janābah* from a single vessel, taking it in turns to enter our hands [into the water]."[24]

١٠٥/١٠٦ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، قَالَ: ثنا أَفْلَحُ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ، قَالَ: ثنا أَفْلَحُ. . . فَذَكَرَا مِثْلَهُ بِإِسْنَادِهِ.

105/106. The like of it has been transmitted by way of ʿAbdullāh

ibn Maslamah ibn Qaʿnab and Abū ʿĀmir al-ʿAqadī from Aflaḥ [with his *isnād*].[25]

١٠٧ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، قَالَ: أنا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كُنْتُ أُنَازِعُ أَنَا وَرَسُولُ اللَّهِ ﷺ الْغُسْلَ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ.

107. It has been transmitted by way of Sufyān[26] from Manṣūr from Ibrāhīm from Aswad that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ and I used to contend with one another to perform *ghusl* on account of *janābah* from a single vessel."[27]

١٠٨ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ الْكَيْسَانِيُّ، قَالَ: ثنا الْخَصِيبُ، قَالَ: ثنا هَمَّامٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂ أَنَّهَا وَالنَّبِيَّ ﷺ كَانَا يَغْتَسِلَانِ مِنْ إِنَاءٍ وَاحِدٍ، يَغْتَرِفُ قَبْلَهَا وَتَغْتَرِفُ قَبْلَهُ.

108. It has been transmitted by way of Khaṣīb from Hammām from Hishām ibn ʿUrwah from his father from ʿĀʾishah ﵂ that she and the Prophet ﷺ used to perform *ghusl* from a single vessel; [sometimes] he would scoop from the water before her and [sometimes] she would scoop from the water before him.[28]

١٠٩ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ مُبَارَكِ بْنِ فَضَالَةَ، عَنْ أُمِّهِ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، فَأَقُولُ: أَبْقِ لِي، أَبْقِ لِي.

109. It has been transmitted by way of Abū ʿĀṣim from Mubārak ibn Faḍālah from his mother from Muʿādhah that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ and I used to perform *ghusl* from a single vessel, and I would say [to him], 'Leave [some water] for me! Leave [some water] for me!'"[29]

١١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ بْنِ الرَّبِيعِ اللُّؤْلُؤِيُّ، قَالَ: ثنا أَسَدُ بْنُ مُوسَى، قَالَ: ثنا الْمُبَارَكُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

110. The like of it has been transmitted by way of Asad ibn Mūsā from Mubārak [with his *isnād*] (as above).[30]

١١١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ، قَالَ: ثنا شُعْبَةُ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

111. The like of it has been transmitted by way of Shuʿbah from Yazīd ar-Rishk from Muʿādhah from ʿĀʾishah ﵂.[31]

١١٢ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو أَحْمَدَ، قَالَ: ثنا سُفْيَانُ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﵄ أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنْ جَنَابَةٍ، فَجَاءَ النَّبِيُّ ﷺ يَتَوَضَّأُ، فَقَالَتْ لَهُ، فَقَالَ: «إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ».

112. It has been transmitted by way of Sufyān [ath-Thawrī] from Simāk from ʿIkrimah from Ibn ʿAbbās ﵄ that one of the wives of the Prophet ﷺ performed *ghusl* on account of [being in a state of] *janābah*, and then the Prophet ﷺ came to perform *wuduʾ* [with the same water that she had used]. She told him about that, and he said, “There is nothing that makes water impure.”[32]

In these traditions, we have observed the fact that both a man and a woman may purify themselves with the water left over by the other and this contradicts those traditions which we observed at the beginning of this section. Therefore, we must look more closely into this matter in order to extract the correct position from the two contradictory ones. We find the agreed upon principle that when a man and woman take water

from the container with their hands at the exact same time, the water does not become impure. We also find that the ruling on all types of impurity is the same, regardless of whether that impurity falls into the water before *wuduʾ* or during the process of *wuduʾ*.

Given this fact and given that the water is not made impure when both husband and wife perform *wuduʾ* together, a sound use of the intellect, forces us to conclude that the water left over by either of them is also not impure and so they may use it after their partner[33].

In this way, the position adopted by the latter group is established. This is the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. Ibn Mājah transmitted it (Purification/ The prohibition against performing *wuduʾ* with water left over by a woman, no. 374) from Muʿallā ibn Asad from ʿAbd al-ʿAzīz ibn al-Mukhtār from ʿĀṣim al-Aḥwal from him (i.e. ʿAbdullāh ibn Sarjis ﷺ).

Bazzār said, "We know of no other person who transmitted it as *musnad* [i.e. *marfūʿ*] from ʿĀṣim from Ibn Sarjis ﷺ except for ʿAbd al-ʿAzīz." Dāraquṭnī said, "Shuʿbah transmitted it differently and transmitted it as a *mawqūf* statement—his position is more correct." Ibn al-Qaṭṭān said, "ʿAbd al-ʿAzīz transmitted it as *marfūʿ* and he is a pillar of trustworthiness. The fact that some transmit it as *mawqūf* does impair [the soundness of this *ḥadīth* being *marfūʿ*]."

2 Its *isnād* is *ṣaḥīḥ*. [Imam] Aḥmad said, as related by Athram, "Its *isnād* is *ḥasan*." This *ḥadīth* is transmitted by Abū Dāwūd (Purification/ The prohibition against performing *wuduʾ* with water left over by a woman, no. 81) and Nasāʾī (Purification/ The prohibition against performing *ghusl* with the water left over by someone who was in a state of *janābah*, no. 238) by way of Abū ʿAwānah from Dāwūd al-Awdī from Ḥumayd ibn ʿAbd ar-Raḥmān from someone who accompanied the Prophet ﷺ. The name of a Companion being unknown does not impair the soundness [of a *ḥadīth*].

3 Its *isnād* is *ḥasan*. It is transmitted by Abū Dāwūd (Purification/ The prohibition against performing *wuduʾ* with water left over by a woman, no. 82), Tirmidhī (Purification/ The dislike in [using] the water left over by a woman after she has purified herself [with it], no. 64), Nasāʾī (The prohibition against [using] the *wuduʾ* water left over by a woman, no. 344), and Ibn Mājah

(The prohibition against performing *wuduʾ* with water left over by a woman, no. 373) with their respective *asānīd* from Shuʿbah from ʿĀṣim al-Aḥwal from Abū Ḥājib from him (i.e. Ḥakam al-Ghifārī). Tirmidhī also transmitted it in the same chapter (*ḥadīth* no. 63) with an *isnād* from Sulaymān at-Taymī from Abū Ḥājib from one of the men of Banū Ghifār, and classified the *ḥadīth* as *ḥasan*.

4 Its *isnād* is *ḥasan*.

5 Those who took this position included Imam Aḥmad.

6 Those who took this position included Imam Abū Ḥanīfah, Imam Abū Yūsuf, Imam Muḥammad, Imam Mālik, Imam Shāfiʿī and the vast majority of the people of knowledge.

7 Its *isnād* is *ḥasan* on account of ʿAbd al-Wahhāb ibn ʿAṭāʾ [being in the chain of transmission].

8 Its *isnād* is *ṣaḥīḥ*.

9 Its *isnād* is *ṣaḥīḥ*: It is transmitted by Muslim (Purification/ The recommended amount of water [that should be used to perform] *ghusl* on account of *janābah*, and a man and woman washing themselves from a single vessel, no. 319), Nasāʾī (The amount of water that is enough for a man, no. 229), and Ibn Mājah ([Chapter] on a man and woman performing *ghusl* from a single vessel, no. 376) with their respective *asānīd* from Layth from Zuhrī from ʿUrwah from ʿĀʾishah, may Allah be pleased with her.

10 Its *isnād* is *ṣaḥīḥ*. Nasāʾī transmitted it (A man and woman performing *ghusl* from a single vessel, no. 411) with his *isnād* from Mālik from Hishām ibn ʿUrwah from her (i.e. ʿĀʾishah), may Allah be pleased with her.

11 Its *isnād* is *ṣaḥīḥ*. Bukhārī transmitted it (Should someone in a state of *janābah* enter his hand into a vessel before washing it, no. 263) from Abu'l-Walīd from Shuʿbah from Abū Bakr ibn Ḥafṣ from ʿUrwah from her, may Allah be pleased with her.

12 Its *isnād* is *ḍaʿīf* on account of Ḥurayth. Tirmidhī (Chapter concerning when a man warms himself with his wife after performing *ghusl*) said, after transmitting this *ḥadīth* with an *isnād* containing Ḥurayth, "There is nothing wrong with this *isnād*." Bazzār also transmitted it with his *isnād* from Shaʿbī from Masrūq from ʿĀʾishah, may Allah be pleased with her.

13 Its *isnād* is *ḥasan*. Ibn Khuzaymah (The fact that performing *ghusl* from bowls is allowed, no. 238) transmitted it with his *isnād* from Manṣūr ibn ʿAbd ar-Raḥmān from his mother from ʿĀʾishah, may Allah be pleased with her.

14 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Sleeping with a menstruating woman while she is dressed, no. 322) with his *isnād* from Shaybān from Yaḥyā ibn Abī Kathīr; and is transmitted by Muslim (The recommended amount of water [that should be used to perform]

ghusl on account of *janābah*, no. 324) and Ibn Mājah (A man and woman performing *ghusl* from a single vessel, no. 380) with their respective *asānīd* from Yaḥyā ibn Abī Kathīr from Abū Salamah from Zaynab bint Umm Salamah from her (i.e. Umm Salamah), may Allah be pleased with her.

15 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (The recommended amount of water [that should be used to perform] *ghusl* on account of *janābah*, no. 322), Tirmidhī (A man and woman performing *wuduʾ* from a single vessel, no. 62), Nasāʾī (A man and woman performing *ghusl* from a single vessel, no. 237), and Ibn Mājah (A man and woman performing ghusl from a single vessel, no. 377) with their respective *asānīd* from [Sufyān] ibn ʿUyaynah from ʿAmr ibn Dīnār from Jābir ibn Zayd from Ibn ʿAbbās ﷺ from her (i.e. Maymūnah, may Allah be pleased with her). Tirmidhī classified the ḥadīth as *ḥasan ṣaḥīḥ*. This ḥadīth is also transmitted by Bukharī (Performing *ghusl* with a *ṣāʿ* and other similar matters, no. 253) from Abū Nuʿaym from Sufyān from ʿAmr from Jābir ibn Zayd from Ibn ʿAbbās, thus making it a *musnad* of Ibn ʿAbbās ﷺ. [Imam] Bukhāri said: "Ibn ʿUyaynah used to later say that it was transmitted from Ibn ʿAbbās ﷺ from Maymūnah, but the correct version is that transmitted by Abū Nuʿaym" [that it was directly stated by Ibn ʿAbbās ﷺ, and not by Maymūnah i]. (Shaykh Muḥammad Yūsuf Kāndhalwī quoted Ḥāfiẓ ibn Ḥajar as preferring the transmition of the rest of the narrators that have the addition: "[from Ibn ʿAbbās ﷺ] that Maymūnah informed me. . ." Ḥāfiẓ substantiated his statement by rendering a number of proofs. See *Amānī al-Aḥbār*.)

16 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Touching a menstruating woman, 299), Abū Dāwūd in (Performing *wuduʾ* with the water left over by a woman, no 77), and Nasāʾī (A man and woman performing *ghusl* from a single vessel, no. 235) with their respective *asānīd* from Manṣūr from Ibrāhīm an-Nakhāʾī from Aswad from her, may Allah be pleased with her.

17 Its *isnād* is *ḥasan*. ʿAbd ar-Razzāq transmitted it (Two people in a state of *janābah* (i.e a husband and his wife) starting together [when performing *ghusl*], 1:207, no. 227) from ʿAṭāʾ from ʿĀʾishah, may Allah be pleased with her.

18 Its *isnād* is *ḥasan*. Nasāʾī transmitted it (A man and woman performing *ghusl* from a single vessel, no. 238) with his *isnād* from ʿAbdullāh ibn al-Mubārak from Saʿīd ibn Yazīd from Aʿraj from Nāʿim, the freedman of Umm Salamah, from Umm Salamah ﷺ.

19 Its *isnād* is *ṣaḥīḥ*. Bukhārī transmitted it (Chapter: Should someone in a state of *janābah* put his hand in a vessel before washing it, no. 264) with his *isnād* from Shuʿbah from ʿAbdullāh ibn ʿAbdillāh ibn Jabr from him (i.e. Anas ﷺ).

20 [Yūsuf Kāndhalwī discussed this in detail and quoted various sources. The summary is that this may have been before the revelation of Ḥijāb, or the vessel may have been big and there was a barrier between the men and women. Suyūṭi and Ibn Ḥajar opined that it was among the specialities of the Messenger of Allah ﷺ that he did not have to observe Ḥijāb from other

women. Suyūṭī has written an independent chapter to establish his view.]

21 Its *isnād* is *ḥasan*. It is transmitted by Abū Dāwūd (Chapter on performing *wuduʾ* with the water left over by a woman, no. 78) and Ibn Mājah (Chapter on a man and woman performing *wuduʾ* from a single vessel, 382) with their respective *asānīd* from Usāmah ibn Zayd from Sālim ibn an-Nuʿmān from Umm Ṣubayyah .

22 Its *isnād* is *ḥasan*.

23 Its *isnād* is *ṣaḥīḥ*. Ibn Mājah transmitted it (Purification/ A man and wife performing *wuduʾ* from a single vessel, no. 383) by way of ʿAmr ibn Harim, and Aḥmad transmitted it (6:255) by way of Abān ibn Ṣamaʿah. Both these men took it from ʿIkrimah, but their versions differ in that they did not transmit the words, "him starting first. . ."

24 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Ghusl*, no. 261) and Muslim (Menstruation, no. 319) with their respective *asānīd* from Aflaḥ.

25 Its *isnād* is *ṣaḥīḥ*. The two Shaykhs (i.e. Bukhārī and Muslim) transmitted it in the same places mentioned above by way of ʿAbdullāh ibn Maslamah from Aflaḥ.

26 [It is stated: "The commentators of *Sunan Abū Dāwūd* say that it has not been established whether [Sufyān] refers to Thawrī or Ibn ʿUyaynah. However, it appears to me that he is Thawrī, as has been explicitly said by Kirmānī, Aynī and Qusṭullānī." (Amānī al-Aḥbār)]

27 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī (Purification/ no. 235) with his *isnād* from ʿAbīdah ibn Ḥumayd from Manṣūr with the same wording, and is transmitted by Bukhārī (Menstruation/ Touching a menstruating woman, no. 299), Abū Dāwūd (*Wuduʾ* with the water left over by a woman, 77) and Nasāʾī (Purification/ 236) with their respective *asānīd* from Sufyān from Manṣūr without the mention of competition in it (i.e. who takes water first).

28 Its *isnād* is *ḥasan*. Aḥmad transmitted it (6:131) with his *isnād* from ʿAffān from Hammām.

29 Its *isnād* is *ḥasan*. Aḥmad transmitted it (6:30) with his *isnād* from Mubārak.

30 Its *isnād* is *ḥasan*.

31 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Menstruation/ no. 321) with his *isnād* from Abū Khaythamah from ʿĀṣim al-Aḥwal from Muʿādhah; by Nasāʾī (Purification/ no. 240) with his *isnād* from Shuʿbah from ʿĀṣim from Muʿādhah; and by Aḥmad (6:172) from Shuʿbah from Yazīd ar-Rishk.

32 Its *isnād* is *ḥasan*. It is transmitted by Abū Dāwūd (Purification/ Water does not become ritually impure, no. 78), Tirmidhī (Purification/ no. 65), and Ibn Mājah (Purification, no. 370) with their respective *asānīd* from Sammāk; and by Nasāʾī (Purification, no. 327) with his *isnād* from Sufyān from Sammāk. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

33 As for the *aḥādith* of prohibition, they actually explain that it is undesirable for a man and

woman to utilise the same water under normal circumstances, especially in the case of them being foreign to one another. By using the same water, sinful thoughts can find their way into their minds, which could lead to sin. Whenever and wherever this possibility exists, scholars state it to be *Makrūh* for them to utilise the same water.

٥ - بَابُ التَّسْمِيَةِ عَلَى الْوُضُوْءِ

5. PRONOUNCING THE NAME OF ALLAH OVER *WUDUʾ*

١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ دَاوُدَ الْبَغْدَادِيُّ، قَالَ: ثنا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: ثنا وُهَيْبٌ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ، أَنَّهُ سَمِعَ أَبَا ثِفَالٍ الْمُرِّيَّ يَقُولُ: سَمِعْتُ رَبَاحَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ بْنِ حُوَيْطِبٍ يَقُولُ: حَدَّثَتْنِي جَدَّتِي أَنَّهَا سَمِعَتْ أَبَاهَا ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «لَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ، وَلَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللّٰهِ عَلَيْهِ».

113. It has been transmitted by way of ʿAbd ar-Raḥmān ibn Ḥarmalah from Abū Thifāl al-Murriyy from Rabāḥ ibn ʿAbd ar-Raḥmān that his grandmother told him that she heard her father ﷺ say, "I heard the Messenger of Allah ﷺ say, "There is no prayer for someone who has no *wudu'*; and there is no *wudu'* for someone who does not mention Allah's [Name] over it.""[1]

١١٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْجَارُودِ الْبَغْدَادِيُّ قَالَ: ثنا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ أَبِي ثِفَالٍ الْمُرِّيِّ قَالَ: سَمِعْتُ رَبَاحَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ يَقُولُ: حَدَّثَتْنِي جَدَّتِي أَنَّهَا سَمِعَتْ رَسُولَ اللّٰهِ ﷺ يَقُولُ ذَلِكَ.

114. The like of it has been transmitted by way of Sulaymān ibn Bilāl from Abu Thifāl from Rabāḥ ibn ʿAbd ar-Raḥmān, [but this time he narrated] that his grandmother told him that she heard the Messenger of Allah ﷺ say that.[2]

١١٥ - حَدَّثَنَا فَهْدٌ قَالَ: مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أنا الدَّرَاوَرْدِيُّ، عَنِ ابْنِ حَرْمَلَةَ، عَنْ أَبِي ثِفَالٍ الْمُرِّيِّ، عَنْ رَبَاحِ ابْنِ عَبْدِ الرَّحْمَنِ الْعَامِرِيِّ، عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

115. The like of it has been transmitted by way of ad-Darāwardī from Ibn Ḥarmalah from Abū Thifāl from Rabāḥ ibn ʿAbd ar-Raḥmān from Ibn Thawbān from Abū Hurayrah ﷺ from the Prophet ﷺ.[3]

Some of the people [of knowledge][4] based their position on these traditions and said if someone does not pronounce the name of Allah during his *wudu*ʾ for the prayer, then his *wudu*ʾ is not valid.

Others[5] disagreed with them and said that, although it is incorrect for someone to not mention the name of Allah during his *wudu*ʾ, he still becomes ritually pure by that *wudu*ʾ. They based their position on the following:

١١٦ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حُضَيْنٍ أَبِي سَاسَانَ، عَنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ ﷺ: أَنَّهُ سَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَتَوَضَّأُ، فَلَمْ يَرُدَّ عَلَيْهِ، فَلَمَّا فَرَغَ مِنْ وُضُوئِهِ قَالَ: «إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلَّا أَنِّي كَرِهْتُ أَنْ أَذْكُرَ اللَّهَ إِلَّا عَلَى طَهَارَةٍ».

116. It has been transmitted by way of ʿAbd al-Wahhāb ibn ʿAṭāʾ from Saʿīd [ibn Abī ʿArūbah] [with his *isnād*] from Muhājir ibn Qunfudh ﷺ that he greeted the Messenger of Allah ﷺ while he was doing *wudu*ʾ, but [the Messenger of Allah ﷺ] did not respond. When he completed his *wudu*ʾ, he said, “The only thing that stopped me returning your greeting was that I did not like to mention Allah’s [Name] without being in a state of purity.”[6]

This *ḥadīth* is evidence that the Messenger of Allah ﷺ disliked mentioning Allah's Name except in a state of purity. He returned the greeting after he became ritually pure by performing *wuḍuʾ*. This proves that he had performed *wuḍuʾ* before mentioning Allah's Name.

The statement of the Prophet ﷺ, "There is no *wuḍuʾ* for someone who does not mention Allah's [Name], may be interpreted according to the position of the first group, but it may also be interpreted to mean that his *wuḍuʾ* falls short of the full reward.

This is similar to that used in the statement of the Messenger of Allah ﷺ, "A pauper is not (*laysa al-miskīn*) someone who [goes around house to house begging and] is placated by a date or two or a morsel or two." The Prophet ﷺ did not mean that such a person completely falls outside the definition of poverty thus making him ineligible to receive charity, but merely meant that he is not someone who is completely and utterly destitute, someone whose poverty is at its furthest limits whereby he could not possibly get any poorer.

١١٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ، قَالَ: ثنا خَالِدُ بْنُ عَبْدِ اللّٰهِ، عَنْ إِبْرَاهِيمَ الْهَجَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللّٰهِ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ بِالطَّوَّافِ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَاللُّقْمَةُ وَاللُّقْمَتَانِ». قَالُوا: فَمَنِ الْمِسْكِينُ؟ قَالَ: «الَّذِي يَسْتَحِي أَنْ يَسْأَلَ، وَلَا يَجِدُ مَا يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ فَيُعْطَى».

117. It has been transmitted by way of Khālid ibn ʿAbdillāh from Ibrāhīm al-Hajarī from Abu'l-Aḥwaṣ ﷺ from ʿAbdullāh [ibn Masʿūd ﷺ] that the Prophet ﷺ said, "A pauper is not someone who goes around [house to house begging and] is placated by a date or two or a morsel or two." They asked, "Then who is a pauper?" He replied, "[A pauper] is someone who shies from

begging and yet does not have enough to suffice him, nor is he noticed so as to be given [without having to ask].”[7]

١١٨ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا قَبِيصَةُ بْنُ عُقْبَةَ، قَالَ: ثنا سُفْيَانُ، عَنْ إِبْرَاهِيمَ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

118. The like of it has been transmitted by way of Sufyān [ath-Thawrī] from Ibrāhīm al-Hajarī [with his *isnād*].[8]

١١٩ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا ابْنُ وَهْبٍ، قَالَ: أنا ابْنُ أَبِي ذِئْبٍ، عَنْ أَبِي الْوَلِيدِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ.

119. The like of it has been transmitted by way of Abu’l-Walīd from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[9]

١٢٠ – حَدَّثَنَا أَبُو أُمَيَّةَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ مُسْلِمٍ قَالَ: ثنا عَلِيُّ بْنُ عَيَّاشٍ الْحِمْصِيُّ، عَنِ ابْنِ ثَوْبَانَ، عَنْ عَبْدِ اللَّهِ ابْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

120. The like of it has been transmitted by way of Abū Umayyah from ʿAlī ibn ʿAyyāsh from Ibn Thawbān from ʿAbdullāh ibn Faḍl from Aʿraj from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[10]

١٢١ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

121. The like of it has been transmitted by way of Mālik from Abu’z-Zinād from Aʿraj from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[11]

[This type of negation is] also demonstrated by the statement of the Messenger of Allah ﷺ, "The *muʾmin* is not the one who goes to sleep full while his next-door neighbour goes hungry."

١٢٢ - حَدَّثَنَا بِذَلِكَ أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَشِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُسَاوِرِ - أَوِ ابْنِ أَبِي الْمُسَاوِرِ - قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُعَاتِبُ ابْنَ الزُّبَيْرِ فِي الْبُخْلِ وَيَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمُؤْمِنُ الَّذِي يَبِيتُ شَبْعَانَ وَجَارُهُ إِلَى جَنْبِهِ جَائِعٌ».

> 122. It has been transmitted from ʿAbdullāh ibn al-Musāwir that he heard Ibn ʿAbbās ﷺ reproach Ibn az-Zubayr ﷺ for being miserly and say, "The Messenger of Allah ﷺ said, 'The *muʾmin* is not the one who goes to sleep full while his next-door neighbour goes hungry.'"[12]

When the Prophet ﷺ said that he is not a *muʾmin*, he did not mean that he has abandoned *Īmān* and become a *kāfir*; rather he meant that he has not achieved the highest levels of *Īmān*. There are far too many examples of [negation being used in] this way to mention them all.

In the same way, when the Prophet ﷺ said, "There is no *wuduʾ* for the one who does not mention Allah's Name," he did not mean by that that he had not left behind the state of ritual impurity and entered into a state of ritual purity, but merely meant that he had not performed a *wuduʾ* in which he fulfilled all the conditions for obtaining the reward.

As this *ḥadīth* may be interpreted in the different ways in which we described and because of the fact that there is nothing which categorically proves either interpretation over the other, it is incumbent upon us to interpret it in a way which conforms to the *ḥadīth* of Muhājir

ﷺ and does not contradict it.

By this, it is established that when a person performs *wuduʾ* without mentioning Allah's Name, he moves from the state of ritual impurity into the state of ritual purity.

As for [how we can arrive at this ruling] by means of reason and intellectual consideration, we see certain things [in the *dīn*] which cannot be entered into without entering into a dialogue. These things include contracts which people make with other people such as sales contracts, hire contracts, marriage contracts, *khulʿa* divorce contracts and other similar things.

These things which we have mentioned do not become binding until words are spoken. Such words include [words which] tender the offer part of a contract, such as when a person says "I have sold you," "I have married you" or "I have divorced you by way of *khulʿa*."[13] These are statements that relate to contracts.

Other things which can only be entered into by the utterance of certain words are the prayer and Ḥajj; one enters into the prayer with the *takbīr* (saying *Allahu akbar*) and the Ḥajj with the *talbiyyah* (saying *Labbayk Allahumma labbayk*). The utterance of these words is one of the essential elements of both the prayer and Ḥajj.

Then we returned to the matter of mentioning Allah's Name in *wuduʾ* in order to see whether it resembled any of these things we have mentioned. We discovered that there is no contractual offer in *wuduʾ* unlike sales or marriage. Therefore, mentioning Allah's Name in it cannot share a ruling with things which involve contracts. We also discovered that mentioning Allah's Name is not one of the essential elements of *wuduʾ* unlike the *takbīr* in prayer or the *talbiyyah* in Ḥajj.[14]

Therefore the ruling of mentioning Allah's Name in *wuduʾ* cannot be the same as the ruling on saying the *takbīr* or the *talbiyyah*. This fact serves to invalidate the argument of those who say that, just as someone must say [something specific] in these things, so must he mention Allah's Name in *wuduʾ*.

If someone were to say, "We know that when someone slaughters an animal [for the purpose of eating its meat] he must mention [Allah's] Name over it. If he deliberately abandons saying that, then the meat of that slaughtered animal [becomes *ḥarām*] and may not be eaten. Mentioning Allah's Name in *wuduʾ* is like that as well." Then let it be said to him that, "The intellectual proofs which establish the fact that the meat of an animal may not be eaten when it is deliberately slaughtered without Allah's Name being mentioned over it has been contended by the people [of knowledge]; some said that it could be eaten and others said that it could not. As for those who said that it could be eaten, we have been sufficed of the need to elaborate on their verdict.[15] As for those who said it could not be eaten, they said that if [it were slaughtered and] someone did not mention Allah's Name on account of forgetfulness then it could be eaten, regardless of whether the slaughterer was Muslim or was a person of the Book. Therefore, according to the view of those who regard mentioning Allah's Name as obligatory, the reason for mentioning Allah's Name when it comes to slaughtering is to distinguish the religion of the slaughterer: if he mentions Allah's Name then his slaughtering becomes of [the people of] a religion whose meat may be eaten, and if he does not mention Allah's Name, then his slaughtering becomes of [the people of] those religions whose meat may not be eaten."[16]

Mentioning Allah's Name in *wuduʾ* is not for the purpose of distinguishing what one's religion is. Rather it is so that there can be an element of *dhikr* (mentioning of Allah) in one of the preconditions for the prayer. We know the preconditions of the prayer include *wuduʾ* as well as covering one's private area but there is nothing wrong with someone neglecting to mention Allah's Name when covering his private parts, so a sound use of reason also dictates that there be nothing wrong in neglecting to mention Allah's Name when purifying oneself.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Thumāmah, who is also known as Abū Thifāl, and Rabāh ibn ʿAbd ar-Raḥmān [being in the chain of transmission]. Bukharī said, "There is some discrepancy as to [the soundness of] the *ḥadīth* of Abū Thifāl." Aḥmad said, "The *ḥadīth* of ʿAbd ar-Raḥmān ibn Ḥarmalah is not proven." Bukhārī also said, "The best narration in this chapter is the *ḥadīth* of Rabāḥ," and Aḥmad also said, "The best narration in this chapter is the *ḥadīth* of Abu Saʿīd. It is transmitted by Tirmidhī (Purification/ pronouncing [Allah's] Name over *wuduʾ* 25 & 26) with two different paths of transmission, one from ʿAbd ar-Raḥmān ibn Ḥarmalah from Abū Thifāl, and one from Yazīd ibn ʿIyāḍ from Abū Thifāl. It is also transmitted by Ibn Mājah (Purification/ pronouncing [Allah's] Name over *wuduʾ* 398) with his *isnād* from Yazīd ibn ʿIyāḍ from Abū Thifāl. The version of Tirmidhī only has, "There is no *wuduʾ* for the one who does not mention Allah's Name over it."

2 Its *isnād* is *ḥasan* on account of Thumāmah Abū Thifāl, and Rabāḥ [ibn ʿAbd ar-Raḥmān being in the chain of transmission]. Bukhārī said, "There is some discrepancy as to [the soundness of] the *ḥadīth* of Abū Thifāl." Aḥmad said, "The *ḥadīth* of ʿAbd ar-Raḥmān ibn Ḥarmalah is not proven." Dāruqutnī said in ʿIlal: "There are differences about it; Wuhayb, Bishr and others relate: "from his grandmother that she heard her father;" Ḥafs ibn Maysarah, Abū Maʿshar and Isḥāq relate: "from Ḥarmalah from Abū Thifal from Rabāḥ from his grandmother that she heard the Messenger of Allah ﷺ," without mentioning her father. Ṭahāwi has transmitted it is this way too from Sulaymān ibn Bilāl.

3 Its *isnād* is *ḥasan* on account of Thumāmah Abū Thifāl and Rabāḥ [being in the chain of

transmission]. The [scholars of *ḥadīth*] said the same things about this *ḥadīth* as the previous one. Ḥāfiẓ said in *at-Talkhīṣ*, "Darāwardī transmitted it as a *mursal ḥadīth* from Abū Thīfāl from Rabāḥ from Ibn Thawbān [i.e. directly from the Prophet ﷺ, without Abū Hurayrah رضي الله عنه being in the transmition]. The *ḥadīth* of Rabāḥ is *muḍṭarib*."

4 Those who took this position included Imam Aḥmad [according one of the two narrations about his view].

5 Those who took this position included Imam Abū Ḥanīfah, Imam Abū Yūsuf, Imam Muḥammad, Imam Mālik, Imam Shāfiʿī [and Imam Aḥmad according to the preferred view from him].

6 Its *isnād* is *ḥasan* on account of ʿAbd al-Wahhāb. It is transmitted by Abū Dāwūd (Purification/ Should he return the *salām* when he is urinating, 17), Nasāʾī (Purification/ Reciprocating the *salām* after *wuduʾ*, 38), and Ibn Mājah (Purification/ A man greets him while he is urinating, 350) with their respective *asānīd* from Saʿīd ibn Abī ʿArūbah from Qatādah from Ḥasan from Abū Sāsān Ḥuḍayn ibn al-Mundhir from Muhājir ibn Qunfudh—and this *isnād* is *ṣaḥīḥ*.

7 Its *isnād* is *ḍaʿīf* on account of Ibrāhīm ibn Muslim al-Hajarī. Būsayrī said, "It is related by Aḥmad ibn Manīʿ, Ḥārith and Aḥmad ibn Ḥanbal and all of their *asānīd* revolve around Ibrāhīm ibn Muslim al-Hajarī who is weak.

8 Its *isnād* is *ḍaʿīf* on account of Ibrāhīm ibn Muslim al-Hajarī.

9 Its *isnād* is *ṣaḥīḥ*.

10 Its *isnād* is *ḥasan* on account of Abū Umayyah and Ibn Thawbān.

11 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Zakāh/ Allah's Words "Do not ask from people insistently", 1479) and Nasāʾī (Zakāh/ Explanation of what a pauper is, 2572) with their respective *asānid* from Mālik from Abū'z-Zinād; and by Muslim (Zakāh/ The pauper is not. . .etc., 1039) by way of Mughīrah from Abū'z-Zinād. This *ḥadīth* is transmitted by the compilers of the *ṣaḥīḥ* collections from more than one of the companions of Abū Hurayrah, including ʿAtāʾ, Abū Salamah, ʿAbd ar-Raḥmān ibn Abī ʿAmrah and Muḥammad ibn Ziyād [from Abū Hurayrah رضي الله عنه].

12 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn al-Musāwir. It is transmitted by Bukhārī in *al-Adab al-Mufrad*, and Ibn Abī Shaybah in *al-Muṣannaf* (Book on *Īmān* and Dreams, 6:164, no. 30359).

13 Then, after that, the other party either accepts or rejects the offer. The offer is called *ījāb* and the acceptance *qabūl*.

14 The main difference here is in the fact that *takbīr* is used to initiate *ṣalāh*, unlike mentioning the name of Allah before *wuduʾ* which is uttered with the actions of *wuduʾ* as an

additional component. The initiation of *wuduʾ* is not dependent upon it. Without this distinction the argument that, it is obligatory just as *takbīr* is in *ṣalāh*, remains valid.

15 The discussion becomes irrelevant as their view conforms to those who say that mentioning Allah's Name is not a condition; this lends support to the view that it is not a condition to mention Allah's Name before performing *wuduʾ*. Therefore there is no need to go into the specifics.

16 The pagans used to take the names of their idols when slaughtering, so Allah prescribed for the believers (in Sūrah al-Anʿām) that they should only eat the meat of animals that have been slaughtered with Allah's Name, and in so doing they will be going against the ways of the pagans.

٦ - بَابُ الْوُضُوءِ لِلصَّلَاةِ مَرَّةً مَرَّةً وَثَلَاثًا ثَلَاثًا

6. *WUDUʾ* FOR THE PRAYER: [SHOULD EACH ELEMENT BE WASHED] ONCE OR THREE TIMES

١٢٣ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا الْفِرْيَابِيُّ، قَالَ: ثنا زَائِدَةُ بْنُ قُدَامَةَ، قَالَ: ثنا عَلْقَمَةُ بْنُ خَالِدٍ - أَوْ خَالِدُ بْنُ عَلْقَمَةَ - عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ ﷺ: أَنَّهُ تَوَضَّأَ ثَلَاثًا، ثُمَّ قَالَ: هَذَا طَهُورُ رَسُولِ اللَّهِ ﷺ.

123. It has been transmitted by way of Zāʾidah ibn Qudāmah [with his *isnād*] from ʿAbd Khayr that ʿAlī [ibn Abī Ṭālib ﷺ] performed *wudu*ʾ [washing each part] three times and then said, "This is the way that the Messenger of Allah ﷺ purified himself."[1]

١٢٤ - حَدَّثَنَا حُسَيْنٌ، قَالَ: ثنا الْفِرْيَابِيُّ، قَالَ: ثنا إِسْرَائِيلُ، قَالَ: ثنا أَبُو إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ، عَنْ عَلِيٍّ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

124. The like of it has been transmitted by way of Abū Isḥāq from Abū Ḥayyah al-Wādiʿī from ʿAlī ﷺ from the Prophet ﷺ.[2]

١٢٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: أنا ابْنُ ثَوْبَانَ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ شَقِيقٍ، قَالَ: رَأَيْتُ عَلِيًّا وَعُثْمَانَ تَوَضَّآ ثَلَاثًا ثَلَاثًا، وَقَالَا: هَكَذَا كَانَ يَتَوَضَّأُ رَسُولُ اللَّهِ ﷺ.

125. It has been transmitted by way of ʿAlī ibn al-Jaʿd from Ibn Thawbān, from ʿAbdah ibn Abī Lubābah from Shaqīq who said, "I saw ʿAlī and ʿUthmān ﷺ perform *wudu*ʾ [washing each part] three times and they both said, "The Messenger of Allah ﷺ used to perform *wudu*ʾ thus."[3]

١٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الصُّورِيُّ، قَالَ: ثنا الْهَيْثَمُ بْنُ جَمِيلٍ، قَالَ: ثنا ابْنُ ثَوْبَانَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

126. The like of it has been transmitted by way of Haytham from Ibn Thawbān [with his *isnād*].[4]

١٢٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنَفِيُّ، قَالَ: ثنا إِسْحَاقُ بْنُ يَحْيَى، عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ: أَنَّهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ هَكَذَا.

127. It has been transmitted by way of Isḥāq ibn Yaḥyā from Muʿāwiyah ibn ʿAbdillāh from ʿAbdullāh ibn Jaʿfar ﷺ that ʿUthmān ibn ʿAffān ﷺ performed *wudu*ʾ [washing each part] three times and said, "I saw the Messenger of Allah ﷺ perform *wudu*ʾ in this way."[5]

١٢٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سُمَيْعٍ، عَنْ أَبِي أُمَامَةَ ﷺ، أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا.

128. It has been transmitted by way of Sumayʿ from Abū Umāmah ﷺ that the Prophet ﷺ performed *wudu*ʾ [washing each part] three times.[6]

All of these traditions have it that the Prophet ﷺ performed *wudu*ʾ [washing each part] three times. There are also traditions in which he washed each part once.

١٢٩ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا ابْنُ لَهِيعَةَ، قَالَ: ثنا الضَّحَّاكُ بْنُ شُرَحْبِيلَ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً.

129. It has been transmitted by way of Ibn Lahīʿah from Ḍaḥḥāk ibn Shuraḥbīl [with his *isnād*] from ʿUmar ibn al-Khaṭṭāb ﷺ who said, “I saw the Messenger of Allah ﷺ perform *wuḍūʾ* [washing each part only] once.”[7]

١٣٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: أَلَا أُنَبِّئُكُمْ بِوُضُوءِ رَسُولِ اللّٰهِ ﷺ؟ مَرَّةً مَرَّةً. أَوْ قَالَ: تَوَضَّأَ مَرَّةً مَرَّةً.

130. It has been transmitted by way of Sufyān from Zayd ibn Aslam from ʿAṭāʾ ibn Yasār that Ibn ʿAbbās ﷺ said, “Shall I not tell you about the *wuḍūʾ* of the Messenger of Allah ﷺ? [He washed each part only] once,”—or he said, “He performed *wuḍūʾ* [washing each part only] once.”[8]

١٣١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ، قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ﷺ، قَالَ: تَوَضَّأَ رَسُولُ اللّٰهِ ﷺ مَرَّةً مَرَّةً.

131. It has been transmitted by way of ʿUbaydullāh ibn ʿAmr from Ibn Abī Najīḥ from Mujāhid that ʿAbdullāh ibn ʿAmr ﷺ said, “The Messenger of Allah ﷺ performed *wuḍūʾ* [washing each part only] once.”[9]

١٣٢ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عُبَيْدُ اللّٰهِ، عَنِ الْحَسَنِ بْنِ عُمَارَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

132. The like of it has been transmitted by way of Ḥasan ibn ʿUmārah from Ibn Abī Najīḥ [with his *isnād*].[10]

١٣٣/ ١٣٤ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ وَابْنُ أَبِي دَاوُدَ، قَالَا: ثنا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ، قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ اللّٰهِ بْنِ عُبَيْدِ اللّٰهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ قَالَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، وَرَأَيْتُهُ غَسَلَ مَرَّةً مَرَّةً.

133/134. It has been transmitted by way of ʿAbd al-ʿAzīz ibn Muḥammad from ʿAmr ibn Abī ʿAmr from ʿAbdullāh ibn ʿUbaydillāh ibn Abī Rāfiʿ from his father from his grandfather ﷺ who said, “I saw the Messenger of Allah ﷺ perform *wuduʾ* [washing each part] three times; and I [also] saw him wash [each part only] once.”[11]

All of the traditions which we have transmitted above prove that the Messenger of Allah ﷺ used to [sometimes] perform *wuduʾ* [washing each part only] once. This shows that whenever the Messenger of Allah ﷺ performed *wuduʾ* [washing each part] three times, he did so in order to obtain merit, not because it was obligatory.

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1 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/ Description of the *wuduʾ* of the Prophet, 111& 112) by way of Zāʾidah ibn Qudāmah and Abū ʿAwānah from Khālid ibn ʿAlqamah, and by Nasāʾī in (Purification/ Number of times of washing the face, 92) by way of Abū ʿAwānah from Khālid ibn ʿAlqamah, and in (Purification/ Number of times of washing the face, 93 & 94) by way of Shuʿbah from Mālik ibn ʿArfaṭah, and he said, “The correct version [of the narrator’s name] is Khālid ibn ʿAlqamah [and not ʿAlqamah ibn Khālid].” Tirmidhī said, “Zāʾidah ibn Qudāmah related it from Khālid ibn ʿAlqamah from ʿAbd Khayr from ʿAlī ﷺ; this *ḥadīth* is *ḥasan ṣaḥīḥ*.”

2 Its *isnād* is *ḥasan*. It is transmitted by Tirmidhī (Purification/ How the *wuduʾ* of the Prophet ﷺ was, 48), Abū Dāwūd (Purification/ Description of the *wuduʾ* of the Prophet ﷺ, 116), and Nasāʾī (Purification/ Number of times of washing the hands, 96) and (Purification/ Number of times of washing the feet, 115) with their respective *asānīd* from Abū Isḥāq from Abū Ḥayyah from ʿAlī ﷺ. Tirmidhī said, “The *ḥadīth* of ʿAlī ﷺ is related by Abū Isḥāq al-Hamdānī from Abū

Ḥayyah, ʿAbd Khayr and Ḥārith, who all related it from ʿAlī رضي الله عنه.

3 Its *isnād* is *ḥasan* on account of Ibn Thawbān. It is transmitted by Ibn Mājah [by way of Walīd ibn Muslim from Ibn Thawbān] (Purification/ [Washing each limb] three times in *wuduʾ*, 1:33, no. 413).

4 Its *isnād* is *ḥasan* on account of Ibn Thawbān.

5 Its *isnād* is *ḍaʿīf* on account of Isḥāq ibn Yaḥyā being weak. It is transmitted by Dāraquṭnī (1:91).

6 Its *isnād* is *ḥasan* on account of Sumayʿ. It is transmitted by Ibn Abī Shaybah (Purification/ *Wuduʾ*—how many times is [each limb washed], 1:17, no. 61), and Ṭabarānī in *al-Kabīr* (8:253, no. 7990). Haythamī said in *al-Majmaʿ*, "Its *isnād* is *ḥasan*." Sumayʿ is numbered by Ibn Ḥibbān as one of the authentic transmitters.

7 Its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah. It is transmitted by Ibn Mājah (Purification/ [Washing each limb] once in *wuduʾ*, 1:33) from Rishdīn ibn Saʿd from Ḍaḥḥāk. Tirmidhī said, "Rishdīn ibn Saʿd and others transmitted this *ḥadīth* from Ḍaḥḥāk ibn Shuraḥbīl from Zayd ibn Aslam from his father from ʿUmar ibn al-Khaṭṭāb رضي الله عنه, and this [*isnād*] is not worth anything. The *ṣaḥīḥ isnād* is that transmitted by Ibn ʿAjlān, Hishām ibn Saʿd, Sufyān ath-Thawrī and ʿAbd al-ʿAzīz ibn Muḥammad from Zayd ibn Aslam from ʿAṭāʾ ibn Yasār from Ibn ʿAbbās رضي الله عنه from the Prophet ﷺ.

8 Its *isnād* is *ṣaḥīḥ*, for the men in [the author's] *isnād* are the same as those in the *isnād* of the two Shaykhs [Bukhārī and Muslim], except for Ibrāhīm ibn Marzūq. It is transmitted by Bukhārī (*Wuduʾ*/ [Washing each limb] once in *wuduʾ*, 157), Abū Dāwūd (Purification/ [Washing each limb] once in *wuduʾ*, 138), Tirmidhī (Purification/ [Washing each limb] once in *wuduʾ*, 42), and Ibn Mājah (Purification/ [Washing each limb] once in *wuduʾ*, 411) with their respective *asānīd* from Sufyān from Zayd ibn Aslam.

9 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bazzār (6:369, no. 2385) and Ṭabarānī in *al-Awsaṭ* (9429) by way of Mindal ibn ʿAlī from Ibn Abī Najīḥ. Bazzār said, "The only person to transmit it from ʿAbdullāh ibn ʿAmr was Mujāhid and the only one to transmit from him was Ibn Abī Najīḥ." Haythamī said in *al-Majmaʿ* (1:232), "[The *isnād*] contains Mindal who is considered *ḍaʿīf* by Ibn al-Madīnī, Aḥmad, and Ibn Maʿīn according to one transmission. In another transmission he considered him trustworthy." ʿAynī contends Mindal being the only one to transmit it from Ibn Abī Najīḥ, stating that ʿUbaydullāh ibn ʿAmr also transmits it from him [in *ḥadith* 120]. *Nukhab* (2:247)

10 Its *isnād* is *matrūk* on account of Ḥasan ibn ʿUmārah [being in the chain of transmission].

11 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn ʿUbaydillāh ibn Abī Rāfiʿ. It is transmitted by

Dāraquṭnī (Purification/ Description of the *wuduʾ* of the Prophet , 1:93) with his *isnād* from Darāwardī.

٧ - بَابُ فَرْضِ مَسْحِ الرَّأْسِ فِي الْوُضُوْءِ

7. THE OBLIGATION OF WIPING THE HEAD IN *WUDUʾ*

١٣٥/ ١٣٦/ ١٣٧ - حَدَّثَنَا يُونُسُ وَعَبْدُ الْغَنِيِّ بْنُ أَبِي عَقِيلٍ وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالُوا: أنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ سَالِمٍ، وَمَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّٰهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيِّ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ أَنَّهُ أَخَذَ بِيَدِهِ فِي وُضُوئِهِ لِلصَّلَاةِ مَاءً، فَبَدَأَ بِمُقَدَّمِ رَأْسِهِ، ثُمَّ ذَهَبَ بِيَدِهِ إِلَى مُؤَخَّرِ الرَّأْسِ، ثُمَّ رَدَّهُمَا إِلَى مُقَدَّمِهِ. قَالَ مَالِكٌ: هَذَا أَحْسَنُ مَا سَمِعْتُ فِي ذَلِكَ وَأَعَمُّهُ فِي مَسْحِ الرَّأْسِ.

135/136/137. It has been transmitted by way of [Imam] Mālik from ʿAmr ibn Yaḥyā from his father from ʿAbdullāh ibn Zayd ibn ʿĀṣim al-Māzinī that the Messenger of Allah ﷺ, in the course of performing his *wudu*ʾ for the prayer, took some water into his hand and, beginning with the forepart of his head, moved his hand to the back of his head (i.e the nape of the neck) [passing it over his head in the process] and then brought it back to the front. [Imam] Mālik [who is one of the narrators of this *ḥadīth*] said, "This is the best [narration] that I have heard regarding this matter, and the most general when it comes to wiping the head."[1]

١٣٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، قَالَ: ثنا أَبِي وَحَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مَسَحَ مُقَدَّمَ رَأْسِهِ حَتَّى بَلَغَ الْقَذَالَ مِنْ مُقَدَّمِ عُنُقِهِ.

138. It has been transmitted by way of Ḥafṣ from Layth [ibn Abī

Sulaym] from Ṭalḥah ibn Muṣarrif from his father from his grandfather ﷺ(i.e the grandfather of Ṭalḥah) that he said, “I saw the Messenger of Allah ﷺ wipe his head, beginning with the forepart of his head and finishing with the lower part of the back of the head at the top of his neck.”[2]

١٣٩ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو مَعْمَرٍ، قَالَ: ثنا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ لَيْثٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

139. The like of it has been transmitted by way of ʿAbd al-Wārith ibn Saʿīd from Layth [with his *isnād*].[3]

١٤٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَلِيُّ بْنُ بَحْرٍ، قَالَ: ثنا أَبُو الْوَلِيدِ بْنُ مُسْلِمٍ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ، عَنْ أَبِي الْأَزْهَرِ، عَنْ مُعَاوِيَةَ ﷺ أَنَّهُ أَرَاهُمْ وُضُوءَ رَسُولِ اللَّهِ ﷺ فَلَمَّا بَلَغَ مَسْحَ رَأْسِهِ، وَضَعَ كَفَّيْهِ عَلَى مُقَدَّمِ رَأْسِهِ ثُمَّ مَرَّ بِهِمَا حَتَّى بَلَغَ الْقَفَا، ثُمَّ رَدَّهُمَا حَتَّى بَلَغَ الْمَكَانَ الَّذِي مِنْهُ بَدَأَ.

140. It has been transmitted by way of Walīd ibn Muslim from ʿAbdullāh ibn al-ʿAlā from Abu’l-Azhar that Muʿāwiyah ﷺ showed them how the Messenger of Allah ﷺ had performed *wudu’*: when he came to the wiping of the head, he placed the palms of his hands on the forepart of his head and then passed them over his head until he reached the nape. Then he brought them back to where he had started [again passing them over his head].[4]

Some of [the people of knowledge][5] took the position that it is obligatory to wipe the entire head in *wudu’*. They said that it is not enough to only wipe part of it and they backed up their position with the traditions mentioned above.

Others[6] disagreed with them and said that the only thing we can take from these traditions of yours is that the Messenger of Allah ﷺ wiped his whole head when he performed *wudu'* for the prayer, and so we also tell people to do that when they perform *wudu'* for the prayer. We do not however consider it to be obligatory for them to do that. The fact that the Messenger of Allah ﷺ did it is not in itself proof that he did it because it is obligatory to do so, for we have already seen the fact that the Messenger of Allah ﷺ performed *wudu'* [washing each part] three times and yet we know that it is sufficient to do less than that, for some of those [three washings] are obligatory and some are recommended.

There are traditions that have been narrated from the Messenger of Allah ﷺ which indicate the position that asserts that it is only obligatory to wipe part of the head [not the whole of it]:

١٤١ – مَا قَدْ حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا يَحْيَى بْنُ حَسَّانَ، قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ عَمْرِو بْنِ وَهْبٍ الثَّقَفِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَعَلَيْهِ عِمَامَةٌ فَمَسَحَ عَلَى عِمَامَتِهِ وَمَسَحَ بِنَاصِيَتِهِ.

141. It has been transmitted by way of Ayyūb from Ibn Sīrīn from ʿAmr ibn Wahb from Mughīrah ibn Shuʿbah ﷺ that the Messenger of Allah ﷺ performed *wudu'* *whilst wearing a turban and wiped over the turban and over his forelock (the hair over the formost part of the head).*[7]

١٤٢/ ١٤٣ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ قَالَ: أنا ابْنُ عَوْنٍ، عَنْ عَامِرٍ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ﷺ، عَنْ أَبِيهِ وَابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عَمْرِو بْنِ وَهْبٍ، عَنِ الْمُغِيرَةِ ﷺ - رَفَعَهُ إِلَيْهِ - قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَتَوَضَّأَ لِلصَّلَاةِ، فَمَسَحَ عَلَى عِمَامَتِهِ. وَقَدْ ذَكَرَ النَّاصِيَةَ بِشَيْءٍ.

142/143. It has been transmitted by way of Yazīd ibn Hārūn from Ibn ʿAwn from ʿĀmir ash-Shaʿbī from the son of Mughīrah ibn Shuʿbah; and from Ibn ʿAwn from Ibn Sīrīn from ʿAmr ibn Wahb that Mughīrah ibn Shuʿbah ﷺ said, "We were on a journey with the Messenger of Allah ﷺ when he performed *wudu'* for the prayer, wiping over his turban." Also he mentioned something about the forelock.[8]

In this tradition, he only wiped over part of his head, namely the forelock. The fact that the forelock was showing indicates that the ruling on the rest of the head is the same as the ruling on that part of it (i.e. only part of it needs to be wiped). This is because if the ruling had been established by wiping over the turban, it would have been like the ruling of wiping over *khuff* (leather socks) and it is not allowed to wipe over *khuff* except when the entirety of the feet is hidden within them. If any part of the foot were to show from under the *khuff*, then it would not be sufficient to merely wash the visible part of the foot and wipe over the invisible part of the foot under the *khuff*, as the ruling of the invisible part is linked with the ruling of the visible part: thus since it is obligatory to wash the visible part, it becomes obligatory to wash the invisible part as well.

We may examine the head in exactly the same way: as it is obligatory to wipe the part of it that shows, therefore it is not permissible to wipe

the part of it that is hidden [through a barrier such as a turban], so as to ensure that the whole head shares a single ruling in the same way that the whole feet shared a single ruling when a part of it was hidden beneath the *khuff*. When the Messenger of Allah ﷺ saw it as sufficient for wiping the head to only wipe his forelock in the above-mentioned *ḥadīth*, this proved that the obligation when it comes to wiping the head is wiping an amount equivalent to the forelock. It also proves that when he wiped more than that in the other traditions which we narrated, he did that in order to obtain the merit, not because it was obligatory. We must accept this interpretation so as to ensure that there is no contradiction between the various traditions. This is how the traditions bring us to this ruling.

As for how we come to this ruling by means of reasoning and intellectual consideration, we have already seen that in *wudu'*, it is obligatory to wash some parts of the body and wipe other parts. Those parts which are obligatory to wash are the face, arms and feet according to the position of those who consider it obligatory [to wash the feet]. Everyone unanimously agrees that any part of the body which has to be washed has to be washed in its entirety: it is not enough to merely wash part of it. As for [the part of the body] which must be wiped, and that is the head, some people said that it must be wiped in its entirety just as all the other limbs are washed in their entirety, and some said only part of it needs to be wiped. [In order to work out which position is correct], we looked into the nature of the ruling of wiping. We found that there is some disagreement regarding the ruling on wiping over *khuff*: some people said that the upper part (i.e the top of the foot) should be wiped, as well as the lower part (i.e. the undersole), and others said that the

upper part should be wiped, not the lower part. However, everyone agrees that the obligation for *khuff* is to wipe a part of them [i.e. the upper part], not their entirety [as those who opine that the lower part should be wiped regard it to be *mustaḥab*]. Therefore, reason dictates that the ruling of wiping the head should also be like that: by analogy [with the ruling governing *khuff*], only part of the head need be wiped.

This is the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them. There are also traditions [of Companions] after the lifetime of the Messenger of Allah ﷺ that agree with that:

١٤٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: ثنا يَحْيَى بْنُ حَمْزَةَ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ: أَنَّهُ كَانَ يَمْسَحُ بِمُقَدَّمِ رَأْسِهِ إِذَا تَوَضَّأَ.

144. It has been transmitted from Sālim that his father [Ibn ʿUmar ﷺ] used to wipe the front part of his head when he performed *wuduʾ*.

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1 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Wuduʾ*/ Wiping the whole head, 185), Muslim (Purification/ The *wuduʾ* of the Prophet ﷺ, 18), Tirmidhī (Purification/ That wiping the head is from the front to the back, 32), Abū Dāwūd (Purification/ Description of *wuduʾ*, 118), Nasāʾī (Purification/ Description of wiping the head, 98), and Ibn Mājah (Purification/ Wiping the head, 434) with their respective *asānīd* from Mālik from ʿAmr ibn Yaḥyā from his father from him (i.e. Muʿāwiyah ﷺ).

2 Its *isnād* revolves around the transmission of Ṭalḥah ibn Muṣarrif from his father and is *ḍaʿīf* on account of the fact that [his father] Muṣarrif is unknown. It is transmitted by Abū Dāwūd (Purification/ Description of *wuduʾ*, 132) by way of ʿAbd al-Wārith from Layth (like in the next *ḥadīth*). He said, "Aḥmad says that Ibn ʿUyaynah rejected him and said, "What [sort of *isnād*] is Ṭalḥah ibn Muṣarrif from his father from his grandfather?"

3 Its *isnād* revolves around the transmission of Ṭalḥah ibn Muṣarrif from his father and is *ḍaʿīf* on account of the fact that Muṣarrif is unknown.

4 Its *isnād* is *ḥasan* on account of Abu'l-Azhar. It is transmitted by Abū Dāwūd (Purification/ Description of the *wuduʾ* of the Prophet ﷺ, 124) from Walīd ibn Muslim.

5 Those who took this position included Imam Mālik and Imam Aḥmad according to one narration.

6 Those who took this position included Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad and Imam Shāfiʿī.

7 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī in *al-Kubrā* (Purification/ The number of times of washing the feet, 168) from Ayyūb and [by Nasāʾī] in *al-Mujtabā* (Purification, 109) from Yūnus: both these men transmitted it from Ibn Sīrīn from ʿAmr ibn Wahb.

8 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī (Purification/ Description of *wuduʾ*: washing the hands, 82) by way of Bishr ibn al-Mufaḍḍal from Ibn ʿAwn from Ibn Sīrīn from a man from Mughīrah ﷺ, and by way of Ibn ʿAwn from ʿĀmir ash-Shaʿbī from ʿUrwah ibn al-Mughīrah from Mughīrah ﷺ. It is also transmitted by Bukhārī (*Wuduʾ*/ When he puts his feet [into his *khuff*] and they are already pure, 206), and Muslim (Purification/ Wiping the *khuff*, 274) by way of Zakariyyā ibn Abī Zāʾidah from Shaʿbī from ʿUrwah ibn al-Mughīrah from Mughīrah ﷺ.

٨ - بَابُ حُكْمِ الْأُذُنَيْنِ فِي وُضُوْءِ الصَّلَاةِ

8. THE RULING ON THE EARS IN *WUDUʾ* FOR THE PRAYER

١٤٥ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: ثنا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ يَزِيدَ بْنِ رُكَانَةَ، عَنْ عُبَيْدِ اللّٰهِ الْخَوْلَانِيِّ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ ﷺ، قَالَ: دَخَلَ عَلَيَّ عَلِيُّ بْنُ أَبِي طَالِبٍ وَقَدْ أَرَاقَ الْمَاءَ فَدَعَا بِإِنَاءٍ فِيهِ مَاءٌ فَقَالَ: يَا ابْنَ عَبَّاسٍ، أَلَا أَتَوَضَّأُ لَكَ كَمَا رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَتَوَضَّأُ؟ قُلْتُ: بَلَى، فَدَاكَ أَبِي وَأُمِّي. . . فَذَكَرَ حَدِيثًا طَوِيلًا ذَكَرَ فِيهِ: أَنَّهُ أَخَذَ حَفْنَةً هِيَ مِمِنْ مَاءٍ بِيَدَيْهِ جَمِيعًا، فَصَكَّ بِهِمَا وَجْهَهُ، ثُمَّ الثَّانِيَةَ مِثْلَ ذَلِكَ، ثُمَّ الثَّالِثَةَ، ثُمَّ أَلْقَمَ إِبْهَامَيْهِ مَا أَقْبَلَ مِنْ أُذُنَيْهِ، ثُمَّ أَخَذَ كَفًّا مِنْ مَاءٍ بِيَدِهِ الْيُمْنَى فَصَبَّهَا عَلَى نَاصِيَتِهِ ثُمَّ أَرْسَلَهَا تَسْتَنُّ عَلَى وَجْهِهِ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا وَالْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ رَأْسَهُ وَظُهُورَ أُذُنَيْهِ.

145. It has been transmitted by way of Ibn Isḥāq from Muḥammad ibn Ṭalḥah from ʿUbaydullāh al-Khawlānī that Ibn ʿAbbās ﷺ said, "'ʿAlī ibn Abī Ṭālib ﷺ entered [my house] after having passed water so he called for a vessel containing water [to be brought to him]. Then he said, 'Ibn ʿAbbās ﷺ, shall I perform *wuduʾ* for you in the same way in which I saw the Messenger of Allah ﷺ perform *wuduʾ*?' I replied, 'Certainly, may my mother and father be your ransom!'" Thereupon [Ibn ʿAbbās ﷺ] narrated a long *ḥadīth* in which [he described the *wuduʾ*], mentioning that [ʿAlī ﷺ] scooped up a double handful of water with which he splashed his face. Then he did that again and then a third time.

Then he put his thumbs inside the front part of his ears. Then he took a palmful of water with his right hand and poured it onto his forelock, letting the water flow down over his face. Then he washed his right arm up to the elbow three times, and his left arm the same number of times. Then he wiped his head and the backs of his ears.[1]

Some of the people [of knowledge][2] based their position on this tradition and said the front part of the ears shares the same ruling as the face and so should be washed when the face is washed, and the back of the ears shares the same ruling as the head and so should we wiped when the head is wiped.

Others[3] disagreed with them and said that the ears are part of the head, and so both the front and back of the ears should be wiped along with the head. They argued their position with the following traditions:

١٤٦ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا إِسْرَائِيلُ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ أَنَّهُ تَوَضَّأَ فَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ ظَاهِرِهِمَا وَبَاطِنِهِمَا، وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ.

146. It has been transmitted by way of Isrāʾīl from ʿĀmir [ibn Shaqīq] from Shaqīq ibn Salamah that ʿUthmān ibn ʿAffān ﷺ performed *wudu*ʾ and he wiped his head and ears, both front and back, and said, "I saw the Messenger of Allah ﷺ perform *wudu*ʾ in this way."[4]

١٤٧ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الصَّيْرَفِيُّ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا الدَّرَاوَرْدِيُّ، قَالَ: ثنا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ.

147. It has been transmitted by way of Ibrāhīm ibn Muḥammad aṣ-Ṣayrafī from Abu'l-Walīd from Darāwardī from Zayd ibn Aslam from ʿAṭāʾ ibn Yasār from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ performed *wuduʾ*, wiping over his head and ears.[5]

١٤٨ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَحْيَى بْنُ يَحْيَى، قَالَ: ثنا عَبْدُ الْعَزِيزِ . . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: مَرَّةً وَاحِدَةً.

148. The like of it has been transmitted from Ibn ʿAbbās ﷺ by way of Yaḥyā ibn Yaḥyā from ʿAbd al-ʿAzīz al-Darāwardī [with his *isnād*], but in this version he said, "[wiping over his head and ears] once."[6]

١٤٩ – حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ مَيْمُونٍ الْبَغْدَادِيُّ، قَالَ: ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: ثنا حَرِيزُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَيْسَرَةَ، أَنَّهُ سَمِعَ الْمِقْدَامَ بْنَ مَعْدِيكَرِبَ ﷺ يَقُولُ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَتَوَضَّأُ، فَلَمَّا بَلَغَ مَسْحَ رَأْسِهِ وَضَعَ كَفَّيْهِ عَلَى مُقَدَّمِ رَأْسِهِ، ثُمَّ مَرَّ بِهِمَا حَتَّى بَلَغَ الْقَفَا، ثُمَّ رَدَّهُمَا حَتَّى بَلَغَ الْمَكَانَ الَّذِي مِنْهُ بَدَأَ، وَمَسَحَ بِأُذُنَيْهِ ظَاهِرِهِمَا وَبَاطِنِهِمَا مَرَّةً وَاحِدَةً.

149. It has been transmitted by way of Walīd ibn Muslim from Ḥarīz ibn ʿUthmān from Ibn Maysarah that he heard Miqdām ibn Maʿdīkarib ﷺ saying, "I saw the Messenger of Allah ﷺ perform *wuduʾ*: when he came to wiping the head, he placed the palms of his hands on the forepart of his head and passed them back [over his head] until he reached the nape of his neck. Then he brought them back to the place at the front where he had started [passing them over his head in the process]. Then he wiped his ears once, both front and back."[7]

١٥٠ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ، قَالَ: أنا ابْنُ لَهِيعَةَ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عَبَّادِ بْنِ تَمِيمٍ الْأَنْصَارِيِّ، عَنْ أَبِيهِ ﷺ: أَنَّهُ رَأَى رَسُولَ اللّٰهِ ﷺ تَوَضَّأَ فَمَسَحَ رَأْسَهُ وَأُذُنَيْهِ دَاخِلَهُمَا وَخَارِجَهُمَا.

150. It has been transmitted by way of Ibn Lahīʿah from Abu'l-Aswad from ʿAbbād ibn Tamīm from his father [Tamīm ibn Zayd al-Anṣārī ﷺ] who narrated that he saw the Messenger of Allah ﷺ perform *wudu'*, and saw him wipe his head and ears, both inside and outside.[8]

١٥١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُعَاذٍ، قَالَ: ثنا أَبِي قَالَ: ثنا شُعْبَةُ، قَالَ: ثنا حَبِيبٌ الْأَنْصَارِيُّ – قَالَ ابْنُ أَبِي دَاوُدَ: وَهُوَ حَبِيبُ بْنُ زَيْدٍ – عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللّٰهِ بْنِ زَيْدٍ ﷺ – جَدِّ حَبِيبٍ هَذَا – قَالَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ أُتِيَ بِوَضُوءٍ، فَدَلَّكَ أُذُنَيْهِ حِينَ مَسَحَهُمَا.

151. It has been transmitted by way of Shuʿbah from Ḥabīb al-Anṣāri from ʿAbbād ibn Tamīm that [his uncle] ʿAbdullāh ibn Zayd ﷺ said, "I saw [someone] bring a bowl of *wudu'* water to the Messenger of Allah ﷺ [who performed *wudu'* with it]. When he wiped his ears, he rubbed them."[9]

١٥٢ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ: أَنَّ رَجُلًا أَتَى نَبِيَّ اللّٰهِ ﷺ، فَقَالَ: كَيْفَ الطُّهُورُ؟ فَدَعَا رَسُولُ اللّٰهِ ﷺ بِمَاءٍ فَتَوَضَّأَ، فَأَدْخَلَ إِصْبَعَيْهِ السَّبَّابَتَيْنِ أُذُنَيْهِ فَمَسَحَ بِإِبْهَامَيْهِ ظَاهِرَ أُذُنَيْهِ وَبِالسَّبَّابَتَيْنِ بَاطِنَ أُذُنَيْهِ.

152. It has been transmitted by way of Musaddad from Abū ʿAwānah from Mūsā ibn Abī ʿĀ'ishah from ʿAmr ibn Shuʿayb from his father from his grandfather ﷺ that a man came to the Prophet

of Allah ﷺ and asked, “How is purification [carried out]?” In response, the Messenger of Allah ﷺ called for some water and performed *wudu*ʾ. [When he came to his ears], he placed his index fingers inside them, using his thumbs to wipe the back of his ears and his index fingers to wipe the front of his ears.[10]

١٥٣ – حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ، قَالَ: ثنا يَحْيَى بْنُ حَسَّانَ، قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِنَانِ بْنِ رَبِيعَةَ، عَنْ شَهْرِ ابْنِ حَوْشَبٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَسَحَ أُذُنَيْهِ مَعَ الرَّأْسِ، وَقَالَ: «الْأُذُنَانِ مِنَ الرَّأْسِ».

153. It has been transmitted by way of Ḥammād ibn Zayd from Sinān ibn Rabīʿah from Shahr ibn Ḥawshab from Abū Umāmah al-Bāhilī ﷺ that the Messenger of Allah ﷺ performed *wudu*ʾ and wiped his ears along with his head, and then said, “The ears are a part of the head.”[11]

١٥٤ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا ابْنُ لَهِيعَةَ، قَالَ: ثنا مُحَمَّدُ بْنُ عَجْلَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ ابْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ ابْنَةِ مُعَوِّذِ ابْنِ عَفْرَاءَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ عِنْدَهَا فَمَسَحَ رَأْسَهُ عَلَى مَجَارِي الشَّعْرِ وَمَسَحَ صُدْغَيْهِ وَأُذُنَيْهِ ظَاهِرَهُمَا وَبَاطِنَهُمَا.

154. It has been transmitted by way of Ibn Lahīʿah from Ibn ʿAjlān from ʿAbdullāh ibn Muḥammad from Rubayyiʿ bint Muʿawwidh ibn ʿAfrāʾ ﷺ that the Messenger of Allah ﷺ performed *wudu*ʾ in her presence. [In the course of his *wudu*ʾ], he wiped his head along the flow of his hair and wiped his temples and ears, both front and back.[12]

١٥٥ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ الْعُصْفُرِيُّ، قَالَ: ثنا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، قَالَ: ثنا سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنِي ابْنُ عَجْلَانَ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

155. The like of it has been transmitted by way of Saʿīd ibn Abī Ayyūb from Ibn ʿAjlān [with his *isnād*].[13]

١٥٦ – حَدَّثَنَا أَبُو الْعَوَّامِ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ عَبْدِ الْجَبَّارِ الْمُرَادِيُّ قَالَ: ثنا عَمِّي أَبُو الْأَسْوَدِ، قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ، عَنِ ابْنِ عَجْلَانَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

156. The like of it has been transmitted by way of Abu'l-ʿAwwām from Abu'l Aswad from Bakr ibn Muḍar from Ibn ʿAjlān [with his *isnād*].[14]

١٥٧ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا هَمَّامٌ، قَالَ: ثنا مُحَمَّدُ بْنُ عَجْلَانَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

157. The like of it has been transmitted by way of Hammām from Ibn ʿAjlān [with his *isnād*].[15]

١٥٨ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ، قَالَ: أنا شَرِيكٌ، عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدٍ، عَنِ الرُّبَيِّعِ ﵂، قَالَتْ: أَتَانَا النَّبِيُّ ﷺ فَتَوَضَّأَ فَمَسَحَ ظَاهِرَ أُذُنَيْهِ وَبَاطِنَهُمَا.

158. It has been transmitted by way of Sharīk from ʿAbdullāh ibn Muḥammad that Rubayyiʿ ﵂ said, "The Prophet ﷺ came to us and performed *wuḍūʾ*, wiping both the back and front of his ears."[16]

١٥٩ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا مُحَمَّدُ بْنُ الْمِنْهَالِ، قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: ثنا رَوْحُ بْنُ الْقَاسِمِ، عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدٍ، عَنِ الرُّبَيِّعِ ﵂، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

159. The like of it has been transmitted by way of Rawḥ ibn al-Qāsim from ʿAbdullāh ibn Muḥammad from Rubayyiʿ bint Muʿawwidh ﷺ from the Prophet ﷺ.[17]

Abū Jaʿfar ﷺ says, “In all of these *aḥādīth*, we see that the ruling that governs both the front and back of the ears is the same as that which governs the head. The traditions that contain this ruling are *mutawātir*, whereas those that indicate the contradictory different ruling are not. This is the conclusion of the topic from the angle of the traditions.

If we were to use reason and intellectual considerations to approach the matter, we would see that there is no difference of view that it is forbidden for a woman to cover her face while she is in a state of *iḥrām*, but not her head. We also see that all of the scholars unanimously agree that it is necessary for her to cover both the front and back part of her ears. This indicates that they share their ruling with the head when it comes to wiping, not the face.

Another proof is that we have already seen that there is no disagreement [between the scholars] that the back part of the ears is wiped along with the head: where they do disagree is what should be done with the front part of the ears. Therefore, we looked more closely into this and saw that the parts of the body whose obligatory nature is agreed upon when it comes to *wuduʾ* [are four]: the face, the arms, the head and the feet. The whole of the face is washed, the whole of the arms is washed and so are the whole of the feet. There is no part on any of those limbs which has a different ruling to any other part (i.e. the entirety of each limb is washed, not part of it washed and part of it wiped). Thus we see that the ruling on any one part of those limbs is the

same as the ruling on every other part, so when the ruling on one part of a limb is washing, the ruling on every other part is washing; and when the ruling on one part of a limb is wiping, the ruling on every other part is wiping.

Now, [the scholars] unanimously agree that the ruling on the back part of the ears is that they should be wiped, so, in order that the ruling governing the ears be a single unified ruling as is the case with the ruling governing the other parts of the body, the front part of the ears should also be wiped.

This is the position that sound reasoning dictates and is the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

A large group of Companions also took this position:

١٦٠ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَحْيَى بْنُ يَحْيَى، قَالَ: ثنا هُشَيْمٌ، عَنْ حُمَيْدٍ، قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ تَوَضَّأَ فَمَسَحَ أُذُنَيْهِ ظَاهِرَهُمَا وَبَاطِنَهُمَا مَعَ رَأْسِهِ وَقَالَ: إِنَّ ابْنَ مَسْعُودٍ كَانَ يَأْمُرُ بِالْأُذُنَيْنِ.

160. It has been transmitted from Hushaym from Ḥumayd that he said, "I saw Anas ibn Mālik ﷺ performing *wuḍuʾ* and he wiped the front and back of his ears along with his head and then said, 'Ibn Masʿūd ﷺ used to command that the ears [be wiped].'"

١٦١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ، قَالَ: ثنا يَحْيَى بْنُ أَيُّوبَ، قَالَ: حَدَّثَنِي حُمَيْدٌ. . . فَذَكَرَ مِثْلَهُ.

161. The like of it has been transmitted by way of Yaḥyā ibn Ayyūb from Ḥumayd.

١٦٢ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَحْيَى بْنُ يَحْيَى، قَالَ: ثنا هُشَيْمٌ، عَنْ أَبِي حَمْزَةَ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ ﷺ تَوَضَّأَ فَمَسَحَ أُذُنَيْهِ ظَاهِرَهُمَا وَبَاطِنَهُمَا.

162. It has been transmitted from Abū Ḥamzah that Ibn ʿAbbās ﷺ performed *wudu*ʾ and wiped the front and back of his ears.

This is the same Ibn ʿAbbās ﷺ who narrated the tradition from ʿAlī ﷺ from the Prophet ﷺ which we transmitted in the beginning of this section, and then the tradition which we transmitted in the second part of this section narrated from him by ʿAṭāʾ. Further he did what he did and left off acting by that which he transmitted from ʿAlī ﷺ. This proves that he had confirmed that the tradition of ʿAlī ﷺ was abrogated.

١٦٣ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: ثنا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، أَنَّهُ كَانَ يَقُولُ: الْأُذُنَانِ مِنَ الرَّأْسِ فَامْسَحُوهُمَا.

163. It has been transmitted from Nāfiʿ that Ibn ʿUmar ﷺ used to say, “The ears are a part of the head, so wipe them.”

١٦٤ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى، قَالَ: ثنا هُشَيْمٌ، عَنْ غَيْلَانَ بْنِ عَبْدِ اللّٰهِ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: الْأُذُنَانِ مِنَ الرَّأْسِ.

164. It has been transmitted from Ghaylān ibn ʿAbdillāh that he said, “I heard Ibn ʿUmar ﷺ say, “The ears are a part of the head, so wipe them.””

١٦٥ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: ثنا أَيُّوبُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ ﷺ كَانَ يَمْسَحُ أُذُنَيْهِ ظَاهِرَهُمَا وَبَاطِنَهُمَا، يَتَتَبَّعُ بِذَلِكَ الْغُضُونَ.

165. It has been transmitted from Nāfiʿ that Ibn ʿUmar ﷺ used to wipe both the front and back of his ears, making sure he got inside the creases and folds.

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1 Its *isnād* is *ḥasan* on account of Ibn Isḥāq. It is transmitted by Abū Dāwūd (Purification/ Description of the *wuduʾ* of the Prophet ﷺ, 117) by way of Ibn Isḥāq.

2 Those who took this position included Isḥāq ibn Rāhwayh and others.

3 Those who took this position included the four Imams.

4 Its *isnād* is *ḥasan* on account of ʿĀmir ibn Shaqīq, who is considered somewhat weak when it comes to *ḥadīth*. All of the other transmitters are pillars of trustworthiness. It is transmitted by Dāraquṭnī (1:85) by way of ʿAbdullāh ibn Numayr and Ibn Mahdī from Isrāʾīl in a detailed form and, in it, he mentions wiping the head and ears. It is also transmitted in a slightly abridged form by Abū Dāwūd (Purification/ Description of *wuduʾ*, 110) from Yaḥyā ibn Ādam and Wakīʿ from Isrāʾīl; and by Tirmidhī (Purification/ Entering the fingers in between the hairs of the beard, 31) from ʿAbd ar-Razzāq from Isrāʾīl. Tirmidhī classified it as *ḥasan ṣaḥīḥ*, and Bukhārī considered it to be *ḥasan*.

5 Its *isnād* is *ṣaḥīḥ* and it shares the same transmitters as that of the two Shaykhs (viz. Bukhārī and Muslim) except for Ibrāhīm ibn Muḥammad. It is transmitted by Tirmidhī (Purification/ Wiping the ears, both inside and out, 36) by way of Ibn ʿAjlān from Zayd ibn Aslam from ʿAṭāʾ ibn Yasār from him (i.e Ibn ʿAbbās ﷺ); by Abū Dāwūd (Purification/ [Washing each limb] twice in *wuduʾ*, 137) by way of Hishām ibn Saʿd from Zayd ibn Aslam; by Bukhārī (*Wuduʾ*/ Washing the face [with water scooped up] in a single scoop, 140) by way of Sulaymān ibn Bilāl; by Nasāʾī (Purification/ Wiping the ears, 101) by way of ʿAbd al-ʿAzīz ad-Darāwardī from Zayd ibn Aslam, and in a longer form in (Purification/ Wiping the ears, 102) by way of Ibn ʿAjlān from Zayd ibn Aslam; and by Ibn Mājah (Purification/ Wiping the ears, 439) by way of Ibn ʿAjlān from Zayd ibn Aslam. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

6 Its *isnād* is *ṣaḥīḥ*.

7 Its *isnād* is *ḥasan* on account of ʿAbd ar-Raḥmān ibn Maysarah, who is accepted (*maqbūl*). It is transmitted in a detailed form by Abū Dāwūd (Purification/ Description of *wuduʾ*, 122) by way of Walīd ibn Muslim; and in an abridged form by Ibn Mājah (Purification/ Wiping the ears, 442) by way of Walīd ibn Muslim.

8 Its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah. It is transmitted by Ṭabarānī in *al-Kabīr* (2:1285). Haythamī said in *al-Majmaʿ*, “It contains Ibn Lahīʿah who is weak.”

9 Its *isnād* is *ṣaḥīḥ*. It contains the same transmitters as those in the *asānīd* of the two *ṣaḥīḥ* compilations except for Ibn Abī Dāwūd. It is transmitted by Ṭayālisī (1099) by way of Shuʿbah.

10 Its *isnād* is *ṣaḥīḥ*. The Shaykh [Ibn Daqīq al-Īd] said in *al-Īmām*, "This *ḥadīth* is considered *ṣaḥīḥ* by those who consider the *ḥadīth* of ʿAmr ibn Shuʿayb from his father from his grandfather to be *ṣaḥīḥ*, because the *isnād* is *ṣaḥīḥ* up to ʿAmr." It is transmitted by Abū Dāwūd (Purification/ [Washing each limb] three times in *wuduʾ*, 135) from Musaddad from Abū ʿAwānah; Nasāʾī (Purification/ Moderation in *wuduʾ*, 140) from Maḥmūd ibn Ghaylān; and Ibn Mājah (Purification/ Moderation in *wuduʾ* and the dislike of going to excess in it, 422) from ʿAlī ibn Muḥammad. Both Maḥmūd and ʿAlī transmitted it from Yaʿlā from Sufyān, and both Sufyan and Abū ʿAwānah transmitted it from Mūsā ibn Abī ʿĀʾishah.

11 Its *isnād* is *ḥasan* on account of Shahr ibn Ḥawshab. It is transmitted by Abū Dāwūd (Purification/ Description of *wuduʾ*, 134), Tirmidhī (Purification/ The ears are part of the head, 37), and Ibn Mājah (Purification/ The ears are part of the head, 444) with their respective *asānīd* from Ḥammād ibn Zayd. Both Abū Dāwūd and Tirmidhī said that Qutaybah said that Ḥammād said, "I do not know if this is a statement of the Prophet ﷺ or a statement of Abū Umāmah ﷺ." Abū Dāwūd related that Sulaymān ibn Ḥarb said, "Abū Umāmah ﷺ said it." Dāraquṭnī said, "Saying that it is *marfūʿ* is an error. Sulaymān ibn Ḥarb, who was a trustworthy man, transmitted it as *mawqūf*." Tirmidhī said, "Its *isnād* is not so sound." Dāraquṭnī said, "Shahr ibn Ḥawshab is not strong." Ibn Daqīq al-ʿĪd said in *al-Imam*, "However Shahr has been declared trustworthy by Aḥmad, Yaḥyā, ʿĪjlī, Yaʿqūb ibn Shaybah, and Sinān ibn Rabīʿah; and Bukhārī recorded his transmissions." Ibn Maʿīn said, "He is not strong, so we consider the *ḥadīth* to be *ḥasan*. If a pillar of trustworthiness declares a *ḥadīth* to be *marfūʿ*, while somebody else claims it to be *mawqūf*, then we accept the word of the one who says it is *marfūʿ*, as there is addition there."

12 Its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah.

13 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Muḥammad ibn ʿAqīl.

14 Its *isnād* is *ḥasan* on account of Abu'l-ʿAwwām. It is transmitted by Abū Dāwūd (Purification/ Description of *wuduʾ*, 129), and Tirmidhī (Purification/ Wiping the head once, 34) with their respective *asānīd* from Bakr ibn Muḍar and Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

15 Its *isnād* is *ṣaḥīḥ*.

16 Its *isnād* is *ḥasan* on account of Sharīk. It is transmitted by Ibn Mājah (Purification/ Wiping the ears, 440) with his *isnād* from Sharīk.

17 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Muḥammad ibn ʿAqīl. It is transmitted by Ibn Mājah (Purification/ Washing the feet, 458) by way of Rawḥ ibn al-Qāsim.

٩ - بَابُ فَرْضِ الرِّجْلَيْنِ فِي وُضُوْءِ الصَّلَاةِ

9. WHAT IS OBLIGATORY FOR THE FEET WHEN PERFORMING *WUDUʾ* FOR THE PRAYER

١٦٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ، قَالَ: ثنا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ، قَالَ: رَأَيْتُ عَلِيًّا ﷺ صَلَّى الظُّهْرَ، ثُمَّ قَعَدَ لِلنَّاسِ فِي الرَّحْبَةِ، ثُمَّ أُتِيَ بِمَاءٍ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَرِجْلَيْهِ وَشَرِبَ فَضْلَهُ قَائِمًا، ثُمَّ قَالَ: إِنَّ نَاسًا يَزْعُمُونَ أَنَّ هَذَا يُكْرَهُ، وَإِنِّي رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَصْنَعُ مِثْلَ مَا صَنَعْتُ، وَهَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ.

166. It has been transmitted by way of Shuʿbah from ʿAbd al-Malik from Ibn Sabrah that he said, “I saw ʿAlī ﷺ pray the Ẓuhr prayer, and then he sat down in an open arena for the people. [While he was there], he was brought some water. [He used some of the water] to wipe his face, arms, head and feet, then he drank the left over [water] whilst standing up and said, ‘People claim that this (i.e. drinking standing) is disliked, but I saw the Messenger of Allah ﷺ do exactly the same as I have done. [Hence, it is preferable to drink the leftover water of *wuduʾ* whilst standing]. This is the way that someone who has not broken his *wuduʾ* should perform *wuduʾ*.’”[1]

Abū Jaʿfar ﷺ says, “In our view, there is nothing in this *ḥadīth* that indicates that what is obligatory for the feet is wiping because it mentions that he wiped his face. That wiping was [in fact] ‘washing’,[2] so it is probable that wiping the feet was also of the same nature.”

١٦٧ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو كُرَيْبٍ، قَالَ: ثنا عَبْدَةُ، عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ يَزِيدَ بْنِ رُكَانَةَ، عَنْ عُبَيْدِ اللّٰهِ الْخَوْلَانِيِّ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: دَخَلَ عَلَيَّ عَلِيٌّ وَقَدْ أَرَاقَ الْمَاءَ فَدَعَا بِوَضُوءٍ فَجِئْنَاهُ بِإِنَاءٍ مِنْ مَاءٍ، فَقَالَ: يَا ابْنَ عَبَّاسٍ، أَلَا أَتَوَضَّأُ لَكَ كَمَا رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَتَوَضَّأُ؟ قُلْتُ: بَلَى فِدَاكَ أَبِي وَأُمِّي. . . فَذَكَرَ حَدِيثًا طَوِيلًا. قَالَ: ثُمَّ أَخَذَ بِيَدَيْهِ جَمِيعًا حَفْنَةً مِنْ مَاءٍ فَصَكَّ بِهَا عَلَى قَدَمِهِ الْيُمْنَى وَالْيُسْرَى كَذَلِكَ.

167. It has been transmitted by way of Ibn Isḥāq [with his *isnād*] from Ibn ʿAbbās ﷺ who said, "ʿAlī ﷺ entered [my house] after passing water, so he called for some water with which to perform *wudu*ʾ. We brought him a vessel of water, whereupon he said, 'Ibn ʿAbbās, shall I perform *wudu*ʾ for you in the same way in which I saw the Messenger of Allah ﷺ perform *wudu*ʾ?' I replied, 'Certainly, may my mother and father be your ransom!'" Thereupon [Ibn ʿAbbās ﷺ] related a long *ḥadīth* [describing the *wudu*ʾ], saying in that *ḥadīth*, "Then he cupped his hands together and scooped up a double handful of water with which he splashed his right foot. Then he did the same with his left foot."[3]

١٦٨ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى، قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: تَوَضَّأَ رَسُولُ اللّٰهِ ﷺ فَأَخَذَ مِلْءَ كَفِّهِ مَاءً فَرَشَّ بِهِ عَلَى قَدَمَيْهِ وَهُوَ مُتَنَعِّلٌ.

168. It has been transmitted by way of ʿAbd al-ʿAzīz ibn Muḥammad from Zayd ibn Aslam from ʿAṭāʾ ibn Yasār that Ibn ʿAbbās ﷺ said, "The Messenger of Allah ﷺ performed *wudu*ʾ, [and at the end of his *wudu*ʾ], scooped up a handful of water and sprinkled it over his feet while he was wearing sandals."[4]

١٦٩ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا مُحَمَّدُ ابْنُ الْأَصْبَهَانِيِّ، قَالَ: أنا شَرِيكٌ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ ﷺ: أَنَّهُ تَوَضَّأَ فَمَسَحَ عَلَى ظَهْرِ الْقَدَمِ وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللّٰهِ ﷺ فَعَلَهُ لَكَانَ بَاطِنُ الْقَدَمِ أَحَقَّ مِنْ ظَاهِرِهِ.

169. It has been transmitted by way of Sharīk from as-Suddī from ʿAbd Khayr that ʿAlī ﷺ performed *wudu'*, wiping over the upper part of his foot, and said, "If it were not for the fact that I saw the Messenger of Allah ﷺ do it in this way, I would have considered it more fitting [to wipe] the undersole of the foot instead of the top part."[5]

١٧٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ الْحُسَيْنِ اللَّهَبِيُّ، قَالَ: ثنا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّهُ كَانَ إِذَا تَوَضَّأَ وَنَعْلَاهُ فِي قَدَمَيْهِ، مَسَحَ ظُهُورَ قَدَمَيْهِ بِيَدَيْهِ، وَيَقُولُ: كَانَ رَسُولُ اللّٰهِ ﷺ يَصْنَعُ هَكَذَا.

170. It has been transmitted by way of Ibn Abī Fudayk from Ibn Abī Dhi'b from Nāfiʿ that when Ibn ʿUmar ﷺ performed *wudu'* whilst wearing sandals, he would wipe over the upper parts of his feet with his hands and say, "The Messenger of Allah ﷺ used to do it like this."[6]

١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجُ بْنُ الْمِنْهَالِ، قَالَ: ثنا هَمَّامُ بْنُ يَحْيَى، قَالَ: أنا إِسْحَاقُ بْنُ عَبْدِ اللّٰهِ بْنِ أَبِي طَلْحَةَ، قَالَ: ثنا عَلِيُّ بْنُ يَحْيَى بْنِ خَلَّادٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ ﷺ: أَنَّهُ كَانَ جَالِسًا عِنْدَ النَّبِيِّ ﷺ. . . فَذَكَرَ الْحَدِيثَ حَتَّى قَالَ: «إِنَّهُ لَا تَتِمُّ صَلَاةُ أَحَدِكُمْ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللّٰهُ عَزَّ وَجَلَّ، فَيَغْسِلُ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ، وَيَمْسَحُ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ».

171. It has been transmitted by way of Ḥajjāj ibn al-Minhāl from

Hammām ibn Yaḥyā from Isḥāq ibn ʿAbdillāh from ʿAlī ibn Yaḥyā ibn Khallād from his father from his uncle Rifāʿah ibn Rāfiʿ ﷺ who mentioned that he was sitting in the company of the Prophet ﷺ. He mentioned the *ḥadīth* up to the point where he [said that the the Prophet ﷺ] said, "Not one of your prayers will be complete until you perform *wuduʾ* exactly as Allah commands: you [must] wash your face and your arms as far as the elbows, wipe your head and your feet as far as the ankles."[7]

١٧٢ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ، قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ ﷺ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْقَدَمَيْنِ، وَأَنَّ عُرْوَةَ كَانَ يَفْعَلُ ذَلِكَ.

172. It has been transmitted by way of Ibn Lahīʿah from Abu'l-Aswad from ʿAbbād ibn Tamīm from his paternal uncle [ʿAbdullāh ibn Zayd ibn ʿĀṣim], that the Prophet ﷺ performed *wuduʾ* and wiped over his feet, and that ʿUrwah used to [also] do that.[8]

Some of the people [of knowledge][9] based their position on these traditions and said that, just like the head, the feet should be wiped in *wuduʾ*.

Others[10] disagreed with them and said that they must be washed. They evidenced their position with the following traditions:

١٧٣ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا الْفِرْيَابِيُّ قَالَ: ثنا زَائِدَةُ بْنُ قُدَامَةَ قَالَ: ثنا عَلْقَمَةُ بْنُ خَالِدٍ – أَوْ خَالِدُ بْنُ عَلْقَمَةَ – عَنْ عَبْدِ خَيْرٍ قَالَ: دَخَلَ عَلِيٌّ ﷺ الرَّحَبَةَ ثُمَّ قَالَ لِغُلَامِهِ: ائْتِنِي بِطَهُورٍ. فَأَتَاهُ بِمَاءٍ وَطَسْتٍ، فَتَوَضَّأَ فَغَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، وَقَالَ: هَكَذَا كَانَ طَهُورُ رَسُولِ اللَّهِ ﷺ.

173. It has been transmitted by way of Khālid ibn ʿAlqamah from

ʿAbd Khayr who said, "'ʿAlī ﷺ entered the arena and asked his servant to bring him some water to attain purity (i.e. so that he could perform *wuḍuʾ*), so he brought him some water and a washing bowl [for the *wuḍuʾ* water to fall in]. Thereupon he performed *wuḍuʾ*, washing his feet three times each, and said, 'This was how the Messenger of Allah ﷺ acquired purity.'"[11]

١٧٤ – حَدَّثَنَا حُسَيْنٌ قَالَ: ثنا الْفِرْيَابِيُّ، قَالَ: ثنا إِسْرَائِيلُ، قَالَ: ثنا أَبُو إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ، عَنْ عَلِيٍّ ﷺ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

174. The like of it has been transmitted by way of Isrāʾīl from Abū Isḥāq from Abū Ḥayyah al-Wādiʿī from ʿAlī ﷺ from the Prophet ﷺ.[12]

١٧٥ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَحْيَى بْنُ يَحْيَى، قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

175. The like of it has been transmitted to us by way of ʿAlī ibn Shaybah from Yaḥyā ibn Yaḥyā from Abu'l-Aḥwaṣ from Abū Isḥāq [with his *isnād*].[13]

١٧٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو عَامِرٍ، قَالَ: ثنا شُعْبَةُ، عَنْ مَالِكِ بْنِ عُرْفُطَةَ، قَالَ: سَمِعْتُ عَبْدَ خَيْرٍ، قَالَ: سَمِعْتُ عَلِيًّا. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

176. The like of it has been transmitted by way of Abū ʿĀmir from Shuʿbah from Mālik ibn ʿUrfuṭah from ʿAbd Khayr [with his *isnād*].[14]

١٧٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَبْدِ الْمَجِيدِ، قَالَ: ثنا إِسْحَاقُ بْنُ يَحْيَى، عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللّٰهِ، عَنْ عَبْدِ اللّٰهِ بْنِ جَعْفَرٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ﷺ: أَنَّهُ تَوَضَّأَ فَغَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا وَقَالَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ تَوَضَّأَ هَكَذَا.

177. It has been transmitted by way of Isḥāq ibn Yaḥyā from Muʿāwiyah ibn ʿAbdillāh from ʿAbdullāh ibn Jaʿfar that ʿUthmān ibn ʿAffān ﷺ performed *wuḍūʾ*, washing his feet three times, and then said, "I saw the Messenger of Allah ﷺ perform *wuḍūʾ* in this way."[15]

١٧٨/ ١٧٩ – حَدَّثَنَا يُونُسُ وَابْنُ أَبِي عَقِيلٍ قَالَا: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ أَنَّ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ عَنْ عُثْمَانَ ﷺ مِثْلَهُ.

178/179. The like of it has been transmitted by way of Ibn Wahb from Yūnus [with his *isnād*] from Ḥumrān, the freedman of ʿUthmān ﷺ, from ʿUthmān ﷺ.[16]

١٨٠ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ، قَالَ: ثنا صَفْوَانُ بْنُ عِيسَى، قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ أَبِي مَرْيَمَ، قَالَ: دَخَلْتُ عَلَى زَيْدِ بْنِ دَارَةَ بَيْتَهُ، فَسَمِعَنِي وَأَنَا أُمَضْمِضُ، فَقَالَ لِي: يَا أَبَا مُحَمَّدٍ. فَقُلْتُ: لَبَّيْكَ. فَقَالَ: أَلَا أُخْبِرُكَ عَنْ وُضُوءِ رَسُولِ اللّٰهِ ﷺ؟ قُلْتُ: بَلَى. قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ عِنْدَ الْمَقَاعِدِ دَعَا بِوَضُوءٍ، فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا، فَغَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللّٰهِ ﷺ فَلْيَنْظُرْ إِلَى وُضُوئِي.

180. It has been transmitted from Muḥammad ibn ʿAbdillāh ibn Abī Maryam who said, "I entered into the house of Zayd ibn Dārah and he heard me rinsing out my mouth so he said to me, 'O Abū Muḥammad.' I replied, 'At your service.' He said, 'Should I tell you about the *wuḍūʾ* of the Messenger of Allah ﷺ?' I replied,

‘Of course.’ He said, ‘I saw ʿUthmān ibn ʿAffān ﷺ in the place where people sit requesting for *wuḍūʾ* water [to be brought to him]. Then he performed *wuḍūʾ*, performing each action three times and washing his feet three times. Then he said, ‘If anyone wants to see the *wuḍūʾ* of the Messenger of Allah ﷺ, then let him observe my *wuḍūʾ*.’”[17]

١٨١ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ، قَالَ: ثنا أَبُو بَكْرٍ الْحَنَفِيُّ، قَالَ: ثنا كَثِيرُ بْنُ زَيْدٍ، قَالَ: ثنا الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ الْمَخْزُومِيُّ، عَنْ حُمْرَانَ بْنِ أَبَانَ: أَنَّ عُثْمَانَ ﷺ تَوَضَّأَ فَغَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا وَقَالَ: لَوْ قُلْتُ إِنَّ هَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ صَدَقْتُ.

181. It has been transmitted by way of Muṭṭalib ibn ʿAbdillāh from Ḥumrān ibn Abān that ʿUthmān ﷺ performed *wuḍūʾ*, washing his feet three times, and then said, “If I were to say that this is the *wuḍūʾ* of the Messenger of Allah ﷺ, I would be telling the truth.”[18]

١٨٢ – حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ، قَالَ: أنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ عَمْرٍو الْمَعَافِرِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ الرَّحْمَنِ عَبْدَ اللَّهِ بْنَ يَزِيدَ يَقُولُ: سَمِعْتُ الْمُسْتَوْرِدَ بْنَ شَدَّادٍ الْقُرَشِيَّ ﷺ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَدْلُكُ بِخِنْصَرِهِ مَا بَيْنَ أَصَابِعِ رِجْلَيْهِ.

182. It has been transmitted by way of Ibn Lahīʿah [with his *isnād*] from ʿAbdullāh ibn Zayd that Mustawrid ibn Shaddād al-Qurashī ﷺ said, “I saw the Messenger of Allah ﷺ rub between his toes with his little finger.”[19]

This only happens when someone is washing, for when a person wipes

he only [wipes] over the top of the feet (i.e. the upper part).

١٨٣/ ١٨٤ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، وَابْنُ أَبِي دَاوُدَ، قَالَا: ثنا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ اللّٰهِ بْنِ عُبَيْدِ اللّٰهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ قَالَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَتَوَضَّأُ، فَغَسَلَ رِجْلَيْهِ ثَلَاثًا.

183/184. It has been transmitted by way of ʿAbdullāh ibn ʿUbaydillāh ibn Abī Rāfiʿ from his father from his grandfather [Abū Rāfiʿ ﷺ], [the freedman of the Messenger of Allah ﷺ], who said, "I saw the Messenger of Allah ﷺ perform *wudu*ʾ and he washed his feet three times."[20]

١٨٥/ ١٨٦ – حَدَّثَنَا يُونُسُ، وَحُسَيْنُ بْنُ نَصْرٍ، قَالَا: حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ ﷺ، قَالَتْ: كَانَ رَسُولُ اللّٰهِ ﷺ يَأْتِينَا فَيَتَوَضَّأُ لِلصَّلَاةِ، فَيَغْسِلُ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا.

185/186. It has been transmitted by way of ʿAbdullāh ibn Muḥammad ibn ʿAqīl that Rubayyiʿ bint Muʿawwidh ﷺ said, "The Messenger of Allah ﷺ used to come to see us, [and when he was with us] he would perform *wudu*ʾ for the prayer, washing his feet three times."[21]

١٨٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ، قَالَ: ثنا هَمَّامٌ، قَالَ: ثنا عَامِرٌ الْأَحْوَلُ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ تَوَضَّأَ فَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَوَضَّأَ قَدَمَيْهِ.

187. It has been transmitted by way of ʿĀmir al-Aḥwal from ʿAṭāʾ

from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ performed *wudu'* and, [in the course of his *wudu'*], rinsed out his mouth [three times], rinsed his nose three times, washed his face three times, [washed] his arms three times, wiped his head and washed his feet.[22]

١٨٨ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ، قَالَ: ثنا مُسَدَّدٌ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ: كَيْفَ الطُّهُورُ؟ فَدَعَا بِمَاءٍ، فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ رِجْلَيْهِ، ثُمَّ قَالَ: «هَكَذَا الْوُضُوءُ، فَمَنْ زَادَ عَلَى هَذَا أَوْ نَقَصَ، فَقَدْ أَسَاءَ وَظَلَمَ».

188. It has been transmitted from ʿAmr ibn Shuʿayb from his father from his grandfather ﷺ that a man came to the Prophet ﷺ and said to him, "How [should one perform] purification?" So, [the Prophet ﷺ] called for some water and performed *wudu'* [and performed each action] three times, wiped his head and washed his feet. Then he said, "This is how *wudu'* [should be performed]. If anyone adds to this or subtracts from it, then he has done a wrong action and transgressed."[23]

١٨٩/ ١٩٠ – حَدَّثَنَا يُونُسُ، وَابْنُ أَبِي عَقِيلٍ، قَالَا: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ ﷺ: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ فَدَعَا بِمَاءٍ فَتَوَضَّأَ وَغَسَلَ رِجْلَيْهِ.

189/190. It has been transmitted from ʿAmr ibn Yaḥyā al-Māzinī that his father asked ʿAbdullāh ibn Zayd ibn ʿĀṣim ﷺ if he could show him how the Messenger of Allah ﷺ used to perform *wudu'*, so [ʿAbdullāh ibn Zayd ﷺ] called for some water to be brought to

him and performed *wudu'*, washing his feet [in the process].[24]

١٩١ – حَدَّثَنَا بَحْرٌ، قَالَ: ثنا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ: أَنَّ أَبَا جُبَيْرٍ الْكِنْدِيَّ ﷺ قَدِمَ عَلَى رَسُولِ اللّٰهِ ﷺ فَأَمَرَ لَهُ بِوَضُوءٍ، فَقَالَ: «تَوَضَّأْ يَا أَبَا جُبَيْرٍ». فَبَدَأَ بِفِيهِ، فَقَالَ لَهُ رَسُولُ اللّٰهِ ﷺ: «لَا تَبْدَأْ بِفِيكَ، فَإِنَّ الْكَافِرَ يَبْدَأُ بِفِيهِ». وَدَعَا رَسُولُ اللّٰهِ ﷺ بِمَاءٍ، فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ وَغَسَلَ رِجْلَيْهِ.

191. It has been transmitted by way of Ibn Wahb from Muʿāwiyah ibn Ṣāliḥ [with his *isnād*] from Abū Jubayr al-Kindī ﷺ that he went to the Messenger of Allah ﷺ and he commanded that some *wudu'* water be brought for him. Then he said, "Perform *wudu'*, Abū Jubayr!" [Abū Jubayr ﷺ] began with his mouth, so the Messenger of Allah ﷺ said to him, "Do not begin with your mouth, for a *kāfir* begins with his mouth."[25] Then the Messenger of Allah ﷺ called for [some more] water, washed [each limb] three times, wiped his head and washed his feet.[26]

١٩٢ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا آدَمُ، قَالَ: ثنا اللَّيْثُ بْنُ سَعْدٍ، عَنْ مُعَاوِيَةَ. . . ثُمَّ ذَكَرَ مِثْلَهُ بِإِسْنَادِهِ. قَالَ فَهْدٌ: فَذَكَرْتُهُ لِعَبْدِ اللّٰهِ بْنِ صَالِحٍ، فَقَالَ: سَمِعْتُهُ مِنْ مُعَاوِيَةَ بْنِ صَالِحٍ.

192. The like of it has been transmitted by way of Layth ibn Saʿd from Muʿāwiyah ibn Ṣāliḥ [with his *isnād*].[27] Fahd [one of the narrators] said, "I mentioned it to ʿAbdullāh ibn Ṣāliḥ and he said, 'I heard it from Muʿawiyah ibn Ṣāliḥ.'"

These traditions from the Messenger of Allah ﷺ that show that he washed his feet when performing *wudu'* for the prayer are *mutawātir*.

There are also other traditions transmitted from him which indicate that the ruling on the feet is washing:

١٩٣/ ١٩٤ - مَا حَدَّثَنَا يُونُسُ، وَابْنُ أَبِي عَقِيلٍ قَالَا: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوِ الْمُؤْمِنُ - فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنِهِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا يَدَاهُ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْ إِلَيْهَا رِجْلَاهُ».

193/194. It has been transmitted by way of Ibn Abī ʿAqīl from Ibn Wahb from Mālik from Suhayl from his father [Abū Ṣāliḥ as-Sammān] from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If a Muslim or [the narrator said] *muʾmin* slave [of Allah] performs *wuduʾ*, then when he washes his face, every wrong action he has looked at [and thus committed] with his eyes, leaves his face; when he washes his hands, every wrong action his hands have grasped [and thus committed], leaves his hands; and when he washes his feet, every wrong action his feet have walked towards [and thus committed], leaves [his feet]."[28]

١٩٥ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ، قَالَ: أنا مُوسَى بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنِي عَبَّادُ بْنُ أَبِي صَالِحٍ السَّمَّانُ، أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ، فَيَغْسِلُ سَائِرَ رِجْلَيْهِ، إِلَّا خَرَجَ مَعَ قَطْرِ الْمَاءِ كُلُّ سَيِّئَةٍ مَشَى بِهِمَا إِلَيْهَا».

195. It has been transmitted by way of Ibn Abī Maryam [with his *isnād*] from ʿAbbād from his father [Abū Ṣāliḥ as-Sammān] from Abū Hurayrah ﷺ who said, "I heard the Messenger of Allah ﷺ say, "There is no Muslim who performs *wuduʾ* and washes his

whole feet but that every wrong action which he has walked towards using them [and committed], will fall away with the dripping of the water.””[29]

١٩٦ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا الْحِمَّانِيُّ، قَالَ: ثنا قَيْسُ بْنُ الرَّبِيعِ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ بْنِ عِبَادٍ الْعَبْدِيِّ، عَنْ أَبِيهِ ﷺ، قَالَ: مَا أَدْرِي كَمْ حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ أَزْوَاجًا وَأَفْرَادًا: «مَا مِنْ عَبْدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ، فَيَغْسِلُ وَجْهَهُ حَتَّى يَسِيلَ الْمَاءُ عَلَى ذَقَنِهِ، ثُمَّ يَغْسِلُ ذِرَاعَيْهِ حَتَّى يَسِيلَ الْمَاءُ عَلَى مِرْفَقَيْهِ، وَيَغْسِلُ رِجْلَيْهِ حَتَّى يَسِيلَ الْمَاءُ مِنْ قِبَلِ كَعْبَيْهِ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ إِلَّا غَفَرَ اللَّهُ لَهُ مَا سَلَفَ مِنْ ذَنْبِهِ».

196. It has been transmitted by way of Ḥimmānī from Qays ibn ar-Rabīʿ [with his *isnād*] from Thaʿlabah ibn ʿIbād that his father said, “I do not know how many times the Messenger of Allah ﷺ related this to me, [at times he did so when relating *aḥādīth* to me] in batches and [at times] in units, that “If any slave performs *wuduʾ* and does it well—washing his face until the water runs over his chin, washing his forearms until the water runs over his elbows, and washing his feet until the water runs down from his ankles—and then stands up and prays two *rakʿahs*, Allah will forgive all his past wrong actions.”[30]

١٩٧ – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ خُشَيْشٍ الْبَصْرِيُّ، قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا قَيْسٌ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

197. The like of it has been transmitted by way of Abu’l-Walīd from Qays [with his *isnād*].[31]

١٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ الْحَضْرَمِيُّ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، أَنَّهُ قَالَ: مَنْ يُحَدِّثُنَا عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ عَمْرُو بْنُ عَبَسَةَ ﷺ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا دَعَا الرَّجُلُ بِطَهُورِهِ فَغَسَلَ وَجْهَهُ، سَقَطَتْ خَطَايَاهُ مِنْ وَجْهِهِ وَأَطْرَافِ لِحْيَتِهِ، فَإِذَا غَسَلَ يَدَيْهِ سَقَطَتْ خَطَايَاهُ مِنْ أَطْرَافِ أَنَامِلِهِ، فَإِذَا مَسَحَ بِرَأْسِهِ سَقَطَتْ خَطَايَاهُ مِنْ أَطْرَافِ شَعْرِهِ، فَإِذَا غَسَلَ رِجْلَيْهِ، خَرَجَتْ خَطَايَا رِجْلَيْهِ مِنْ بُطُونِ قَدَمَيْهِ».

198. It has been transmitted from Shuraḥbīl ibn as-Simṭ ﷺ that he said, "Who will tell us something from the Messenger of Allah ﷺ?" ʿAmr ibn ʿAbasah ﷺ said, "I heard the Messenger of Allah ﷺ say, "If a man calls for *wudu'* water and [performs *wudu'* with it], then when he washes his face his wrong actions fall out from his face and the tips of his beard; when he washes his arms his wrong actions fall out from the tips of his fingers; when he wipes his head his wrong actions fall out from the tips of his hair; and when he washes his feet his wrong actions fall out from the soles of his feet."[32]

١٩٩ - حَدَّثَنَا بَحْرٌ، قَالَ: ثنا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، وَأَبِي يَحْيَى وَأَبِي طَلْحَةَ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ ﷺ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ الْوُضُوءُ؟ قَالَ: «إِذَا تَوَضَّأْتَ فَغَسَلْتَ يَدَيْكَ ثَلَاثًا خَرَجَتْ خَطَايَاكَ مِنْ بَيْنَ أَظْفَارِكَ وَأَنَامِلِكَ، فَإِذَا مَضْمَضْتَ وَاسْتَنْشَقْتَ فِي مَنْخَرَيْكَ وَغَسَلْتَ وَجْهَكَ وَذِرَاعَيْكَ إِلَى الْمِرْفَقَيْنِ وَغَسَلْتَ رِجْلَيْكَ إِلَى الْكَعْبَيْنِ اغْتَسَلْتَ مِنْ عَامَّةِ خَطَايَاكَ».

199. It has been transmitted by way of Muʿāwiyah ibn Ṣāliḥ [with his *isnād*] from Abū Umāmah that ʿAmr ibn ʿAbasah ﷺ said, "I said, 'O Messenger of Allah ﷺ, how is *wudu'* [performed]?' He

replied, ‘When you perform *wudu*ʾ and wash your hands three times, your wrong actions fall out from in between your finger nails and your fingertips; and when you rinse out your mouth, sniff water up your nostrils, wash your face and arms up to the elbows and wash your feet as far as the ankles, you have bathed yourself clean of all [the rest] of your wrong actions.’”[33]

These traditions also indicate that what is obligatory when it comes to the feet is washing, for if it had been obligatory to wipe them, a person would not obtain reward by washing them. Do you not see that there is no reward for washing the head which is obligatory to wipe? As it is established by these traditions that there is a reward for washing the feet, we know that it must be obligatory to wash them.

Other traditions indicating this ruling have also been narrated from the Messenger of Allah ﷺ:

٢٠٠ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي كَرِبَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ، قَالَ: رَأَى النَّبِيُّ ﷺ فِي قَدَمِ رَجُلٍ لَمْعَةً لَمْ يَغْسِلْهَا فَقَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

200. It has been transmitted by way of Israāʾīl from Abū Isḥāq from Saʿīd ibn Abī Karb that Jābir ibn ʿAbdillāh ﷺ said, “The Prophet ﷺ saw a small area on a man’s foot that had not been washed and said, ‘Woe to the heels [which will receive punishment] from the Fire (i.e. beware of improper washing of your heels which will be the cause of entering you into the Fire).’”[34]

٢٠١ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي كَرْبٍ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ أَسْبِغُوا الْوُضُوءَ».

201. It has been transmitted by way of Sufyān [ath-Thawrī] from Abū Isḥāq from Ibn Abī Karb from Jābir ibn ʿAbdillāh ﷺ that the Messenger of Allah ﷺ said, “Woe to the heels [which will receive punishment] from the Fire (i.e. beware of improper washing of your heels which will be the cause of entering you into the Fire). Be thorough in your *wudu*ʾ”.[35]

٢٠٢ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا عُمَرُ بْنُ يُونُسَ، قَالَ: ثنا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: ثنا أَبُو سَلَمَةَ، قَالَ: ثنا سَالِمٌ مَوْلَى الْمَهْرِيِّ قَالَ: سَمِعْتُ عَائِشَةَ ﷺ تُنَادِي عَبْدَ الرَّحْمَنِ: أَسْبِغِ الْوُضُوءَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

202. It has been transmitted by way of ʿUmar ibn Yūnus from ʿIkrimah ibn ʿAmmār from Yaḥyā ibn Abī Kathīr from Abū Salamah from Sālim [ad-Dawsī], the freedman of Mahrī, that ʿĀʾishah ﷺ called out to ʿAbd ar-Raḥmān ﷺ saying, “Be thorough in your *wudu*ʾ, for I heard the Messenger of Allah ﷺ say, ‘Woe to the heels [which will receive punishment] from the Fire.’”[36]

٢٠٣ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو عَاصِمٍ، قَالَ: ثنا ابْنُ عَجْلَانَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ، أَنَّهُ سَمِعَ عَائِشَةَ ﷺ تَقُولُ: يَا عَبْدَ الرَّحْمَنِ. . . فَذَكَرَ مِثْلَهُ.

203. The like of it has been transmitted by way of Ibn ʿAjlān from Maqburī from Abū Salamah from ʿĀʾishah ﷺ.[37]

٢٠٤ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ سَالِمٍ الدَّوْسِيِّ، عَنْ عَائِشَةَ ﷺ مِثْلَهُ.

204. The like of it has been transmitted by way of Ḥarb ibn

Shaddād from Yaḥyā ibn Abī Kathīr from Sālim ad-Dawsī from ʿĀʾishah ﵂.[38]

٢٠٥ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا أَبُو زُرْعَةَ، قَالَ: أنا حَيْوَةُ بْنُ شُرَيْحٍ، قَالَ: أنا أَبُو الْأَسْوَدِ، أَنَّ أَبَا عَبْدِ اللّٰهِ - مَوْلَى شَدَّادِ بْنِ الْهَادِ - حَدَّثَهُ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَعِنْدَهَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

205. The like of it has been transmitted by way of Abu Zurʿah from Ḥaywah ibn Shurayḥ from Abu'l-Aswad from [his grandfather] Abū ʿAbdillāh [Sālim ad-Dawsī], the freedman of Shaddād ibn al-Hād, [but in his version he said] that he went into the house of ʿĀʾishah ﵂ whilst ʿAbd ar-Raḥmān ibn Abī Bakr ﵁ was with her.[39]

٢٠٦ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ، قَالَ: أنا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﵁، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ».

206. It has been transmitted by way of Sulaymān ibn Bilāl from Suhayl ibn Abī Ṣāliḥ from his father from Abū Hurayrah ﵁ that the Messenger of Allah ﷺ said, "Woe to the heels [which will receive punishment] from the Fire on the Day of Rising."[40]

٢٠٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبٌ، قَالَ: ثنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ ﵁، قَالَ: قَالَ أَبُو الْقَاسِمِ رَسُولُ اللّٰهِ ﷺ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

207. It has been transmitted by way of Wahb from Shuʿbah [with his *isnād*] from Abū Hurayrah ﵁ that he said, "Abu'l-Qāsim, the

Messenger of Allah ﷺ, said, “Woe to the heels [which will receive punishment] from the Fire.”[41]

٢٠٨ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: ثنا شُعْبَةُ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

208. The like of it has been transmitted by way of ʿAlī ibn al-Jaʿd from Shuʿbah [with his *isnād*].[42]

٢٠٩ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ عُقْبَةَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ الزُّبَيْدِيِّ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَيْلٌ لِلْأَعْقَابِ وَبُطُونِ الْأَقْدَامِ مِنَ النَّارِ».

209. It has been transmitted by way of Yaḥyā from Layth from Ḥaywah from ʿUqbah that ʿAbdullāh ibn al-Ḥārith ibn Jazʾ az-Zubaydī ﷺ said, “I heard the Messenger of Allah ﷺ say, ‘Woe to the heels and the soles of the feet [which will receive punishment] from the Fire.’”[43]

٢١٠ – حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا أَبُو الْأَسْوَدِ، قَالَ: ثنا اللَّيْثُ، وَابْنُ لَهِيعَةَ قَالَا: ثنا حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ عُقْبَةَ ابْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ بْنِ جَزْءٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. . . فَذَكَرَ مِثْلَهُ.

210. The like of it has been transmitted by way of Abu’l-Aswad from Layth and Ibn Lahīʿah from Ḥaywah [with his *isnād*].[44]

٢١١ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

211. It has been transmitted by way of Abu ’l-Walīd from Zāʾidah

from Manṣūr from Hilāl ibn Yasāf from Abū Yaḥyā that ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ said, “The Messenger of Allah ﷺ said, ‘Woe to the heels [which will receive punishment] from the Fire.’”[45]

٢١٢ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ﷺ أَنَّ النَّبِيَّ ﷺ رَأَى قَوْمًا تَوَضَّئُوا وَكَأَنَّهُمْ تَرَكُوا مِنْ أَرْجُلِهِمْ شَيْئًا، فَقَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ».

212. It has been transmitted by way of Shuʿbah from Manṣur [with his *isnād*] from Abū Yaḥyā from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ that the Prophet ﷺ saw some people having performed *wuduʾ*, and it was as if they had left part of their feet unwashed, so he said to them, “Woe to the heels [which will receive punishment] from the Fire. Perform *wuduʾ* thoroughly.”[46]

٢١٣ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ، قَالَ: أنا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ﷺ، قَالَ: سَافَرْنَا مَعَ رَسُولِ اللّٰهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، فَأَتَى عَلَى مَاءٍ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَضَرَتِ الْعَصْرُ، فَتَقَدَّمَ أُنَاسٌ فَانْتَهَيْنَا إِلَيْهِمْ وَقَدْ تَوَضَّئُوا وَأَعْقَابُهُمْ تَلُوحُ لَمْ يَمَسَّهَا مَاءٌ، فَقَالَ النَّبِيُّ ﷺ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ».

213. It has been transmitted by way of ʿAbdullāh ibn Rajāʾ from Zāʾidah [with his *isnād*] that ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ said, “We were travelling with the Messenger of Allah ﷺ from Makkah to Madīnah, when he came upon some water between Makkah and Madīnah. The time of ʿAṣr had arrived, so some people went ahead. We reached them after they had finished

performing *wudu*ʾ and their heels appeared [dry], not having been touched by water, so the Prophet ﷺ said to them, 'Woe to the heels [which will receive punishment] from the Fire. Perform *wudu*ʾ thoroughly.'"[47]

٢١٤ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ، قَالَ: ثنا سَهْلُ بْنُ بَكَّارٍ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ﷺ، قَالَ: تَخَلَّفَ عَنَّا رَسُولُ اللّٰهِ ﷺ فِي سَفْرَةٍ سَافَرْنَاهَا فَأَدْرَكَنَا وَقَدْ أَرْهَقَتْنَا صَلَاةُ الْعَصْرِ وَنَحْنُ نَتَوَضَّأُ وَنَمْسَحُ عَلَى أَرْجُلِنَا، فَنَادَى بِلَالٌ: وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ، مَرَّتَيْنِ أَوْ ثَلَاثًا.

214. It has been transmitted by way of Sahl ibn Bakkār from Abū ʿAwānah from Abū Bishr from Yūsuf ibn Māhak that ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ said, "When we were on a journey with the Messenger of Allah ﷺ, he fell behind. When he caught up with us, the time of the prayer of ʿAṣr had arrived, and we were performing *wudu*ʾ, wiping over our feet. Bilāl ﷺ cried out, 'Woe to the heels [which will receive punishment] from the Fire,' two or three times."[48]

٢١٥ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا أَبُو عَوَانَةَ. . . فَذَكَرَ مِثْلَهُ.

215. The like of it has been transmitted by way of Abū Dāwūd [aṭ-Ṭayālisī] from Abū ʿAwānah [with his *isnād*].[49]

Abu Jaʿfar ﷺ says, "ʿAbdullāh ibn ʿAmr ﷺ mentioned that they used to wipe [their feet] until the Messenger of Allah ﷺ commanded them to perform *wudu*ʾ thoroughly and placed fear into their hearts by saying, 'Woe to the heels [which will receive punishment] from the Fire.' This indicated that the ruling which they used to act by, [allowing them] to

wipe [their feet] was abrogated by that which came later. This is how we come to this ruling by means of the traditions."

As for how we come to this ruling by use of reason and intellectual considerations, we have already mentioned the traditions of the Messenger of Allah ﷺ which inform us of the reward which a person receives for washing his feet in *wuduʾ* earlier in this section. That establishes the fact that they are one of the parts of the body which must be washed and establishes the fact that they are not like the head which must be wiped, because the one who washes the head receives no [extra] reward for washing it [instead of wiping it].

This is the ruling which is proven by these traditions and this is the verdict of Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

The people [of knowledge] disagreed concerning Allah's Words in the Qurʾan, "And your feet" (Qurʾan 5:6): some of them [recited "And your feet" in the genitive case,] understanding it in conjunction with "And wipe your heads", thus making the meaning "Wipe your head and feet"; and some of them [recited "And your feet" in the accusative case,] understanding it in conjunction with "Wash your face and your forearms as far as the elbows", implying that the meaning was "And wash your feet." Even the Companions of the Messenger of Allah ﷺ and those who came after them differed about that:

٢١٦ - مَا حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو دَاوُدَ، عَنْ قَيْسٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ: أَنَّ عَبْدَ اللّٰهِ بْنَ مَسْعُودٍ قَرَأَ ﴿وَأَرْجُلَكُمْ﴾ [المائدة: ٦] بِالْفَتْحِ.

216. It has been transmitted from Zirr that ʿAbdullāh ibn Masʿūd

ﷺ recited, “And your feet” [in the accusative case] with a *fatḥah*.

٢١٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا يَعْقُوبُ بْنُ إِسْحَاقَ، قَالَ: ثنا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، وَوُهَيْبُ بْنُ خَالِدٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّهُ قَرَأَهَا كَذَلِكَ.

217. It has been transmitted from ʿIkrimah that Ibn ʿAbbās ﷺ also recited [the verse] in that way.

٢١٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا يَعْقُوبُ، قَالَ: ثنا عَبْدُ الْوَارِثِ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنِ ابْنِ عَبَّاسٍ ﷺ مِثْلَهُ.

218. The like of it has been transmitted from Ibn Mahrān from Ibn ʿAbbās ﷺ.

٢١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: سَمِعْتُ هُشَيْمًا يَقُولُ: أنا خَالِدٌ الْحَذَّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّهُ قَرَأَهَا كَذَلِكَ، وَقَالَ: عَادَ إِلَى الْغَسْلِ.

219. It has been transmitted from ʿIkrimah that Ibn ʿAbbās ﷺ recited [the verse] in that way and said, “[The word ‘feet’] goes back to [the action of] washing.”

٢٢٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا يَعْقُوبُ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَيْسٍ، عَنْ مُجَاهِدٍ، قَالَ: رَجَعَ الْقِرَاءَةُ إِلَى الْغَسْلِ، وَقَرَأَ ﴿وَأَرْجُلَكُمْ﴾ [المائدة: ٦] وَنَصَبَهَا.

220. It has been transmitted by way of Yaʿqūb from Ḥammād from Qays that Mujāhid said, “The reading [of the word in the accusative] goes back to washing,” and he recited “And your feet” in the accusative case.

٢٢١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا حَمَّادٌ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

221. The like of it has been transmitted by way of Abu Dāwūd from Ḥammād [with his *isnād*].

٢٢٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا يَعْقُوبُ، قَالَ: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، مِثْلَهُ.

222. The like [statement] has been transmitted from Hishām ibn ʿUrwah from his father [ʿUrwah ibn az-Zubayr i.e. that he said the same as Mujāhid].

٢٢٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا يَعْقُوبُ، قَالَ: ثنا عَبْدُ الْوَارِثِ، قَالَ: ثنا أَبُو التَّيَّاحِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ مِثْلَهُ.

223. The like [statement] has been transmitted from Abu't-Tayyāḥ from Shahr ibn Ḥawshab.

٢٢٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا يَعْقُوبُ، قَالَ: ثنا حَمَّادٌ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ قَالَ: نَزَلَ الْقُرْآنُ بِالْمَسْحِ، وَالسُّنَّةُ بِالْغَسْلِ.

224. It has been transmitted from ʿĀṣim that Shaʿbī said, "The Qurʾan was revealed with 'wiping' and the *Sunnah* with 'washing'."

٢٢٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا يَعْقُوبُ، قَالَ: ثنا عَبْدُ الْوَارِثِ، قَالَ: ثنا حُمَيْدٌ الْأَعْرَجُ، عَنْ مُجَاهِدٍ: أَنَّهُ قَرَأَهَا ﴿وَأَرْجُلِكُمْ﴾ خَفَضَهَا.

225. It has been transmitted from Ḥumayd al-Aʿraj that Mujāhid recited "And your feet" in the genitive case (i.e. with a *kasrah*).

٢٢٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو دَاوُدَ، عَنْ قُرَّةَ، عَنِ الْحَسَنِ: أَنَّهُ قَرَأَهَا كَذَلِكَ.

226. It has been transmitted from Qurrah that Ḥasan recited it in that way (i.e. in the genitive).

It has also been transmitted of a large group of the Companions ﷺ that they used to wash their feet. Those which have been narrated in that regard are:

٢٢٧ - مَا حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ [الثوري] عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ قَالَ: قُلْتُ لِلْأَسْوَدِ: أَكَانَ عُمَرُ يَغْسِلُ؟ فَقَالَ: نَعَمْ، كَانَ يَغْسِلُهُمَا غَسْلًا.

227. It has been transmitted from az-Zubayr ibn ʿAdī from Ibrāhīm [an-Nakhaʿī] that he said to Aswad, "Did ʿUmar ﷺ use to wash?" He replied, "Yes, he used to wash them both thoroughly."

٢٢٨ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ، قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ، قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: تَوَضَّأَ عُمَرُ ﷺ فَغَسَلَ قَدَمَيْهِ.

228. It has been transmitted from Mughīrah from Ibrāhīm that he said, "ʿUmar ﷺ performed *wuḍuʾ* and washed his feet."

٢٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا أَبُو رَبِيعَةَ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ أَبِي جَمْرَةَ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ يَغْسِلُ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا.

229. It has been transmitted from Abū ʿAwānah that Abū Jamzah said, "I saw Ibn ʿAbbās ﷺ wash his feet three times each."

٢٣٠ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا أَبُو الْأَسْوَدِ، قَالَ: أنا ابْنُ لَهِيعَةَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنِ ابْنِ الْمُجْمِرِ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ مَرَّةً، وَكَانَ إِذَا غَسَلَ ذِرَاعَيْهِ كَادَ أَنْ يَبْلُغَ نِصْفَ الْعَضُدِ وَرِجْلَيْهِ إِلَى نِصْفِ السَّاقِ، فَقُلْتُ لَهُ فِي ذَلِكَ، فَقَالَ: أُرِيدُ أَنْ أُطِيلَ غُرَّتِي، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ، وَلَا يَأْتِي أَحَدٌ مِنَ الْأُمَمِ كَذَلِكَ».

230. It has been transmitted by way of Ibn Lahīʿah from Ibn Ghaziyyah that Ibn al-Mujmir said, “On one occasion, I saw Abū Hurayrah ﷺ perform *wuduʾ*: when he washed his forearms he almost reached the half way point of his upper arms; and [when he washed his feet, he almost reached] half way up his shins. I asked him about [why he did] that and he replied, ‘I want to make my bright blaze longer, for I heard the Messenger of Allah ﷺ say, “My community will come forth on the Day of Rising, with bright blazes on the parts of their body upon which they performed *wuduʾ* (i.e. their faces, arms, head and feet). No other community will come forth [adorned in such a] way.”’”[50]

٢٣١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا يَعْقُوبُ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ: أَنَّهُ ذُكِرَ لَهُ الْمَسْحُ عَلَى الْقَدَمَيْنِ، فَقَالَ: كَانَ ابْنُ عُمَرَ ﷺ يَغْسِلُ رِجْلَيْهِ غَسْلًا وَأَنَا أَسْكُبُ عَلَيْهِ الْمَاءَ سَكْبًا.

231. It has been transmitted from Abū ʿAwānah from Abū Bishr that Mujāhid was asked about wiping over the feet and he replied, “Ibn ʿUmar ﷺ used to wash his feet while I poured water over them.”

٢٣٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَبْدُ الصَّمَدِ قَالَ: ثنا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ ﷺ مِثْلَهُ.

232. The like of it has been transmitted from Shuʿbah from Abū Bishr from Mujāhid from Ibn ʿUmar ﷺ.

٢٣٣ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو عَامِرٍ، قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللّٰهِ الْمَاجِشُونِ، عَنْ عَبْدِ اللّٰهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّهُ كَانَ يَغْسِلُ رِجْلَيْهِ إِذَا تَوَضَّأَ.

233. It has been transmitted from ʿAbdullāh ibn Dīnār that Ibn ʿUmar ﷺ used to wash his feet when he performed *wuduʾ*.

٢٣٤ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ، قَالَ: ثنا عَبْدُ السَّلَامِ، عَنْ عَبْدِ الْمَلِكِ، قَالَ: قُلْتُ لِعَطَاءٍ: أَبَلَغَكَ عَنْ أَحَدٍ مِنْ أَصْحَابِ رَسُولِ اللّٰهِ ﷺ أَنَّهُ مَسَحَ الْقَدَمَيْنِ؟ قَالَ: لَا.

234. It has been transmitted from ʿAbd al-Malik that he asked ʿAṭāʾ, “Has it reached you about any of the Companions of the Messenger of Allah ﷺ that he wiped his feet?” He replied, “No.”[51]

Someone claimed that reason and intellectual considerations dictate that the feet should be wiped in the *wuduʾ* for the prayer. He said, “Because I consider that the ruling for the feet more closely resembles the ruling for the head [than it does any other part of the body]. This is because I see that when there is no water and a person is obliged to perform *tayammum*, he only wipes his face and arms and leaves his head and feet. Lack of water alters the obligation of washing the face and arms to the obligation of wiping them [with earth], and alters the obligation of the head and feet to not doing them at all. Therefore, it follows that the ruling on the feet when water is available should be like the ruling on the head, not the ruling on the face and arms.”

One of the proofs against the people who take this position is the fact

that we know of other things that are obligatory to wash when water is around and yet, in the absence of water, they are dropped completely. For example, it is obligatory for the one in a state of *janābah* to wash his entire body when there is water available and yet, when there is no water, it is still only obligatory for him to wipe his face and arms in *tayammum*. By this, we can see that the obligation of washing of the rest of the body is not altered to a different obligation, but is dropped completely. Hence, we can see the fact that omitting something completely in the absence of water does not prove that its obligation is wiping when there is water available. As a consequence, it is not possible to say the obligation governing feet is wiping because they are dropped completely in the absence of water. Thus is the argument of those who disagree with our position shown to be baseless and false by means of a similar argument that he tried to use as proof against his contendant.

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1 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Drinks/ Drinking while standing, 5616) from Shuʿbah from ʿAbd al-Malik ibn Maysarah: he mentioned his head and feet in it but did not include the words, "This is the way that someone who has not broken his *wuduʾ* performs *wuduʾ*"; and it is transmitted by Nasāʾī (Purification/ Description of how someone performs *wuduʾ* who has not broken his *wuduʾ*, 130) from Shuʿbah; and Tirmidhī in *ash-Shamāʾil* (Chapter on how the Messenger of Allah ﷺ drank) from Aʿmash from ʿAbd al-Malik.

2 Due to the fact that his face, arms and feet were wet enough for it to be deemed washing but at the same time he used the water sparingly enough to appear to be wiping.

3 Its *isnād* is *ḥasan* on account of Ibn Isḥāq. It is transmitted by Abū Dāwūd (Purification/ Description of *wuduʾ*, 117) from Ibn Isḥāq. This same *ḥadīth* is mentioned by the author in the section on "The ruling on the ears in *wuduʾ* for the prayer".

4 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bayhaqī (1:72). This *ḥadīth* has already been mentioned in the section on "The ruling on the ears in *wuduʾ* for the prayer" (no. 4). It is also transmitted by Bukhārī (Purification/ Washing the face with both hands [with water scooped up]

in a single scoop, 140), Abū Dāwūd (Purification/ [Washing each limb] twice in *wuduʾ*, 137), Nasāʾī (Purification/ Wiping the ears, 101 & 102), Tirmidhī (Purification/ Wiping the ears, both inside and out, 36), and Ibn Mājah (Purification/ Wiping the ears, 439) from ʿAṭāʾ ibn Yasār, in both an abridged and a detailed form. In the version transmitted by Bukhārī by way of Sulaymān ibn Bilāl, we find, "he sprinkled water over his right foot and washed it." Bayhaqī said, "It is related by Sulaymān ibn Bilāl, Muḥammad ibn ʿAjlān, Warqāʾ ibn ʿUmar and Muḥammad ibn Jaʿfar from Zayd ibn Aslam as well." The version of Bukhārī has, "He sprinkled water over his right food and washed it, then he took another handful of water and washed his left foot" whereas the version of Abū Dāwūd states that, "He sprinkled water over his right foot which had a sandal on."

5 Its *isnād* is *ḥasan* on account of Sharīk. It is transmitted by Aḥmad (1:116) from Sharīk from Suddī. In his version, he relates the statement, "This is the *wuduʾ* of the one who has not broken his *wuduʾ*."

6 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bazzār with his *isnād* from Rawḥ ibn ʿUbādah from Ibn Abī Dhiʾb.

7 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/ The prayer of one whose back is not straight in *rukūʿ* and *sujūd*, 857—861) from Ḥajjāj ibn al-Minhāl and others; Nasāʾī in (Prayer/ The smallest amount [of action] that suffices in the prayer, 1313 & 1314) and in (Application/ The dispensation for leaving *dhikr* in *sujūd* 1136, the dispensation for leaving *dhikr* in *rukūʿ* 1053) by way of Hammām ibn Yaḥyā and others; and Tirmidhī (Prayer/ Description of the Prayer, 302). Tirmidhī classified it as *ḥasan*. Perhaps he did not consider it *ṣaḥīḥ* on account of the difference of opinion amongst the transmitters: some said he related it from his father and some said he related it from his paternal uncle, not his father. Ḥāfiẓ said, "He transmitted it from his father and from the paternal uncle of his father."

8 Its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah. It is transmitted by Ṭabarānī in *al-Kabīr* just as it is transmitted in *al-Majmaʿ* (1:234). Haythamī said, "Ibn Lahīʿah is [in the *isnād*] and he is weak."

9 Those who took this position included Imam Shaʿbī, ʿIkrimah and scholars of the *Imamī* sect of the Shīʿah.

10 The vast majority of the scholars took this position.

11 Its *isnād* is *ṣaḥīḥ*. The *ḥadīth* has already been mentioned in the section entitled "*Wuduʾ* for the prayer: [should each element be washed] once or three times."

12 Its *isnād* is *ḥasan* on account of Abū Ḥayyah. The *ḥadīth* has already been discussed in the section mentioned in the previous footnote.

13 Its *isnād* is *ḥasan* on account of ʿAlī ibn Shaybah.

14 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Aḥmad (1:122) from Yaḥyā ibn Saʿīd from Shuʿbah from Mālik ibn ʿUrfuṭah; and by Nasāʾī in (Purification/ Number of times of washing the face, 93) from Ibn al-Mubārak, and in (Purification/ Chapter on washing the arms, 94) from Yazīd ibn Zurayʿ:both these men transmitted it from Shuʿbah.

15 Its *isnād* is *ḍaʿīf* on account of Isḥāq ibn Yaḥyā.

16 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ Description of *wudu*ʾ and its perfect form, 226) from Ibn Wahb from Yūnus, and from Yaʿqūb ibn Ibrāhīm from his father; and Nasāʾī (Purification/ The limits of what should be washed, 116) from Ibn Wahb from Yūnus: both of these men transmitted it from Zuhrī. It is also transmitted by Bukhārī in (Purification/ [Washing each limb] in *wudu*ʾ three times, 159), in (Purification/ Rinsing out the mouth in *wudu*ʾ, 164), and in (Fasting/ Someone who is fasting using a damp *siwāk* and a dry *siwāk*, 1934); Nasāʾī in (Purification/ Rinsing out the mouth and the nose, 84) and in (Which hand should a person use to rinse out his mouth, 85); and Abū Dāwūd (Purification/ Description of *wudu*ʾ, 106) with their respective *asānīd* from Zuhrī.

17 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAbdillāh ibn Abī Maryam. It is transmitted by Aḥmad (1:61) and Dāraquṭnī (1:91).

18 Its *isnād* is *ḥasan* on account of Muṭṭalib. It is transmitted by Abū Yaʿlā with his *isnād* from Kathīr ibn Zayd.

19 Its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah. It is transmitted by Abū Dāwūd (Purification/ Washing the feet, 148), Ibn Mājah (Purification/ [Washing] between the fingers, 446), and Tirmidhī (Purification/ [Washing] between the fingers, 40) with their respective *asānīd* from Ibn Lahīʿah. Tirmidhī said, "It is *ḥasan gharīb*. We do not know [this *ḥadīth*] except from Ibn Lahīʿah." Tirmidhī considered it *ḥasan* on account of other corroborating *aḥādīth*.

20 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn ʿUbaydillāh. The *ḥadīth* has already been mentioned in the section entitled "*Wudu*ʿ for the prayer: [should each element be washed] once or three times".

21 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Muḥammad ibn ʿAqīl. This *ḥadīth* of Zuhrī has already been mentioned in the section entitled "The ruling on the ears in *wudu*ʾ for the prayer" through various ways [of *isnād*] and with all the differences of opinion when it comes to its *isnād* and the actual text of the *ḥadīth*, transmitted by Ibn ʿAjlān, Sharīk and Rawḥ ibn al-Qāsim from ʿAbdullāh ibn Muḥammad ibn ʿAqīl. [The author] transmitted this version from ʿUbaydullāh ibn ʿAmr ar-Raqqiy from ʿAbdullāh .

22 Its *isnād* is *ḥasan* on account of ʿĀmir al-Aḥwal. It is transmitted by Tirmidhī (Purification/ [Washing each limb] in *wudu*ʾ twice) in the course of *ḥadīth* number 43 without mentioning its

isnād. It is also transmitted by Tabarānī (5912) from Abū ʿUmar al-Ḥawdī.

23 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* has already been mentioned in the section entitled "The ruling on the ears in *wuduʾ* for the prayer."

24 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* has already been mentioned in the section entitled, "The obligation of wiping the head in *wuduʾ*."

25 It is Sunnah to begin *wuduʾ* by washing the hands upto the wrists first. A *kāfir* does not follow the Sunnah and would [most likely] place something, whether water or food, into his mouth without washing his hands first. (*Amānī al-Aḥbār*)

26 Its *isnād* is *ḥasan* on account of Muʿāwiyah ibn Ṣāliḥ. It is transmitted by Ibn Ḥibbān (*Iḥsān*, 1086)

27 Its *isnād* is *ḥasan* on account of Muʿāwiyah ibn Ṣāliḥ.

28 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ Wrong actions leaving with the *wuduʾ* water, 244) from Suwayd ibn Saʿīd and Ibn Wahb from Mālik; and by Tirmidhī (Purification/ The excellence of attaining purity, 2) from Qutaybah and Maʿn ibn ʿĪsā from Mālik. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

29 Its *isnād* is *ḥasan* on account of ʿAbbād ibn Abū Ṣāliḥ as-Sammān. It is transmitted by Bazzār with his *isnād* from Ibn Abī Maryam, and by Ṭabarānī in *al-Awsaṭ* just as it is in *al-Majmaʿ* (1:226). Haythamī said, "The men in its *isnād* are all trustworthy."

30 Its *isnād* is *ḥasan* on account of Thaʿlabah ibn ʿAbbād. It is transmitted by Ṭabarānī in *al-Kabīr* just as it is in *al-Majmaʿ* (1:224). Haythamī said, "The men in its *isnād* are all trustworthy."

31 Its *isnād* is *ḥasan* on account of Thaʿlabah ibn ʿAbbād.

32 Its *isnād* is *ṣaḥīḥ*.

33 Its *isnād* is *ḥasan* on account of Muʿāwiyah ibn Ṣāliḥ. It is transmitted by Nasāʾī (Purification/ The reward of the one who performs *wuduʾ* in the way in which he is commanded to do so, 147) from Layth from Saʿd from Muʿāwiyah ibn Ṣāliḥ; and by Muslim (Prayer/ The times in which one is forbidden to pray, 832) from Abū Umāmah ﷺ who said, "ʿAmr ibn ʿAbasah ﷺ said. . ."

34 Its *isnād* is *ḥasan* on account of Saʿīd ibn Abī Karb. It is transmitted by Ibn Mājah (Purification/ Washing the Achilles tendons, 454) with his *isnād* from Abū 'l-Aḥwaṣ from Abū Isḥāq.

35 Its *isnād* is *ḥasan* on account of Saʿīd ibn Abī Karb.

36 Its *isnād* is *ḥasan* on account of ʿIkrimah ibn ʿAmmār. It is transmitted by Muslim (Purification/ The obligation of thoroughly washing the feet, 240) from ʿUmar ibn Yūnus al-

Yamānī. He also transmitted it with many different paths of transmission from Sālim, the freedman of Shaddād ibn al-Hād al-Mahrī.

37 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ibn Mājah (Purification/ Washing the Achilles tendons, 452) from Ibn ʿAjlān from Maqburī.

38 Its *isnād* is *ṣaḥīḥ*.

39 Its *isnād* is *ḥasan* on account of Abū Zurʿah. It is transmitted by Muslim (Purification/ The obligation of thoroughly washing the feet, 240.)

40 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ The obligation of washing the feet, 242) from Jarīr from Suhayl.

41 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Purification/ Washing the heels, 165), Muslim (Purification/ The obligation of washing the feet, 242), and Nasāʾī (Purification/ The obligation of washing the feet, 110) from Shuʿbah.

42 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Purification/ Washing the heels, 165), Muslim (Purification/ The obligation of washing the feet, 242), and Nasāʾī (Purification/ The obligation of washing the feet, 110) from Shuʿbah.

43 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Aḥmad (4:191) and Dāraquṭnī (1:95) with their respective *asānīd* from Ḥaywah ibn Shurayḥ. Haythamī said in *al-Majmaʿ*, “The men in Aḥmad’s *isnād* are all trustworthy.”

44 Its *isnād* is *ṣaḥīḥ* and the fact that only Ibn Lahīʿah transmitted it does not weaken it because it is *mutābaʿ* (corroborated by other *asānīd*).

45 Its *isnād* is *ḥasan* on account of Abū Yaḥyā. It is transmitted by Muslim (Purification/ The obligation of washing the feet, 241) from Jarīr, Sufyān and Shuʿbah; by Abū Dāwūd (Purification/ Performing *wuduʾ* thoroughly, 97) from Sufyān; by Nasāʾī in (Purification/ The obligation of washing the feet, 111) from Sufyān, and in (Purification/The command to perform *wuduʾ* thoroughly, 142) from Jarīr; and by Ibn Mājah (Purification/ Washing the heels,450) from Sufyān: all three (Jarīr, Sufyān and Shuʿbah) transmitted it from Manṣūr.

46 Its *isnād* is *ḥasan* on account of Abū Yaḥyā.

47 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Rajāʾ and Abū Yaḥyā.

48 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī in (Knowledge/ The one who raises his voice [in order to pass on] knowledge, 60) and in (*Wuduʾ*/ Washing the feet and not wiping them, 163); by Muslim in the section mentioned above; and by Nasāʾī in *al-Kubrā* in (Knowledge/ The one who raises his voice [in order to pass on] knowledge, 5885 & 5886) with their respective *asānīd* from Abū ʿAwānah from Abū Bishr.

49 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī, Muslim and Nasāʾī in the sections mentioned

above with their respective *asānīd* from Abū ʿAwānah.

50 Its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah, but it is brought up to the level of *ḥasan* because it is *mutābaʿ* (supported by other *asānīd*). It is transmitted by Muslim (Purification/ The recommendation on making the white blaze longer on the limbs that are washed in *wuduʾ*, 146) by way of Sulaymān ibn Bilāl from ʿUmārah ibn Ghaziyyah from Ibn al-Mujmir; and by way of ʿAmr ibn al-Ḥārith from Saʿīd ibn Abī Hilāl from Ibn al-Mujmir.

51 Ṭaḥāwī's work indicates the fact that the primary reading of 'feet' is in the accusative case, and that the reason for it being in the genitive case in some readings is either because of its proximity to the word 'head' which immediately precedes it and is in the genitive case or for some other reason. This is clearly the case, because the traditions from the Prophet ﷺ which describe *wuduʾ* show that he washed his feet whenever he was not wearing *khuff* and are *mutawātir*. Similarly, there is no proof that any of the Companions رضي الله عنهم wiped their feet.

١٠ - بَابُ الْوُضُوْءِ هَلْ يَجِبُ لِكُلِّ صَلَاةٍ أَمْ لَا؟

10. IS IT OBLIGATORY [TO PERFORM] *WUDUʾ* FOR EVERY PRAYER OR NOT?

٢٣٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، فَلَمَّا كَانَ الْفَتْحُ صَلَّى الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ.

235. It has been transmitted by way of Abū ʿĀmir al-ʿAqadī from Sufyān [ath-Thawrī] from ʿAlqamah ibn Marthad from Sulayman ibn Buraydah from his father that the Prophet ﷺ used to perform *wuduʾ* for every single prayer, but then, when the Conquest [of Makkah] happened he prayed a number of prayers with a single *wuduʾ*.

٢٣٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو عَاصِمٍ، وَأَبُو حُذَيْفَةَ قَالَا: ثنا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ ﷺ، قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ خَمْسَ صَلَوَاتٍ بِوُضُوءٍ وَاحِدٍ، وَمَسَحَ عَلَى خُفَّيْهِ. فَقَالَ لَهُ عُمَرُ: صَنَعْتَ شَيْئًا يَا رَسُولَ اللَّهِ لَمْ تَكُنْ تَصْنَعُهُ. فَقَالَ: «عَمْدًا فَعَلْتُهُ يَا عُمَرُ».

236. It has been transmitted by way of Abū ʿĀṣim and Abū Ḥudhayfah from Sufyān [with his *isnād*] from Buraydah ﷺ that he said, “On the day of the Conquest [of Makkah], the Messenger of Allah ﷺ prayed five prayers with a single *wuduʾ* and he wiped over his *khuff*, so ʿUmar ﷺ said to him, “You have done something, Messenger of Allah ﷺ, which you never used to do [before].” The Prophet ﷺ said, “I did it deliberately, O ʿUmar.”[1]

٢٣٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو حُذَيْفَةَ، قَالَ: ثنا سُفْيَانُ، قَالَ: ثنا عَلْقَمَةُ، عَنْ سُلَيْمَانَ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ.

237. It has been transmitted by way of Abū Ḥudhayfah from Sufyān [with his *isnād*] from Buraydah ﷺ that the Prophet ﷺ used to perform *wudu'* for every prayer.[2]

Some of the people [of knowledge][3], basing their position on these traditions, said that it is obligatory for those who are resident to perform *wudu'* for each prayer, [but not obligatory for travellers].

Most of the people of knowledge disagreed with them and said that *wudu'* only becomes obligatory after ritual impurity occurs. The following *aḥādīth* of the Messenger of Allah ﷺ support their position:

٢٣٨ – مَا حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ وَابْنُ جُرَيْجٍ، وَابْنُ سَمْعَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ قَالَ: ذَهَبَ رَسُولُ اللَّهِ ﷺ إِلَى امْرَأَةٍ مِنَ الْأَنْصَارِ وَمَعَهُ أَصْحَابُهُ، فَقَرَّبَتْ لَهُمْ شَاةً مَصْلِيَّةً فَأَكَلَ وَأَكَلْنَا، ثُمَّ حَانَتِ الظُّهْرُ، فَتَوَضَّأَ وَصَلَّى، ثُمَّ رَجَعَ إِلَى فَضْلِ طَعَامِهِ فَأَكَلَ، ثُمَّ حَانَتِ الْعَصْرُ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

238. It has been transmitted by way of Usāmah ibn Zayd, Ibn Jurayj and Ibn Samʿān from Ibn al-Munkadir that Jābir ibn ʿAbdillāh ﷺ said, "The Messenger of Allah ﷺ went, with his Companions, to [visit] a woman of the *Anṣār*. She served them roast goat from which he ate and we ate. Then the time of Ẓuhr arrived, so he performed *wudu'* and prayed. Then he returned to the food that was left over and ate [once more]. Then the time for ʿAṣr arrived, so he prayed, but did not perform *wudu'* [again]."[4]

Abu Jaʿfar ﷺ says, “This *ḥadīth* shows that he prayed Ẓuhr and ʿAṣr with the [same] *wuduʾ* which he had been with at the time of Ẓuhr.”

It is also possible that the *wuduʾ* which he performed for every prayer in the *ḥadīth* of Buraydah ﷺ was in order to obtain merit, not because it was obligatory. If any one were to ask, “Is there any merit to be sought in doing that?” then the answer is “Yes” based upon the following *ḥadīth*:

٢٣٩ – قَدْ حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ زِيَادِ بْنِ أَنْعَمَ، عَنْ أَبِي غُطَيْفٍ الْهُذَلِيِّ قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللّٰهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ الظُّهْرَ فَانْصَرَفَ فِي مَجْلِسٍ فِي دَارِهِ فَانْصَرَفْتُ مَعَهُ، حَتَّى إِذَا نُودِيَ بِالْعَصْرِ دَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ خَرَجَ وَخَرَجْتُ مَعَهُ فَصَلَّى الْعَصْرَ، ثُمَّ رَجَعَ إِلَى مَجْلِسِهِ وَرَجَعْتُ مَعَهُ، حَتَّى إِذَا نُودِيَ بِالْمَغْرِبِ دَعَا بِوَضُوءٍ فَتَوَضَّأَ. فَقُلْتُ لَهُ: أَيُّ شَيْءٍ هَذَا يَا أَبَا عَبْدِ الرَّحْمَنِ؟ الْوُضُوءُ عِنْدَ كُلِّ صَلَاةٍ؟ فَقَالَ: وَقَدْ فَطِنْتَ لِهَذَا مِنِّي؟ لَيْسَتْ بِسُنَّةٍ إِنْ كَانَ لَكَافٍ وُضُوئِي لِصَلَاةِ الصُّبْحِ صَلَوَاتِي كُلَّهَا مَا لَمْ أُحْدِثْ، وَلَكِنِّي سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ عَلَى طُهْرٍ كَتَبَ اللّٰهُ لَهُ بِذَلِكَ عَشَرَ حَسَنَاتٍ» فَفِي ذَلِكَ رَغِبْتُ يَا ابْنَ أَخِي.

239. It has been transmitted by way of ʿAbd ar-Raḥmān ibn Ziyād ibn Anʿum [al-Ifrīqī] from Abū Ghuṭayf al-Hudhalī who said, “I prayed the Ẓuhr prayer with ʿAbdullāh ibn ʿUmar ibn al-Khaṭṭāb ﷺ. [When we finished], he left to go to a seating place in his house and I went with him. Then, when the call to prayer for ʿAṣr came, he called for a bowl of *wuduʾ* water and performed *wuduʾ*. Then he left [his house to go to the mosque] and I went with him. He prayed ʿAṣr and then returned to his seating place [in his house] and I returned with him. When the call to prayer for Maghrib came, he [again] called for a bowl of *wuduʾ* water and

[again] performed *wudu'*. [Seeing this], I asked him, 'What is this, Abū ʿAbd ar-Raḥmān? [Do you perform] *wudu'* for every prayer?' He replied, 'You have noticed that of me? It is not a *Sunnah* [rather it is *mustaḥab*], for it would be enough for me to pray all the prayers with the *wudu'* I performed for the *Ṣubḥ* (morning) prayer, just as long as I did not do something to nullify that *wudu'*. However, I heard the Messenger of Allah ﷺ say, If someone performs *wudu'* while already in a state of purity, Allah will write down ten good actions for him." That is what I yearn for, nephew.'"[5]

It is possible that the Messenger of Allah ﷺ only did that which Buraydah ﷺ narrated of him in order to obtain this reward mentioned here and that he did not do so because it was obligatory for him. Anas ibn Mālik ﷺ also narrated a *ḥadīth* which indicates that:

٢٤٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ، قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ عَامِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: أُتِيَ رَسُولُ اللّٰهِ ﷺ بِوَضُوءٍ فَتَوَضَّأَ مِنْهُ، فَقُلْتُ لِأَنَسٍ: أَكَانَ رَسُولُ اللّٰهِ ﷺ يَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ؟ قَالَ: نَعَمْ، قُلْتُ: فَأَنْتُمْ؟ قَالَ: كُنَّا نُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ.

240. It has been transmitted from ʿAmr ibn ʿĀmir ﷺ that Anas ibn Mālik ﷺ said, 'The Messenger of Allah ﷺ was brought a bowl of *wudu'* water from which he performed *wudu'*,' so I asked Anas ﷺ, 'Did the Messenger of Allah ﷺ perform *wudu'* for every single prayer?' He said, 'Yes,' so I asked, 'Did you (meaning the Companions) [also do so]?' He replied, 'We used to pray [many] prayers with a single *wudu'*.'"[6]

Here we see that Anas ﷺ knew the ruling based upon the actions of the Messenger of Allah ﷺ which we already mentioned [in the *ḥadīth* of Buraydah ﷺ] and yet did not see that as being obligatory.

It is also possible that he used to do that because it was obligatory and then, later, that ruling was abrogated. Therefore, we looked more deeply into the traditions in order to see if we could find anything to strengthen this interpretation and lo, we found the following:

٢٤١ – فَإِذَا ابْنُ أَبِي دَاوُدَ قَدْ حَدَّثَنَا قَالَ: ثنا الْوَهْبِيُّ قَالَ: ثنا ابْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ تَوَضُّؤَ ابْنِ عُمَرَ لِكُلِّ صَلَاةٍ، طَاهِرًا كَانَ أَوْ غَيْرَ طَاهِرٍ؟ عَمَّ ذَاكَ؟ قَالَ: حَدَّثَتْنِيهِ أَسْمَاءُ بِنْتُ زَيْدِ بْنِ الْخَطَّابِ أَنَّ عَبْدَ اللّٰهِ بْنَ حَنْظَلَةَ بْنِ أَبِي عَامِرٍ ﷺ حَدَّثَهَا: أَنَّ رَسُولَ اللّٰهِ ﷺ أُمِرَ بِالْوُضُوءِ لِكُلِّ صَلَاةٍ طَاهِرًا كَانَ أَوْ غَيْرَ طَاهِرٍ، فَلَمَّا شَقَّ ذَلِكَ عَلَيْهِ أُمِرَ بِالسِّوَاكِ لِكُلِّ صَلَاةٍ، وَكَانَ ابْنُ عُمَرَ يَرَى أَنَّ بِهِ قُوَّةً عَلَى ذَلِكَ، فَكَانَ لَا يَدَعُ الْوُضُوءَ لِكُلِّ صَلَاةٍ.

241. It has been transmitted by way of Ibn Isḥāq from Muḥammad ibn Yaḥyā ibn Ḥabbān who said that he asked ʿAbdullāh ibn ʿAbdillāh ibn ʿUmar, "Did you see Ibn ʿUmar ﷺ perform *wuduʾ* for every prayer, regardless of whether he was in a state of purity or not? What do you know of that?" He replied, "Asmāʾ bint Zayd ibn al-Khaṭṭāb ﷺ told me that ʿAbdullāh ibn Ḥanẓalah ibn Abī ʿĀmir ﷺ told her that the Messenger of Allah ﷺ was commanded to perform *wuduʾ* for every [single] prayer, regardless of whether he was in a state of purity or not. When that proved to be too difficult for him, he was commanded to use the *siwāk* for every prayer. Ibn ʿUmar ﷺ used to think that he was strong enough to do that and so he performed *wuduʾ* for every

prayer."[7]

This *ḥadīth* states that the Messenger of Allah ﷺ was commanded to perform *wuduʾ* for every prayer and that that was then abrogated. This proves our verdict that a single *wuduʾ* is sufficient as long as one has not done something to nullify it.

If someone were to say, "This *ḥadīth* also makes the *siwāk* obligatory for every prayer, so how can you not consider that to be obligatory. If you act by a part of what is in the *ḥadīth*, then why do you not act by all of it?" Then let it be said to him that, "It is possible that using the *siwāk* for every single prayer was an obligation specific to the Prophet ﷺ and not for his community, and it is possible that it applied equally to him and the rest of his community. The only way to find out the truth of the matter is for it to be textually elucidated as such and so we examined the matter to see what we could find: is there anything which indicates a clear expression [either way]? We found the following:

٢٤٢ - عَلِيُّ بْنُ مَعْبَدٍ قَدْ حَدَّثَنَا قَالَ: ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عَمِّي عَبْدُ الرَّحْمَنِ بْنُ يَسَارٍ عَنْ عُبَيْدِ اللّٰهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».

242. It has been transmitted by way of Yaʿqūb ibn Ibrāhīm from his father [Ibrāhīm ibn Saʿd] from Ibn Isḥāq [with his *isnād*] from ʿAlī ﷺ that the Messenger of Allah ﷺ said, "If it were not for the fact that I would be making things hard for my community, I would command them to use the *siwāk* at the time of every prayer."[8]

٢٤٣ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: ثنا أَصْحَابُ مُحَمَّدٍ ﷺ عَنْ نَبِيِّ اللَّهِ ﷺ مِثْلَ ذَلِكَ.

243. The like of it has been transmitted by way of Sulaymān [al-Aʿmash] [with his *isnād*] from ʿAbd ar-Raḥmān ibn Abī Laylā who said, "The Companions of Muḥammad ﷺ told us from the Prophet of Allah ﷺ."[9]

٢٤٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ خَلَفٍ الطُّفَاوِيُّ، قَالَ: ثنا هِشَامُ بْنُ حَسَّانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

244. The like of it has been transmitted to us by Ibn Marzūq from ʿAbdullāh ibn Khalaf[10] from Hishām ibn Hassān from ʿUbaydullāh [ibn ʿUmar] from Nāfiʿ from Ibn ʿUmar ﷺ from the Prophet ﷺ.[11]

Abu Jaʿfar ﷺ says, "This *ḥadīth* [above] is *gharīb* (singularly transmitted), for the only person from whom we recorded it was Ibn Marzūq.

٢٤٥ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: ثنا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ خَالِدٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

245. The like of it has been transmitted by way of Ibn Isḥāq [with his *isnād*] from Zayd ibn Khālid al-Juhanī ﷺ from the Messenger of Allah ﷺ.[12]

٢٤٦ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا يَعْقُوبُ، قَالَ: ثنا أَبِي، عَنِ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ عَطَاءٍ – مَوْلَى أُمِّ صُبَيَّةَ – عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

246. The like of it has been transmitted by way of Ibn Isḥāq from Maqburī from ʿAṭāʾ ﷺ the freedman of Umm Ṣubayyah ﷺ from Abū Hurayrah ﷺ from the Prophet ﷺ.[13]

٢٤٧/٢٤٨ - حَدَّثَنَا يُونُسُ، وَابْنُ أَبِي عَقِيلٍ، قَالَا: أنا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلَاةٍ».

247/248. It has been transmitted by way of Ibn Wahb from Mālik from Zuhrī from Ḥumayd ibn ʿAbd ar-Raḥmān from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If it were not for the fact that I would be making things difficult for my community, I would command them to use the *siwāk* with every prayer."[14]

٢٤٩ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا بِشْرُ بْنُ عُمَرَ، قَالَ: ثنا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ وُضُوءٍ».

249. It has been transmitted by way of Bishr ibn ʿUmar from Mālik [with his *isnād* as above] from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If it were not for the fact that I would be making things difficult for my community, I would command them to use the *siwāk* with every *wuḍuʾ*."[15]

٢٥٠ - حَدَّثَنَا يُونُسُ قَالَ: أنا أَنَسُ بْنُ عِيَاضٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».

250. It has been transmitted by way of Muḥammad ibn ʿAmr ibn

ʿAlqamah from Abū Salamah from Abū Hurayrah ﷺ that the Prophet ﷺ said, “If it were not for the fact that I would be making things difficult for my community, I would command them to use the *siwāk* at the time of every prayer.”[16]

٢٥١/ ٢٥٢ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عُبَيْدِ اللَّهِ بْنُ عُمَرَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

251/252. The like of it has been transmitted by way of ʿUbaydullāh ibn ʿUmar from Saʿīd al-Maqburī from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[17]

٢٥٣ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا الْفِرْيَابِيُّ، قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ – يَرْفَعُهُ – مِثْلَهُ.

253. The like of it has been transmitted by way of Abu’z-Zinād from Aʿraj from Abū Hurayrah ﷺ as a *marfūʿ ḥadīth*.[18]

It is established by the statement of the Messenger of Allah ﷺ, “If it were not for the fact that I would be making things difficult for my community, I would command them to use the *siwāk* with every prayer,” that he did not in fact command them to do that and that it was not in fact obligatory for them. Given the fact that the command to use the *siwāk* for every prayer was legislated as a replacement for the command to perform *wuduʾ* for every prayer, and that that particular command (i.e. the command to use the *siwāk*) was lifted from the Muslim community in general, it is clear that it was neither an obligation nor

were they ever commanded to renew *wudu'* for every prayer and that the only one who was commanded to do that was the Prophet ﷺ. Therefore, his ruling differed from their ruling. This is the perspective we have come to about this section by means of ratifying the meanings of [all] the traditions and by that it is firmly established that the obligation of performing *wudu'* for every prayer has been lifted.

As for how we come to this position by means of reason and intellectual considerations, we know that *wudu'* is a means of purifying oneself from ritual impurity and so we decided to look more closely at the ruling which governs the different ways of purifying oneself from ritual impurity and how the different types of ritual purification are nullified. We found that there are two types of purification which are obligatory to be obtained against ritual impurities: *ghusl* and *wudu'*. Anyone who has sexual intercourse or ejaculates must perform *ghusl* and anyone who defecates or urinates must perform *wudu'*.[19] *Ghusl* is not nullified by the passing of time, but only by the occurrence of ritual impurities. This is the way it is when it comes to the ritual purification from sexual intercourse and ejaculation, and so the ruling which governs the ritual purification from other impurities should be the same: reason dictates that, just as it does not nullify *ghusl*, it should not be possible for the passing of the time to nullify *wudu'*.

Another proof is that we know that all [of the scholars] unanimously agree that someone who is travelling may perform many prayers with a single *wudu'* so long as he does not do anything to nullify it. The only thing they do disagree on is whether the one who is resident may do that. [When we considered this], we noticed that the same ritual impurities which make it obligatory for a resident to purify himself,

whether it be sexual intercourse, ejaculation, defecating or urinating, also make it obligatory for a traveller. We also noticed that, in the type of ritual purification which is nullified by the passing of time and that is the wiping over *khuffs*, both resident and traveller are the same, for although there is a difference in the actual length of time which must pass, the purification of both is nullified by the passing of time. Now, given that this matter of the *khuffs* affects both resident and traveller equally, [it follows that if something does not break a traveller's *wudu'* then it should not break a resident's *wudu'*]. Given that all of the scholars unanimously agree that a traveller's *wudu'* is not broken simply by the passing of time, then, by analogy, a resident's *wudu'* should also not be broken by that.

This is the verdict held by Abū Ḥanīfah, Abū Yūsuf and Muḥammad. There were also a number [of Companions] who said that after the lifetime of the Messenger of Allah ﷺ:

٢٥٤ – حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ: أَنَّ أَصْحَابَ أَبِي مُوسَى الْأَشْعَرِيِّ تَوَضَّئُوا وَصَلُّوا الظُّهْرَ. فَلَمَّا حَضَرَتِ الْعَصْرُ قَامُوا لِيَتَوَضَّئُوا فَقَالَ لَهُمْ: مَا لَكُمْ؟ أَحْدَثْتُمْ؟ فَقَالُوا: لَا. فَقَالَ: أَلْوُضُوءُ مِنْ غَيْرِ حَدَثٍ، لِيُوشِكُ أَنْ يَقْتُلَ الرَّجُلُ أَبَاهُ وَأَخَاهُ وَعَمَّهُ وَابْنَ عَمِّهِ وَهُوَ يَتَوَضَّأُ مِنْ غَيْرِ حَدَثٍ.

254. It has been transmitted from Anas ibn Mālik ﷺ that the companions of Abū Mūsā al-Ashʿarī ﷺ performed *wudu'* and then prayed Ẓuhr. When the time of ʿAṣr came, they got up to perform *wudu'* [again], so he said to them, "What are you doing? Have you broken your *wudu'*?" They replied that they had not, so he

said, “Performing *wudu*ʾ without having broken it? A time will soon arrive when a man kills his father, brother, uncle and cousin, and yet still performs *wudu*ʾ without having broken it.”[20]

٢٥٥ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ عَامِرٍ، قَالَ: سَمِعْتُ أَنَسًا، يَقُولُ: كُنَّا نُصَلِّي الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ مَا لَمْ نُحْدِثْ.

255. It has been transmitted from ʿAmr ibn ʿĀmir ﷺ that Anas ﷺ said, “As long as we had not done something to nullify it, we used to perform all of our prayers with a single *wudu*ʾ.”

٢٥٦ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا شُعْبَةُ، قَالَ: أَخْبَرَنِي مَسْعُودُ بْنُ عَلِيٍّ، عَنْ عِكْرِمَةَ: أَنَّ سَعْدًا ﷺ كَانَ يُصَلِّي الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ مَا لَمْ يُحْدِثْ.

256. It has been transmitted from ʿIkrimah that Saʿd ﷺ used to perform all of his prayers with a single *wudu*ʾ as long as he had not broken it.

٢٥٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، قَالَ: ثنا شُعْبَةُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: عِكْرِمَةَ، وَزَادَ: وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، وَيَتْلُو: ﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ﴾ [المائدة: ٦]

257. The like of it has been transmitted from Shuʿbah except he did not mention ʿIkrimah and added, “ʿAlī ibn Abī Ṭālib ﷺ used to perform *wudu*ʾ for every prayer and recite the verse “. . .When you get up to perform the prayer, wash your faces and arms.”

Abū Jaʿfar ﷺ says, “In our view, this verse does not contain any proof

that *wudu'* is obligatory for every prayer for it is possible that the verse refers to standing up for prayer when in a state of ritual impurity. Do you not see that the scholars unanimously agree that the traveller shares this [very ruling mentioned in this verse] and that *wudu'* is not obligatory for a traveller until he does something to nullify it? Given the fact that it is established that this verse contains the ruling for the traveller, and both residents and travellers are addressed by this verse simultaneously, the same ruling ought to apply to the resident that applies to the traveller.

[This is further supported by that which] Ibn al-Faghwā' said: "[It used to be the case that], when the Companions ﷺ broke their *wudu'* they would not talk again until after they had performed *wudu'*. So the verse '. . .When you get up to perform the prayer. . .' was revealed, informing [the Companions] that the only thing they are forbidden from doing after breaking their *wudu'* is standing up for the prayer."

٢٥٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، مَرَّةً أُخْرَى قَالَ: ثنا عَبْدُ الصَّمَدِ وَبِشْرُ بْنُ عُمَرَ، قَالَا: ثنا شُعْبَةُ، عَنْ مَسْعُودِ بْنِ عَلِيٍّ بِذَلِكَ، وَلَمْ يَذْكُرْ: عِكْرِمَةَ.

258. The like of the tradition above has been transmitted from Shuʿbah and again he did not mention ʿIkrimah.

٢٥٩ - حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ: أَنَّ شُرَيْحًا كَانَ يُصَلِّي الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ.

259. It has been transmitted from Muḥammad [ibn Sīrīn] that Shurayḥ used to pray all of his prayers with a single *wudu'*.

٢٦٠ - حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا الْحَجَّاجُ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنِ الْحَسَنِ: أَنَّهُ كَانَ لَا يَرَى بِذَلِكَ بَأْسًا.
وَاللَّهُ أَعْلَمُ.

260. It has been transmitted from Yazīd ibn Ibrāhīm that Ḥasan [al-Baṣrī] used to not see anything wrong with that.

And Allah knows best.

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1 Its *isnād* is *ṣaḥīḥ*, even though Abū Ḥudhayfah Nahdī is in the chain of transmission, for the *ḥadīth* is fully *mutābaʿ*.

2 Its *isnād* is *ṣaḥīḥ*. This *isnād* is the same as the first one but, in this version, he restricted himself to transmitting the words that, "He used to perform *wuduʾ* for every single prayer." The *ḥadīth* is transmitted by Muslim (277), Abū Dāwūd (172), Tirmidhī (61), and Nasāʾī (133) by a number of ways from Sufyān from ʿAlqamah ibn Marthad; and by Ibn Mājah (510) by way of Sufyān from Muḥārib ibn Dithār. Both these men (ʿAlqamah and Muḥārib) transmitted it from Sulaymān ibn Buraydah. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

3 Some of the Ẓāhirī scholars took this position.

4 Its *isnād* is *ḥasan* on account of Usāmah ibn Zayd. Even though Ibn Samʿān is in it, the soundness of the *isnād* is not compromised, for Ibn Wahb transmitted this *ḥadīth* from Usāmah and Ibn Jurayj too and their presence in the *isnād* is sufficient to make it *ṣaḥīḥ*. The fact that Ibn Samʿān is between them in the chain of transmission may be ignored. The *ḥadīth* is transmitted by Abū Dāwūd (191) with his *isnād* from Ibn Jurayj; and by Tirmidhī (80) with his *isnād* from Ibn ʿUyaynah. Both these men transmitted it from Muḥammad ibn al-Munkadir. Tirmidhī also transmitted it with his *isnād* from ʿAbdullāh ibn Muḥammad ibn ʿAqīl. Nawāwī said in his commentary on *al-Muhadhdhab*, "The *isnād* of this *ḥadīth* is *ṣaḥīḥ* in conformance to the preconditions of Muslim."

5 Its *isnād* is *ḍaʿīf* on account of ʿAbd ar-Raḥmān al-Ifrīqī and Abū Ghuṭayf. The *ḥadīth* is transmitted by Abū Dāwūd (62), Tirmidhī (59), Ibn Mājah (512) with their respective *asānīd* by way of ʿAbd ar-Raḥmān ibn Ziyād from Abū Ghuṭayf. Tirmidhī said, "This is a *ḍaʿīf isnād*."

6 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (214), Abū Dāwūd (171), Tirmidhī (60), Nasāʾī (131), and Ibn Mājah (509) with their respective *asānīd* from ʿAmr ibn ʿĀmir ﷺ. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

7 Its *isnād* is *ḥasan* on account of Ibn Isḥāq. It is transmitted by Abū Dāwūd (48) by way of

Muḥammad ibn Isḥāq. Those who relayed the *ḥadīth* from Ibn Isḥāq disagreed as to whether the name was ʿAbdullāh or ʿUbaydullāh, but that does not compromise it because both men were trustworthy. Mundhirī said, "Muḥammad ibn Isḥāq ibn Yasār is in his *isnād* and the Aʾimmah disagree as to whether it is permissible to quote him as a proof."

8 Its *isnād* is *ṣaḥīḥ*, even if Ibn Isḥāq is present in the *isnād*, for he transmitted it saying clearly "ḥaddathanī" (he said to me). It is transmitted by Dārimī (1485) and Aḥmad (1/120) by way of Yaʿqūb ibn Ibrāhīm ﷺ with this *isnād* without them mentioning the context of the *ḥadīth*. They both said, "ʿAlī ﷺ [transmitted] from the Prophet ﷺ something similar to the *ḥadīth* of Abū Hurayrah ﷺ." Ṭabarānī transmitted it in *al-Awsaṭ* (1260) by way of Yaʿqūb ibn Ibrāhīm. His version reads, "If it were not for the fact that I would be making things hard for my community, I would command them to use the *siwāk* with (using the word *maʿa* instead ʿ*inda*) every prayer."

9 Its *isnād* is *ṣaḥīḥ*, and the name of a Companion being unknown does not compromise it. It is transmitted by Abū Shaybah (1:196) with his *isnād* from Aʿmash.

10 In some scripts rather than ʿAbdullāh ibn Khalaf aṭ-Ṭufāwī, it is Ghaffārī.

11 Its *isnād* is *gharīb* on account of ʿAbdullāh ibn Khalaf aṭ-Ṭufāwī. Ṭaḥāwī said, "It is *gharīb* for we only wrote it down from Ibn Marzūq." Dāraquṭnī mentioned in *al-Afrād*, as is mentioned in *Lisān al-Mīzān* (3/381), that ʿAbdullāh ibn Khalaf was the only one to transmit it from Hishām with this chain, and the trustworthy men transmitted it (as is coming after six *aḥādīth*) only from Hishām from ʿUbaydullāh from Maqburī from Abū Hurayrah ﷺ (i.e. not like Ibn Khalaf's *isnād* from Hishām leading to Ibn ʿUmar ﷺ). ʿUqaylī considered ʿAbdullāh ibn Khalaf to be one of the weak transmitters of *ḥadīth* on account of this *ḥadīth*. The *ḥadīth* is also transmitted by Aḥmad (2/108) by way of ʿAbdullāh ibn Lahīʿah from ʿUbaydullāh ibn Abī Jaʿfar from Nāfiʿ from Ibn ʿUmar ﷺ.

12 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq, because he used the term ʿ*an* (from). It is transmitted by Abū Dāwūd (47), Tirmidhī (23), and Aḥmad (4/144) with their respective *asānīd* from Ibn Isḥāq. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

13 Its *isnād* is *ṣaḥīḥ*, and the *isnād* is not compromised by the fact it contains Ibn Isḥāq, for he transmitted it saying *ḥaddathanī* (he said to me). It is transmitted by Bayhaqī (1/58) with this same *isnād*. The *ḥadīth* itself is transmitted by the group (i.e the six major compilers of *ḥadīth*) but with different *asānīd* from the ones mentioned here.

14 Its *isnād* is *ṣaḥīḥ*.

15 Its *isnād* is *ṣaḥīḥ*.

16 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (22) with his *isnād* from Muḥammad ibn ʿAmr ibn ʿAlqamah. [Tirmidhī] said, "Muḥammad ibn Isḥāq transmitted this *ḥadīth* from

Muḥammad ibn Ibrāhīm from Abū Salamah from Zayd ibn Khālid ﷺ from the Prophet ﷺ. Both the transmission of Abu Salamah from Zayd ibn Khālid ﷺ and from Abū Hurayrah ﷺ are, in my view, *ṣaḥīḥ*, because the *ḥadīth* of Abū Hurayrah ﷺ has been narrated in more ways than one from the Prophet ﷺ. The *ḥadīth* of Abū Hurayrah ﷺ has only been deemed *ṣaḥīḥ* because it is transmitted by a number of ways.

17 [This *ḥadīth* contains two *isnād* that join up at Ḥammād ibn Salamah.] Both *isnād* are *ṣaḥīḥ*. [The second *isnād*] is transmitted by Ibn Mājah (287 & 691), and Aḥmad (2/250) with their respective *asānīd* from ʿUbaydullāh ibn ʿUmar [from Saʿīd al-Maqburī from Abū Hurayrah ﷺ].

18 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (887), Muslim (252), Abū Dāwūd (46), Nasāʾī (1:12, The dispensation for someone fasting to use the *siwāk* in the evening), and Ibn Mājah (690) with their respective *asānīd* from Abū'z-Zinād from Aʿraj from Abū Hurayrah ﷺ.

19 This is not a complete list of nullifiers.

20 A narration of ʿAbd ar-Razzāq recorded in *Amānī al-Aḥbār* has more clarity. It mentions that they were an army on the banks of the Tigris River. It further has the comment of Abū Mūsā ﷺ thus: "Knowledge is soon to leave and ignorance shall appear, to an extent that a man will strike his own mother with a sword, his action being based upon ignorance." This clearly shows that he was in fact reprimanding them for their ignorance.

١١ - بَابُ الرَّجُلِ يَخْرُجُ مِنْ ذَكَرِهِ الْمَذْيُ كَيْفَ يَفْعَلُ؟

11. WHAT SHOULD A MAN DO WHEN PRE-EJACULATORY FLUID[1] ISSUES FROM HIS PENIS?

٢٦١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ، قَالَ: ثنا أُمَيَّةُ بْنُ بِسْطَامٍ، قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: ثنا رَوْحُ بْنُ الْقَاسِمِ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ إِيَاسِ بْنِ خَلِيفَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ عَلِيًّا ﷺ أَمَرَ عَمَّارًا ﷺ أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْمَذْيِ فَقَالَ: «يَغْسِلُ مَذَاكِيرَهُ وَيَتَوَضَّأُ».

261. It has been transmitted by way of Ibrāhīm ibn Abī Dāwūd from Umayyah ibn Bisṭām from Rāfiʿ ibn Khadīj ﷺ that ʿAlī ﷺ told ʿAmmār ﷺ to ask the Messenger of Allah ﷺ about pre-ejaculatory fluid, he replied [of the person from whom pre-ejaculatory fluid emerges]: "He should wash his genitalia and perform *wuḍuʾ*."[2]

Abū Jaʿfar ﷺ says, "Some of the people [of knowledge][3], basing their position on this tradition, said that it is obligatory for someone to wash his genitalia if pre-ejaculatory fluid or urine emerges from it."

Others[4] disagreed with them and said that the only reason the Messenger of Allah ﷺ commanded that to be done was in order to make the pre-ejaculatory fluid retreat into the penis and to stop more of it from coming out, not in order to indicate that it was obligatory to do so. They said that this situation is similar to what people have been commanded to do with the udder of a milk-bearing sacrificial camel: [they wetten it] so as to cause it to contract and stop the milk coming

out.

The traditions which indicate their position are *mutawātir* from the Prophet ﷺ:

٢٦٢/ ٢٦٣ - مَا حَدَّثَنَا ابْنُ أَبِي دَاوُدَ وَابْنُ أَبِي عِمْرَانَ، قَالَا: ثنا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، قَالَ: ثنا عَبِيدَةُ بْنُ حُمَيْدٍ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا مَذَّاءً فَأَمَرْتُ رَجُلًا يَسْأَلُ النَّبِيَّ ﷺ، فَقَالَ: «فِيهِ الْوُضُوءُ».

262/263. It has been transmitted by way of ʿAbīdah ibn Ḥumayd from Aʿmash [with his *isnād*] from Ibn ʿAbbās ﷺ that ʿAlī ﷺ said, "I was a man who was prone to the emission of pre-ejaculatory fluid, so I asked a man to ask the Prophet ﷺ [for the ruling governing that]. [The Prophet ﷺ] said, 'In [that situation] there is *wuḍuʾ*.'"[5]

٢٦٤ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: أنا هُشَيْمٌ، قَالَ: أنا الْأَعْمَشُ، عَنْ مُنْذِرٍ أَبِي يَعْلَى الثَّوْرِيِّ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، قَالَ: سَمِعْتُهُ يُحَدِّثُ، عَنْ أَبِيهِ، قَالَ: كُنْتُ أَجِدُ مَذْيًا، فَأَمَرْتُ الْمِقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ ﷺ عَنْ ذَلِكَ، وَاسْتَحْيَيْتُ أَنْ أَسْأَلَهُ لِأَنَّ ابْنَتَهُ عِنْدِي، فَسَأَلَهُ، فَقَالَ: «إِنَّ كُلَّ فَحْلٍ يُمْذِي، فَإِذَا كَانَ الْمَنِيُّ فَفِيهِ الْغُسْلُ، وَإِذَا كَانَ الْمَذْيُ فَفِيهِ الْوُضُوءُ».

264. It has been transmitted by way of Hushaym from Aʿmash [with his *isnād*] from Muḥammad ibn al-Ḥanafiyyah that his father [ʿAlī ﷺ] said, "I used to find pre-ejaculatory fluid [emerging from my private part], so I told Miqdād ﷺ to ask the Prophet ﷺ about that for I felt embarrassed to ask him because his daughter was [married] to me and so he asked him. [The Prophet ﷺ] said, 'Every virile man emits pre-ejaculatory fluid: if

semen emerges, then [he must perform] *ghusl*, but if it is only pre-ejaculatory fluid [that emerges], then [he must perform] *wudu'*.'"[6]

٢٦٥ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ، قَالَ: ثنا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ أَبِي حَصِيْنٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ ﷺ قَالَ: كُنْتُ رَجُلًا مَذَّاءً وَكَانَتْ عِنْدِي بِنْتُ رَسُولِ اللّٰهِ ﷺ فَأَرْسَلْتُ إِلَى رَسُولِ اللّٰهِ ﷺ فَقَالَ: «تَوَضَّأْ وَاغْسِلْهُ».

265. It has been transmitted by way of ʿAbdullāh ibn Rajā' [with his *isnād*] from Abū Ḥaṣīn from Abū ʿAbd ar-Raḥmān [as-Sulamī] that ʿAlī ﷺ said, "I was a man who was prone to the emission of pre-ejaculatory fluid and the daughter of the Messenger of Allah ﷺ was [married] to me, so I sent [someone] to him [asking him about that]. [The Prophet ﷺ] said, 'Perform *wudu'* and wash it.'"[7]

٢٦٦ – حَدَّثَنَا صَالِحٌ، قَالَ: ثنا سَعِيدٌ، قَالَ: ثنا هُشَيْمٌ، قَالَ: أنا يَزِيدُ بْنُ أَبِي زِيَادٍ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، عَنْ عَلِيٍّ ﷺ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْمَذْيِ، فَقَالَ: «فِيهِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُسْلُ».

266. It has been transmitted by way of Hushaym from Ibn Abī Ziyād from Ibn Abī Laylā that ʿAlī ﷺ said, "The Messenger of Allah ﷺ was asked about pre-ejaculatory fluid so he said, '*Wudu'* is obligatory for it, and *ghusl* is obligatory for semen.'"[8]

٢٦٧ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا الْفِرْيَابِيُّ، قَالَ: ثنا إِسْرَائِيلُ، قَالَ: ثنا أَبُو إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ ﷺ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَكُنْتُ إِذَا أَمْذَيْتُ اغْتَسَلْتُ، فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «فِيهِ الْوُضُوءُ».

267. It has been transmitted by way of Isrā'īl from Abū Isḥaq from Hāni' that ʿAlī ﷺ said, "I was a man who was prone to the emission of pre-ejaculatory fluid and I used to perform *ghusl* when

pre-ejaculatory fluid emerged, so I asked the Prophet ﷺ and he said, '[The ruling] for it is *wudu*ʾ.'"[9]

٢٦٨/ ٢٦٩ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ، قَالَ: أنا إِسْرَائِيلُ، ح: وَحَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا إِسْرَائِيلُ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

268/269. The like of it has been transmitted [with two *asānīd*] by way of Ibn Rajāʾ[10] and Asad[11] from Isrāʾīl [with his *isnād*].

٢٧٠ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ، قَالَ: ثنا زَائِدَةُ، قَالَ: ثنا الرُّكَيْنُ بْنُ الرَّبِيعِ الْفَزَارِيُّ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيٍّ ﷺ، قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «إِذَا رَأَيْتَ الْمَذْيَ، فَتَوَضَّأْ وَاغْسِلْ ذَكَرَكَ، وَإِذَا رَأَيْتَ الْمَنِيَّ فَاغْتَسِلْ».

270. It has been transmitted from Husayn ibn Qabīṣah that ʿAlī ﷺ said, "I was a man who was prone to the emission of pre-ejaculatory fluid, so I asked[12] the Prophet ﷺ and he said, 'If you see pre-ejaculatory fluid then perform *wudu*ʾ and wash your private part. If you see semen, then perform *ghusl*.'" [13]

٢٧١ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا إِبْرَاهِيمُ بْنُ بَشَّارٍ قَالَ: ثنا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ عَائِشِ بْنِ أَنَسٍ قَالَ: سَمِعْتُ عَلِيًّا ﷺ عَلَى الْمِنْبَرِ يَقُولُ: كُنْتُ رَجُلًا مَذَّاءً فَأَرَدْتُ أَنْ أَسْأَلَ النَّبِيَّ ﷺ فَاسْتَحْيَيْتُ مِنْهُ، لِأَنَّ ابْنَتَهُ كَانَتْ تَحْتِي، فَأَمَرْتُ عَمَّارًا فَسَأَلَهُ فَقَالَ: «يَكْفِي مِنْهُ الْوُضُوءُ».

271. It has been transmitted from ʿAṭāʾ that ʿĀʾish ibn Anas said, "I heard ʿAlī ﷺ say on the *minbar*, 'I was a man who was prone to the emission of pre-ejaculatory fluid, and I wanted to ask the Prophet ﷺ about that but was embarrassed about doing so

because his daughter was [married] to me, so I told ʿAmmār ﷺ to ask him. [The Prophet ﷺ] said, "It is enough to do *wudu'* for it.'"[14]

Abū Jaʿfar ﷺ says, "Do you not see that ʿAlī ﷺ, when he mentioned what the Prophet ﷺ had made obligatory for that, he [only] mentioned *wudu'* for the prayer. This proves that anything else which he was commanded to do other than the *wudu'* for the prayer, was for some other reason other than that which the *wudu'* for the prayer was made obligatory (i.e. it was for treating the problem, not for the purpose of worship).

Sahl ibn Ḥunayf ﷺ also narrated from the Messenger of Allah ﷺ that which indicates this interpretation:

٢٧٢/ ٢٧٣ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ، وَسُلَيْمَانُ بْنُ شُعَيْبٍ قَالَا: ثنا يَحْيَى بْنُ حَسَّانٍ، قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ حُنَيْفٍ ﷺ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ، فَقَالَ: «فِيهِ الْوُضُوءُ».

272/273. It has been transmitted from Saʿīd ibn ʿUbayd ibn as-Sabbāq from his father that Sahl ibn Ḥunayf ﷺ asked the Messenger of Allah ﷺ about pre-ejaculatory fluid and he said, "That [which is made obligatory by it] is *wudu'*."[15]

The Prophet ﷺ told him that that which was obligatory for it was *wudu'* and that fact negates that it is obligatory to do anything else with *wudu'*.

If someone were to say, "That which agrees with the position of the first group of scholars has been narrated from ʿUmar ibn al-Khaṭṭāb ﷺ," —as in [the following transmission]:

٢٧٤ – مَا حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عُمَرَ قَالَ: أنا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أنا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: أَنَّ سَلْمَانَ بْنَ رَبِيعَةَ الْبَاهِلِيَّ تَزَوَّجَ امْرَأَةً مِنْ بَنِي عُقَيلٍ، فَكَانَ يَأْتِيهَا فَيُلَاعِبُهَا فَيَمْذِي. فَسَأَلَ عَنْ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: إِذَا وَجَدْتَ الْمَاءَ فَاغْسِلْ فَرْجَكَ وَأُنْثَيَيْكَ، وَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ.

274. It has been transmitted from Abū ʿUthmān an-Nahdī that Salmān ibn Rabīʿah al-Bāhilī ﷺ married a woman from Banū ʿUqayl and when he visited her he would foreplay with her and pre-ejaculatory fluid would emerge. He asked ʿUmar ibn al-Khaṭṭāb ﷺ about that and he replied, "If you find water then wash your penis and testicles and perform *wuduʾ* as you would do so for the prayer."

Then let it be said to him that, "It is possible to interpret this tradition in the same way in which we interpreted the *ḥadīth* of Rāfiʿ ibn Khadīj ﷺ, [namely that the reason he commanded him to do that was to cause the pre-ejaculatory fluid to stop flowing and retreat]."

This has also been narrated from many of those who came after him which concur with this verdict:

٢٧٥/ ٢٧٦ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا هِلَالُ بْنُ يَحْيَى بْنِ مُسْلِمٍ، قَالَ: ثنا أَبُو عَوَانَةَ – كِلَاهُمَا عَنْ مَنْصُورٍ – عَنْ مُجَاهِدٍ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: هُوَ الْمَنِيُّ وَالْمَذْيُ وَالْوَدْيُ، فَأَمَّا الْمَذْيُ وَالْوَدْيُ فَإِنَّهُ يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ، وَأَمَّا الْمَنِيُّ، فَفِيهِ الْغُسْلُ.

275/276. It has been transmitted [with two *isnāds*: by way of Sufyān and by way of Abū ʿAwānah] from Muwarriq al-ʿIjlī that Ibn ʿAbbās ﷺ said, "There is semen (*manī*), pre-ejaculatory fluid

(*madhy*) and penile discharge (*wadī*). As for pre-ejaculatory fluid and penile discharge, [when they emerge], a person should wash his private part and perform *wudu'*. As for semen, [when it emerges], [a person must perform] *ghusl*."

٢٧٧ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو عَامِرٍ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي جَمْرَةَ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ ﷺ إِنِّي أَرْكَبُ الدَّابَّةَ فَأُمْذِيَ. فَقَالَ: اغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ.

277. It has been transmitted from Abū Jamrah that he said to Ibn ʿAbbās ﷺ, "Whenever I ride a riding beast, pre-ejaculatory fluid comes out," [Ibn ʿAbbās ﷺ] said, "[You must] wash your private part and perform *wudu'* as you would normally do for the prayer."

Do you not see that, when Ibn ʿAbbās ﷺ mentioned that which is obligatory in the case of pre-ejaculatory fluid, he only mentioned *wudu'*, whereas when he told Abū Jamrah what to do, he instructed him to wash his private part as well as performing *wudu'*?"[16]

٢٧٨ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا وَهْبٌ، قَالَ: ثنا الرَّبِيعُ بْنُ صُبَيْحٍ، عَنِ الْحَسَنِ: فِي الْمَذْيِ وَالْوَدْيِ، قَالَ: يَغْسِلُ فَرْجَهُ، وَيَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ.

278. It has been transmitted from Rabīʿ ibn Ṣubayḥ that Ḥasan said about pre-ejaculatory fluid and penile discharge, "One should wash one's private parts and perform *wudu'* as one would do for the prayer."

٢٧٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا سُفْيَانُ، عَنْ زِيَادِ بْنِ فَيَّاضٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِذَا أَمْذَى الرَّجُلُ، غَسَلَ الْحَشَفَةَ وَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ.

279. It has been transmitted from Ziyād ibn Fayyāḍ that Saʿīd ibn Jubayr said, “When pre-ejaculatory fluid emerges [from his body], a man should wash his glans and perform *wuduʾ* as he would do for the prayer.”

Abū Jaʿfar 🕋 says, “This is how we come to this ruling by means of comparison of traditions and examining what is meant by them.”

As for how we come to this ruling by means of reason and intellectual considerations, we know that the emergence of pre-ejaculatory fluid is considered to be a ritual impurity so we decided to find out what is made obligatory by the emergence of different ritual impurities from the body. We noticed that the emergence of faeces requires one to wash the area which the faeces has come into contact with and does not require a person to do any more than that except purifying himself for the prayer. It is the same when blood emerges according to the position of those who consider that (i.e. the emergence of blood) to be a ritual impurity. Given this, reason dictates that the ruling for pre-ejaculatory fluid be the same and that it only be obligatory for a person to wash the part of the body which the pre-ejaculatory fluid has come into contact with except for when he wants to purify himself for the prayer [by performing *wuduʾ*]. This is the way in which our position is established by reason and intellectual considerations and this was the verdict of Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Pre-ejaculatory fluid or *madhy* is a thin colourless fluid that is released from the penis during sexual arousal or foreplay in order to both reduce acidity and lubricate the urethra before ejaculation.

2 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī (Purification/ What breaks *wuduʾ* and what does not break: pre -ejaculatory fluid, 155) from ʿUthmān ibn ʿAbdillāh from Umayyah ibn Bisṭām.

3 Those who took this position included Imam Mālik.

4 Those who took this position included Imam Abū Ḥanīfah, Imam Abū Yūsuf, Imam Muḥammad and Imam Shāfiʿī.

5 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī (Purification/ *Wuduʾ* because of pre-ejaculatory fluid, 438) from ʿAbīdah from Aʿmash.

6 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Knowledge/ One who feels ashamed and asks someone else to ask on his behalf, 132), and (*Wuduʾ*/ The one who only thinks *wuduʾ* is made obligatory by what comes out of the two orifices, front and back, 178); Muslim (Menstruation/ Pre-ejaculatory fluid, 437), Nasāʾī (*Ghusl* and *Tayammum*/ *Wuduʾ* because of pre-ejaculatory fluid) with their respective *asānīd* from Aʿmash from Mundhir ath-Thawrī.

7 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Rajāʾ. It is transmitted by Bukhārī (*Ghusl*/ The washing off of pre-ejaculatory fluid and performing *wuduʾ* because of it, 269), Nasāʾī (Purification/ What breaks *wuduʾ* and what does not break *wuduʾ*: Pre-ejaculatory fluid, 152), with their respective *asānīd* from Abū Ḥuṣayn ﷺ from Abū ʿAbd ar-Raḥmān as-Sulamī.

8 Its *isnād* is *ḍaʿīf* on account of Yazīd ibn Abī Ziyād. It is transmitted by Tirmidhī (Purification/ Semen and Pre-ejaculatory fluid, 114), and Ibn Mājah (Purification/ Pre-ejaculatory fluid, 210) with their respective *asānīd* from Hushaym from Yazīd ibn Abī Ziyād. Tirmidhī also transmitted it from Zāʾidah from Yazīd ibn Abī Ziyād and classified it as *ḥasan ṣaḥīḥ*.

9 Its *isnād* is *ḥasan* on account of Hāniʾ ibn Hāniʾ. It is transmitted by Aḥmad (1:109) from Aswad ibn ʿĀmir from Isrāʾīl.

10 This *isnād* is *ḥasan* on account of ʿAbdullāh ibn Abī Rajāʾ.

11 This *isnād* is *ṣaḥīḥ*.

12 In the narration of Aḥmad it states, “So I ordered Miqdād ﷺ. When he asked the Messenger of Allah ﷺ he smiled and said. . .” continues as this narration. (*Amānī al-Ahbār*)

13 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Abī Rajāʾ. It is transmitted by Abū Dāwūd (Purification/ pre-ejaculatory fluid, 206), and Nasāʾī (Purification/ *Ghusl* because of semen, 193) from ʿAbīdah ibn Ḥumayd from Rukayn. Nasāʾī also transmitted it from Zāʾidah from Rukayn.

14 Its *isnād* is *ḥasan* on account of ʿĀʾish ibn Anas. It is transmitted by Nasāʾī (Purification/ What breaks *wuduʾ* and what does not break: Pre-ejaculatory fluid, 154) from Sufyān ibn ʿUyaynah.

15 Its *isnād* is *ḥasan* on account of Ibn Isḥāq. It is transmitted by Abū Dāwūd (Purification/

Pre-ejaculatory fluid, 210), Tirmidhī (Purification/ Pre-ejaculatory fluid falling on one's clothes, 115), and Ibn Mājah (Purification/ *Wuduʾ* because of pre-ejaculatory fluid, 506) with their respective *asānīd* from Ibn Isḥāq. Tirmidhī said, "It is *ḥasan ṣaḥīḥ*, but we do not know it except from Ibn Isḥāq."

16 In the verdict transmitted by Ṭaḥāwī from Ibn ʿAbbās, he mentioned both the washing of the private part and performing *wuduʾ*, not performing *wuduʾ* alone. Perhaps when Ṭaḥāwī wrote this, he had in mind a different transmission from Ibn ʿAbbās: it is related from ʿAbd ar-Razzāq from Mujāhid from Muwarriq al-ʿĪjlī that Ibn ʿAbbās said, "[When] pre-ejaculatory fluid or penile discharge [emerge from one's body], then he should wash the glans and perform *wuduʾ*."

In *Amānī al-Aḥbār* another possibility is the lengthy narration of Ibn ʿAsākir which is mentioned and has been classified as *ḥasan*, from Mujāhid from Ibn ʿAbbās. This narration concludes with his remark: "*Wuduʾ* would suffice for you".

١٢ - بَابُ حُكْمِ الْمَنِيِّ هَلْ هُوَ طَاهِرٌ أَمْ نَجِسٌ؟

12. THE RULING ON SEMEN: IS IT PURE OR IMPURE?

٢٨٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا بِشْرُ بْنُ عُمَرَ، قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ: أَنَّهُ كَانَ نَازِلًا عَلَى عَائِشَةَ ﵂، فَاحْتَلَمَ، فَرَأَتْهُ جَارِيَةٌ لِعَائِشَةَ، وَهُوَ يَغْسِلُ أَثَرَ الْجَنَابَةِ مِنْ ثَوْبِهِ - أَوْ يَغْسِلُ ثَوْبَهُ - فَأَخْبَرَتْ بِذَلِكَ عَائِشَةَ، فَقَالَتْ عَائِشَةُ: لَقَدْ رَأَيْتُنِي وَمَا أَزِيدُ عَلَى أَنْ أَفْرُكَهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ.

280. It has been transmitted by way of Bishr ibn ʿUmar from Shuʿbah from Ḥakam from Ibrāhīm [an-Nakhaʿī] from Hammām ibn al-Ḥārith that while he was staying in the house of ʿĀʾishah ﵂, he had a wet dream. [After waking up], one of ʿĀʾishah's ﵂ servant girls saw him washing the traces of the semen from his clothes—or saw him washing his clothes—and so she told ʿĀʾishah ﵂ about that. ʿĀʾishah ﵂ replied, "I had indeed seen myself doing no more than rub it off the garment of the Messenger of Allah ﷺ."[1]

٢٨١ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ، قَالَ: شُعْبَةُ أَخْبَرَنا عَنِ الْحَكَمِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

281. The like of it has been transmitted by way of Wahb ibn Jarīr from Shuʿbah from Ḥakam [with his *isnād*].[2]

٢٨٢ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ ﵂ نَحْوَهُ.

282. The like of it has been transmitted by way of Zayd ibn Abī Unaysah from Ḥakam [with his *isnād*].[3]

٢٨٣ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ. . . فَذَكَرَ نَحْوَهُ.

283. The like of it has been transmitted by way of Abū ʿAwānah from Aʿmash from Ibrāhīm from Hammām [with his *isnād*].[4]

٢٨٤ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا عَلِيٌّ، قَالَ: ثنا عُبَيْدُ اللَّهِ، عَنْ زَيْدٍ، عَنِ الْأَعْمَشِ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

284. The like of it has been transmitted by way of Zayd from Aʿmash [with his *isnād*].[5]

٢٨٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ، قَالَ: أنا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ ابْنِ يَزِيدَ وَهَمَّامٍ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

285. The like of it has been transmitted by way of Ḥafṣ from Aʿmash from Ibrāhīm from Aswad ibn Yazīd and Hammām from ʿĀʾishah ﵂.[6]

٢٨٦ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا الْحِمَّانِيُّ، قَالَ: ثنا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

286. The like of it has been transmitted by way of Sharīk from Manṣūr [ibn al-Muʿtamir] from Ibrāhīm from Hammām from

ʿĀʾishah ﷺ.[7]

٢٨٧ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا الْمَسْعُودِيُّ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: لَقَدْ رَأَيْتُنِي وَمَا أَزِيدُ عَلَى أَنْ أَحُتَّهُ مِنَ الثَّوْبِ، فَإِذَا جَفَّ دَلَكْتُهُ.

287. The like of it has been transmitted by way of Abū Dāwūd [at-Ṭayālisī] from Masʿūdī from Ḥammād [ibn Abī Sulaymān] from Ibrāhīm from Hammām from ʿĀʾishah ﷺ, except in this version she said, "I have indeed seen myself do no more than scrape it off from the garment then when it is dried out, I rub it [off].[8]

٢٨٨ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنُ أَسْمَاءَ، قَالَ: ثنا مَهْدِيُّ بْنُ مَيْمُونٍ، قَالَ: ثنا وَاصِلٌ الْأَحْدَبُ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنِ الْأَسْوَدِ، قَالَ: لَقَدْ رَأَتْنِي عَائِشَةُ ﷺ وَأَنَا أَغْسِلُ جَنَابَةً مِنْ ثَوْبِي فَقَالَتْ: لَقَدْ رَأَيْتُنِي وَإِنَّهُ لَيُصِيبُ ثَوْبَ رَسُولِ اللَّهِ ﷺ فَمَا يَزِيدُ عَلَى أَنْ نَفْعَلَ بِهِ هَكَذَا، تَعْنِي يَفْرُكُهُ.

288. It has been transmitted by way of Mahdī ibn Maymūn from Wāṣil al-Aḥdab from Ibrāhīm an-Nakhaʿī from Aswad that ʿĀʾishah ﷺ saw him washing semen from his garment and so said to him, "I remember that it would fall on the garment of the Messenger of Allah ﷺ, and we would do no more than this to it," and by that she meant rubbing.[9]

٢٨٩ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا دُحَيْمٌ، قَالَ: ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: ثنا الْأَوْزَاعِيُّ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ ﷺ قَالَتْ: كُنْتُ أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ، تَعْنِي الْمَنِيَّ.

289. It has been transmitted from ʿAṭāʾ that ʿĀʾishah ﷺ said, "I

used to rub it off from the garment of the Messenger of Allah ﷺ," and by that she meant semen.[10]

٢٩٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا مُسَدَّدٌ، قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنِ الْحَارِثِ ابْنِ نَوْفَلٍ، عَنْ عَائِشَةَ ﷺ مِثْلَهُ.

290. The like of it has been transmitted by way of Ḥammād ibn Zayd [with his *isnād*] from Ḥārith ibn Nawfal from ʿĀʾishah ﷺ.[11]

٢٩١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا ابْنُ أَبِي السَّرِيِّ، قَالَ: ثنا مُبَشِّرُ بْنُ إِسْمَاعِيلَ، قَالَ: ثنا جَعْفَرُ بْنُ بُرْقَانَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﷺ قَالَتْ: كُنْتُ أَفْرُكُ الْمَنِيَّ مِنْ مِرْطِ رَسُولِ اللَّهِ ﷺ وَكَانَتْ مُرُوطُنَا يَوْمَئِذٍ الصُّوفَ.

291. It has been transmitted by way of Jaʿfar ibn Burqān from Zuhrī from ʿUrwah that ʿĀʾishah ﷺ said, ""I used to rub semen off the shawl of the Messenger of Allah ﷺ, and our shawls, at that time, were [made of] wool.[12]

٢٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ، قَالَ: ثنا الْحُمَيْدِيُّ، قَالَ: ثنا بِشْرُ بْنُ بَكْرٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﷺ قَالَتْ: كُنْتُ أَفْرُكُ الْمَنِيَّ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ إِذَا كَانَ يَابِسًا، وَأَغْسِلُهُ - أَوْ أَمْسَحُهُ - إِذَا كَانَ رَطْبًا. شَكَّ الْحُمَيْدِيُّ.

292. It has been transmitted by way of Ḥumaydī from Bishr ibn Bakr [with his *isnād*] from ʿAmrah that ʿĀʾishah ﷺ said, "I used to rub semen off the garment of the Messenger of Allah ﷺ if it was dry, and wash it—or wipe it—if it was damp." [The transmitter] Ḥumaydī was in some doubt [as to whether she said "wash it" or "wipe it"].[13]

٢٩٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ، قَالَ: ثنا عَبْثَرُ بْنُ الْقَاسِمِ، عَنْ بُرْدٍ أَخِي يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي سَفَّانَةَ النَّخَعِيِّ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كُنْتُ أَفْرُكُ الْمَنِيَّ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ.

293. It has been transmitted from Abū Saffānah an-Nakhaʿī that ʿĀʾishah ﵂ said, "I used to rub semen off the garment of the Messenger of Allah ﷺ."[14]

Abū Jaʿfar Aḥmad ibn Muḥammad aṭ-Ṭaḥāwī [may Allah's mercy be on him] says, "Some of the people [of knowledge][15], basing their position on these traditions, said that semen is pure and does not render water impure even when it falls into it. They said that it has the same ruling as phlegm."

Others[16] disagreed with them and said that [semen] is impure. They said, "There is no proof for you in these traditions for they only mention those clothes in which a person sleeps, not those clothes in which a person prays. We have seen that there is nothing wrong with sleeping in clothes which are sullied by faeces, urine or blood and yet it is not permissible to pray in those clothes. It is possible that the same thing is true of semen. This *ḥadīth* would only be a proof against us if we were to say that it is not permissible to sleep in impure garments. If, however, we consider it to be permissible to do that and concur with that which you have transmitted from the Messenger of Allah ﷺ concerning that and then, after that, say that it is not valid to pray in that, then we have not contradicted anything which has been narrated from the Messenger of Allah ﷺ."

Traditions have been narrated from ʿĀʾishah ﵂ which describe what she used to do with the clothes which the Messenger of Allah ﷺ used to

pray in when semen touched them:

٢٩٤ - حَدَّثَنَا يُونُسُ قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ وَبِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كُنْتُ أَغْسِلُ الْمَنِيَّ مِنْ ثَوْبِ رَسُولِ اللّٰهِ ﷺ فَيَخْرُجُ إِلَى الصَّلَاةِ وَإِنَّ بُقَعَ الْمَاءِ لَفِي ثَوْبِهِ.

294. It has been transmitted by way of Ibn al-Mubārak and Bishr ibn al-Mufaḍḍal from ʿAmr ibn Maymūn from Sulaymān ibn Yasār that ʿĀʾishah ﵂ said, "I used to wash off semen from the garment of the Messenger of Allah ﷺ and he would then go out to the prayer with patches of water on his garment."[17]

٢٩٥ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ، قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ عَمْرٍو. . . فَذَكَرَ بِإِسْنَادِهِ نَحْوَهُ.

295. The like of it has been transmitted by way of Abū Bishr ar-Raqqī from Abū Muʿāwiyah from ʿAmr [ibn Maymūn] [with his *isnād*].[18]

٢٩٦ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، قَالَ: أنا عَمْرٌو. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

296. The like of it has been transmitted by way of Yazīd ibn Hārūn from ʿAmr [with his *isnād*].[19]

Abū Jaʿfar ﵀ says, "Thus we can see that ʿĀʾishah ﵂ used to wash the semen off the clothes in which the Prophet ﷺ used to pray and rub it off the clothes in which he used not to pray."

This is in conformance to what is transmitted from Umm Ḥabībah ﵂:

٢٩٧ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ، قَالَ: حَدَّثَنِي أَبِي، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ: أَنَّهُ سَأَلَ أُخْتَهُ أُمَّ حَبِيبَةَ ﵂ زَوْجَ النَّبِيِّ ﷺ هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي الثَّوْبِ الَّذِي يُضَاجِعُكِ فِيهِ؟ فَقَالَتْ: نَعَمْ إِذَا لَمْ يُصِبْهُ أَذًى.

297. It has been transmitted by way of Jaʿfar ibn Rabīʿah from Yazīd [with his *isnād*] from Muʿāwiyah ibn Abī Ṣufyān ﵁ that he asked his sister, Umm Ḥabībah ﵂, the wife of the Messenger of Allah ﷺ, "Did the Prophet ﷺ use to pray in the garment in which he had slept with you?" She replied, "Yes, if no impurities had fallen on it."[20]

٢٩٨ - حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرٌو وَابْنُ لَهِيعَةَ وَاللَّيْثُ، عَنْ يَزِيدَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

298. The like of it has been transmitted by way of Ibn Wahb from ʿAmr and Ibn Lahīʿah from Layth from Yazīd [with his *isnād*].[21]

There have also been other traditions transmitted from ʿĀʾishah ﵂ which agree with this position:

٢٩٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا الْمُقَدَّمِيُّ، قَالَ: ثنا خَالِدُ بْنُ الْحَارِثِ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ ابْنِ شَقِيقٍ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي فِي لُحُفِ نِسَائِهِ.

299. It has been transmitted by way of Khālid ibn al-Ḥārith from Ashʿath from Muḥammad [ibn Sīrīn] from ʿAbdullāh ibn Shaqīq that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ would not pray in the coverings of his wives."[22]

٣٠٠ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَحْمَدُ بْنُ حُمَيْدٍ، قَالَ: ثنا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَشْعَثَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: فِي لُحُفِنَا.

300. The like of it has been transmitted by way of Shuʿbah from Ashʿath [with his *isnād*], but in this version she said, "[The Messenger of Allah ﷺ would not pray] in our wraps."[23]

Abū Jaʿfar ؒ says, "It is established by what we have mentioned here that the Messenger of Allah ﷺ did not pray in those clothes in which he had slept in if semen had fallen on them and that the clothes which are mentioned in the tradition of Aswad and Hammām from ʿĀʾishah ؓ about the Messenger of Allah ﷺ were garments for sleeping in, not praying in."

Among the proofs which the first group [of scholars] used against the second group are the following *aḥādīth*:

٣٠١ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى قَالَ: أنا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَائِشَةَ ﵂ قَالَتْ كُنْتُ أَفْرُكُ الْمَنِيَّ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ يَابِسًا بِأَصَابِعِي، ثُمَّ يُصَلِّي فِيهِ وَلَا يَغْسِلُهُ.

301. It has been transmitted by way of Khālid ibn ʿAbdillāh from Khālid [ibn Mahrān] [with his *isnād*] from ʿAlqamah and Aswad that ʿĀʾishah ؓ said, "I used to rub dried semen off the garment of the Messenger of Allah ﷺ with my fingers. Then he would pray in [that garment] without washing it."[24]

٣٠٢ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ، قَالَ: أنا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

302. The like of it has been transmitted by way of Sharīk [with his *isnād*] from Hammām from ʿĀʾishah ﵂.[25]

٣٠٣/ ٣٠٤ – حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ وَسُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَا: ثنا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كُنْتُ أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ ثُمَّ يُصَلِّي فِيهِ.

303/304. It has been transmitted by way of Khālid ibn ʿAbd ar-Raḥmān from Ḥammād ibn Salamah from Ḥammād [ibn Abī Sulaymān] from Ibrāhīm from Aswad that ʿĀʾishah ﵂ said, "I used to rub it off the garment of the Messenger of Allah ﷺ and then he would pray in it.[26]

٣٠٥ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا قَزَعَةُ بْنُ سُوَيْدٍ، قَالَ: حَدَّثَنِي حُمَيْدٌ الْأَعْرَجُ وَعَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

305. The like of it has been transmitted by way of Qazaʿah ibn Suwayd [with his *isnād*] from Mujāhid from ʿĀʾishah ﵂.[27]

٣٠٦ – حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ، قَالَ: ثنا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: ثنا عِيسَى بْنُ مَيْمُونٍ، قَالَ: ثنا الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

306. The like of it has been transmitted by way of ʿĪsā ibn Maymūn from Qāsim ibn Muḥammad from ʿĀʾishah ﵂.[28]

They said, "These traditions show that she used to rub semen off the garments in which he used to pray, just as she would rub it off the garments in which he would sleep."

Abū Jaʿfar ﷺ says, “There is no proof in this that semen is pure, for it is possible that the semen in itself was impure and that what she did to it (i.e. rubbing it off) made the garment pure. This is akin to that which is transmitted concerning how a sandal [may be purified] of an impurity that has stained it:

٣٠٧ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: ثنا الْأَوْزَاعِيُّ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَطِئَ أَحَدُكُمُ الْأَذَى بِخُفِّهِ أَوْ بِنَعْلِهِ، فَطَهُورُهُمَا التُّرَابُ».

> 307. It has been transmitted by way of Muḥammad ibn Kathīr [with his *isnād*] from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said,0 ‘If any of you steps on filth with his *khuff* or sandal, then they may be purified by [wiping them with] earth.’[29]

Abū Jaʿfar ﷺ says, “Therefore [wiping them] with earth suffices washing them. However, this does not prove that the impurity itself is pure. The same could be said about what we transmitted regarding semen: it is possible that they deemed its law to be the same, that the way of purifying a garment of it was to remove it by rubbing it off although it in itself is impure, just as filth [upon which a person treads]: the sandal is purified by the removal of the filth although the filth in itself is impure.

The conclusion which we have reached from these traditions that have been narrated about semen is that a garment may be purified of [the semen] which has fallen upon it by rubbing it off if it is dry[30] and that action suffices washing. However, there is nothing in these traditions to prove, one way or the other, whether [semen] is, in itself, pure or impure.

Someone [among the people of knowledge] took the position, based

on the following *ḥadīth*, that ʿĀʾishah ﵂ considered semen to be impure:

٣٠٨ - مَا حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ عَنْ عَائِشَةَ ﵂ أَنَّهَا قَالَتْ فِي الْمَنِيِّ إِذَا أَصَابَ الثَّوْبَ: إِذَا رَأَيْتَهُ فَاغْسِلْهُ، وَإِنْ لَمْ تَرَهُ فَانْضَحْهُ.

308. It has been transmitted by way of Yaḥyā ibn Saʿīd from Shuʿbah from Ibn al-Qāsim from his father [Qāsim ibn Muḥammad] that ʿĀʾishah ﵂ said about semen when it falls upon a garment, "If you can see it, then wash it off; if you cannot see it, then sprinkle water on it."

٣٠٩ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا وَهْبٌ، قَالَ: ثنا شُعْبَةُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

309. The like of it has been transmitted by way of Wahb from Shuʿbah [with his *isnād*].

٣١٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أنا أَبُو بَكْرِ بْنُ حَفْصٍ، قَالَ: سَمِعْتُ عَمَّتِي، تُحَدِّثُ عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

310. The like of it has been transmitted by way of Ibn Ziyād from Shuʿbah from Abū Bakr ibn Ḥafṣ from his aunt from ʿĀʾishah ﵂.

٣١١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا بِشْرُ بْنُ عُمَرَ، قَالَ: ثنا شُعْبَةُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

311. The like of it has been transmitted by way of Bishr ʿibn ʿUmar from Shuʿbah [with his *isnād*].

He [the scholar who took this position] said, "This indicates that she considered it impure."

[In response], it would be said to him that, "There is no proof of

what you have mentioned in her statement, for if she had viewed [semen] as having the same ruling as faeces, urine or blood, she would have commanded that the entire garment be washed when it was unknown which part of the garment the semen had fallen on. Do you not see that, if urine were to fall upon a garment and then disappear so that we did not know which part of the garment it had fallen on, it would not be possible to purify that garment by sprinkling water upon it? On the contrary, it would be obligatory to wash the entire garment so as to ensure that it was completely purified of that impurity.

Therefore, by the fact that ʿĀʾishah ﵂ considered it permissible to sprinkle water over the garment when the spot upon which the semen had fallen was unknown, we know that she viewed semen as having a different ruling to all the other impurities."[31]

The Companions of the Messenger of Allah ﷺ disagreed with one another regarding this issue:

٣١٢ - مَا حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ، قَالَ: أنا حُصَيْنٌ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيه ﵁ أَنَّهُ كَانَ يَفْرُكُ الْجَنَابَةَ مِنْ ثَوْبِهِ.

312. It has been transmitted from Muṣʿab ibn Saʿd [ibn Abī Waqqās] that his father used to rub off the semen from his garment.

This may be interpreted in two ways: he might have done that because he saw semen as being pure; and he might have done that [because he considered rubbing it off to be a valid method of purifying his garment], just as a sandal may be purified by scraping excrement from it.

٣١٣ - حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا، حَدَّثَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ ابْنِ حَاطِبٍ: أَنَّهُ اعْتَمَرَ مَعَ عُمَرَ بْنِ الْخَطَّابِ فِي رَكْبٍ فِيهِمْ عَمْرُو بْنُ الْعَاصِ ﷺ وَأَنَّ عُمَرَ عَرَّسَ بِبَعْضِ الطَّرِيقِ قَرِيبًا مِنْ بَعْضِ الْمِيَاهِ فَاحْتَلَمَ، عُمَرُ بْنُ الْخَطَّابِ وَقَدْ كَادَ أَنْ يُصْبِحَ، فَلَمْ يَجِدْ مَاءً فِي الرَّكْبِ، فَرَكِبَ حَتَّى جَاءَ الْمَاءَ، فَجَعَلَ يَغْسِلُ مَا رَأَى مِنَ الِاحْتِلَامِ حَتَّى أَسْفَرَ، فَقَالَ لَهُ عَمْرٌو: أَصْبَحْتَ، وَمَعَنَا ثِيَابٌ، فَدَعْ ثَوْبَكَ. فَقَالَ عُمَرُ: بَلْ أَغْسِلُ مَا رَأَيْتُ وَأَنْضَحُ مَا لَمْ أَرَهُ.

313. It has been transmitted from Yaḥyā ibn ʿAbd ar-Raḥmān ﷺ that he and a group of riders including ʿAmr ibn al-ʿĀṣ ﷺ went on *ʿUmrah* pilgrimage with ʿUmar ibn al-Khaṭṭāb ﷺ. On the way, ʿUmar ﷺ set up camp near some water, [went to sleep] and had a wet dream. It was almost morning and he was unable to find any water amongst the other riders, so he mounted up [and rode] until he reached the water. When he got there he proceeded to wash the semen from his garment [and continued doing so] until it had almost become light, whereupon ʿAmr ﷺ said to him, "Morning has arrived and we have other garments [with which you can pray], so leave your garment." ʿUmar ﷺ said to him, "Rather I will wash [the semen] which I can see, and sprinkle [with water] that which I cannot see."[32]

٣١٤ - حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زُيَيْدِ بْنِ الصَّلْتِ، أَنَّهُ قَالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ إِلَى الْجُرْفِ فَنَظَرَ، فَإِذَا هُوَ قَدِ احْتَلَمَ وَلَمْ يَغْتَسِلْ، فَقَالَ: وَاللَّهِ مَا أَرَانِي إِلَّا قَدِ احْتَلَمْتُ وَمَا شَعَرْتُ، وَصَلَّيْتُ وَمَا اغْتَسَلْتُ، فَاغْتَسَلَ، وَغَسَلَ مَا رَأَى فِي ثَوْبِهِ وَنَضَحَ مَا لَمْ يَرَهُ.

314. It has been transmitted from Zuyayd ibn aṣ-Ṣalt who said, "I went out with ʿUmar ibn al-Khaṭṭāb ﷺ to al-Jurf whereupon he

looked and saw that he had had a wet dream [the previous night] and not performed *ghusl*. He said, 'By Allah, it seems that I had a wet dream and was unaware that I had done so, so I prayed without performing *ghusl*.' So he performed *ghusl* and washed [the semen] which he could see from his garment and sprinkled that which he could not."

As for that which Yaḥyā ibn ʿAbd ar-Raḥmān ﷺ narrated from ʿUmar ﷺ, it clearly shows that ʿUmar ﷺ was doing something which he [felt] he had to do, for the fact that the time was short, and none of his travelling companions disputed what he did indicating that they all agreed with his verdict.[33]

As for his statement, "And [I will] sprinkle [with water] that which I cannot [see]," it is possible that he meant, "I will sprinkle [with water] those areas which I may suspect that semen might possibly have fallen on it but I am not certain of it," and he did that in order to dispel any doubts that might creep up later by saying, "This patch of wetness is from water [not semen]."

٣١٥ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ فِي الْمَنِيِّ يُصِيبُ الثَّوْبَ: إِنْ رَأَيْتَهُ فَاغْسِلْهُ، وَإِلَّا فَاغْسِلِ الثَّوْبَ كُلَّهُ.

315. It has been transmitted from Ṭalḥah ibn ʿAbdillāh ﷺ that Abū Hurayrah ﷺ said about semen when it falls on a garment, "If you can see it then wash it [off]; if you cannot see it, then wash the entire garment."

This indicates that he considered [semen] to be impure.

٣١٦ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: امْسَحُوا بِإِذْخِرٍ.

316. It has been transmitted from Saʿīd ibn Jubayr that Ibn ʿAbbās ﷺ said, "Wipe it (i.e. a garment which has semen on it) with some rushes."

This indicates that he considered it to be pure.[34]

٣١٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ، قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ نَحْوَهُ.

317. The like of it has been transmitted from ʿAṭāʾ from Ibn ʿAbbās ﷺ.

٣١٨ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ بَشَّارٍ، قَالَ: ثنا سُفْيَانُ، عَنْ مِسْعَرٍ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْمَنِيِّ يُصِيبُ الثَّوْبَ، قَالَ: انْضَحْهُ بِالْمَاءِ.

318. It has been transmitted from Jabalah ibn Suḥaym who said, "I asked Ibn ʿUmar ﷺ about semen staining a garment and he replied, 'Sprinkle water upon it.'"

It is possible that, when he said "sprinkle", he meant "wash", for sprinkling has been called washing [in some traditions of the Prophet ﷺ]. The Messenger of Allah ﷺ said, "I know a city whose side the ocean *sprinkles*," meaning, "whose side the ocean strikes." It is also possible that Ibn ʿUmar ﷺ meant something else.

٣١٩ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: سُئِلَ جَابِرُ بْنُ سَمُرَةَ ﷺ وَأَنَا عِنْدَهُ عَنِ الرَّجُلِ يُصَلِّي فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ أَهْلَهُ، قَالَ: صَلِّ فِيهِ، إِلَّا أَنْ تَرَى فِيهِ شَيْئًا فَتَغْسِلُهُ وَلَا تَنْضَحْهُ، فَإِنَّ النَّضْحَ لَا يَزِيدُهُ إِلَّا شَرًّا.

319. It has been transmitted from ʿAbd al-Malik ibn ʿUmayr who said, "Jābir ibn Samurah ﷺ was asked, while I was with him, about [whether] a man [is permitted to] pray in a garment which he had been wearing when he had sexual intercourse with his wife." He replied, "You may pray in it unless you see something (i.e. semen) on it, in which case you must wash it. Do not sprinkle [water on] it, for sprinkling only makes things worse."

٣٢٠ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا السَّرِيُّ بْنُ يَحْيَى، عَنْ عَبْدِ الْكَرِيمِ بْنِ رُشَيْدٍ، قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ ﷺ عَنْ قَطِيفَةٍ، أَصَابَتْهَا جَنَابَةٌ لَا يُدْرَى أَيْنَ مَوْضِعُهَا؟ قَالَ: اغْسِلْهَا.

320. It has been transmitted from ʿAbd al-Karīm ibn Rushayd that Anas ibn Mālik ﷺ was asked about a robe which has been stained by semen without anyone knowing whereabouts it has been stained, so he replied "Wash it."

Abū Jaʿfar ﷺ says, "As there has been difference of opinion in the matter to such an extent,[35] and because there is nothing from the Messenger of Allah ﷺ which clearly shows what the ruling is, we are forced to come to a ruling by means of reason and intellectual consideration. [When we looked into this matter], we discovered the emergence of semen to be the cause of the greatest of ritual impurities because its emergence from the body makes the greatest form of ritual purification obligatory. Then we looked at the rulings that govern the things whose emergence [from

the body] cause ritual impurity [to determine whether the substance itself is pure or impure]. We saw that the emergence of both faeces and urine nullifies ritual purity and that they are both, in themselves, impure. Then we saw that the emergence of both the blood of menstruation and the blood of a dysfunctional uterine also nullifies ritual purity and that both these things are also, in themselves, impure. Then we looked at the blood which emerges from veins and saw upon consideration that the same is true of that.

Given that it is established by this that everything whose emergence nullifies purity is also, in itself, impure, and that it is also established that the emergence of semen also nullifies purity; therefore, it is established that semen is, in itself, also impure.

This is what reason dictates when it comes to semen, but we do follow the position that it is permissible [to rub it off] when it is dry because of all of the traditions narrated from the Prophet ﷺ about that."[36]

This is the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/ Semen falling on clothes, 371), and Nasāʾī (Purification/ Rubbing semen off clothes, 297) with their respective *asānīd* from Shuʿbah.

2 Its *isnād* is *ṣaḥīḥ*.

3 Its *isnād* is *ṣaḥīḥ*.

4 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ The ruling on semen, 106), Nasāʾī (Purification/Rubbing semen off clothes, 299), and Ibn Mājah (Purification/ Rubbing semen off clothes, 537) with their respective *asānīd* from Aʿmash.

5 Its *isnād* is *ṣaḥīḥ*.

6 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ The ruling on semen, 106) with his *isnād* from Ḥafṣ ibn Ghiyāth.

7 Its *isnād* is *ḥasan* on account of Sharīk. The *ḥadīth* is however *ṣaḥīh*. It is transmitted by Muslim (Purification/ The ruling on semen, 107) with his *isnād* from Manṣūr ibn al-Muʿtamir.

8 Its *isnād* is *ḥasan* on account of Masʿūdī. It is transmitted by Ibn Khuzaymah with his *isnād* from Ṭayālisī and Asad. Both these men transmitted it from Masʿūdī. It is also transmitted by Abū Dāwūd (Purification/ Semen falling on clothes, 372) from Ḥammād ibn Salamah from Ḥammād ibn Abī Sulaymān, but he had Aswad ibn Yazīd in his *isnād* in place of Hammām.

9 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ The ruling on semen, 107) with his *isnād* from Mahdī ibn Maymūn from Wāṣil al-Aḥdab.

10 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bazzār in his *Musnad* from ʿAṭāʾ from ʿĀʾishah, may Allah be pleased with her.

11 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī (Purification/ Rubbing semen off clothes, 296) with his *isnād* from Ḥammād ibn Zayd.

12 Its *isnād* is *ḥasan* on account of Jaʿfar. It is transmitted by Aḥmad (6:263) with his *isnād* from Jaʿfar from Zuhrī.

13 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Dāraquṭnī (1:131, no. 443) with his *isnād* from Ḥumaydī from Bishr ibn Bakr.

14 Its *isnād* is *ḥasan* on account of Abū Saffānah.

15 Those who took this position included Imam Shāfiʿī, and Imam Aḥmad according to one narration.

16 Those who took this position included Imam Abū Ḥanīfah and Imam Mālik.

17 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Wuduʾ*/ Washing and rubbing off semen, 229 & 230), (Washing of *janābah* or something else whose traces have not gone away, 231 & 232); Muslim (Purification/ The ruling on semen, 289); Nasāʾī (Purification/ Washing semen off clothes, 295), with their respective *asānīd* from Ibn Mubārak. It is transmitted by Tirmidhī (Purification/ Washing semen off clothes, 117), Abū Dāwūd (Purification/ Semen falling on clothes, 373), and Ibn Mājah (Purification/ Semen falling on clothes, 536) with their respective *asānīd* from ʿAmr ibn Maymūn. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

18 Its *isnād* is *ḥasan* on account of Abū Bishr ar-Raqqī, but the *ḥadīth* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Purification/ Washing semen off clothes, 116) from Abū Muʿāwiyah and he classified it as *ḥasan ṣaḥīḥ*.

19 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Aḥmad (6:142) from Yazīd ibn Hārūn, and Bukhārī (*Wuduʾ*/ Washing and rubbing off semen, 230) with his *isnād* from Yazīd. The scholars differ as to

who this Yazīd is, some of them saying he is Yazīd ibn Zurayʿ and some saying he is Yazīd ibn Hārūn.

20 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Prayer/ Praying in a garment in which a person has had relations with his wife, 366), Nasāʾī (Purification/ Semen falling on clothes, 294), and Ibn Mājah (Prayer/ Praying in a garment which he wore while having sexual intercourse, 540) with their respective *asānīd* from Layth from Yazīd ibn Abī Ḥabīb.

21 Its *isnād* is *ṣaḥīḥ*, for the transmission of Ibn Wahb from Ibn Lahīʿah is strong besides the fact that it is *mutābaʿ* here.

22 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Prayer/ The dislike in praying in the shawls of women, 600) with his *isnād* from Khālid ibn al-Ḥārith from Ashʿath and he classified it as *ḥasan ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/ Praying in garments of women, 367), and Nasāʾī (Adornments/ Chapter on shawls, 5366) with their respective *asānīd* from Ashʿath from Ibn Sīrīn from ʿAbdullāh from ʿĀʾishah, may Allah be pleased with her. Abū Dāwūd also transmitted it (368) from Hishām ibn Ḥassān from Ibn Sīrīn from ʿĀʾishah, may Allah be pleased with her. Saʿīd ibn Abī Ṣadaqah said, "I asked Muḥammad [ibn Sīrīn] about this *ḥadīth* but he did not narrate it to me. He said, 'I heard it some time ago, but I do not know who I heard it from. I do not know whether I heard it from an authentic narrator on not, so ask [others] about it.'"

Note: Ibn ʿAbd al-Barr comments on the statement of Saʿīd ibn Abī Ṣadaqah: "The statement of those who have retained his transmition is evidential over someone who asks him [later] when he has forgotten it or after he changed (i.e. began losing his memory due to old age, etc.") (*Amānī al-Aḥbār*)

23 Its *isnād* is *ṣaḥīḥ*.

24 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ The ruling on semen, 288) with his *isnād* from Khālid ibn ʿAbdillāh.

25 Its *isnād* is *ḥasan* on account of Sharīk. It is transmitted by Muslim (Purification/ The ruling on semen, 107) with his *isnād* from Manṣūr ibn al-Muʿtamir.

26 Its *isnād* is *ḥasan* on account of Khālid ibn ʿAbd ar-Raḥmān. It is transmitted by Abū Dāwūd (Purification/ Semen falling on clothing, 372) with his *isnād* from Ḥammād ibn Salamah.

27 Its *isnād* is *ḍaʿīf* on account of Qazaʿah ibn Suwayd. It is transmitted by Bazzār with his *isnād* from Qazaʿah.

28 Its *isnād* is *ḍaʿīf* on account of ʿĪsā ibn Maymūn. It is transmitted by Abū Dāwūd aṭ-Ṭayālisī (Page 202, no. 1420) with his *isnād* from Qāsim.

29 Its *isnād* is *ḥasan* on account of Muḥammad ibn Kathīr. It is transmitted by Abū Dāwūd (Purification/ Filth on sandals, 386) with his *isnād* from Muḥammad ibn Kathīr. Nawāwī said in

al-Khulāṣah, “Abū Dāwūd narrated it with a *ṣaḥīḥ isnād*.”

30 This applies to rich thick semen that leaves behind a body after drying, and not a mere stain akin to a waxy i.e. rubbing/scraping: Ibn Durayd says: ‘Your rubbing/ skin. This is proven by the meaning given of the word: فرك i.e. rubbing/scraping: Ibn Durayd says: ‘Your rubbing/ scraping something means that you do so with you hand until it becomes crumbs.’ In al-Mughrab: ‘Rubbing/ scraping of semen from clothing means to prod it with one’s hand and scratch it until it becomes crumbs and peels off.’ In Fāʾq ‘[This word is used in the phrase:] I rubbed the seed when you rub it until its peel comes off and separates from it.’ Also one’s diet affects the viscosity of semen, hence a low-protein, high-liquid diet is more likely to produce semen which is more watery and hence not leave a body behind after drying.

31 This [explanation] given by Ṭaḥāwī is based upon the fact ‘that ʿĀʾishah’s رضي الله عنها command of sprinkling was in respect of that impurity that has disappeared to the extent that its whereabout is unknown.’ However, it does not appear that her command was of such a nature. Instead it was for one who doubted whether impurity had falled upon the cloth: did semen really touch the cloth or not? In this instance particularly, the Mālikī have adopted the view of sprinkling, although the vast majority are of the view that the cloth would be considered as still pure. Based upon this, ʿĀʾishah’s رضي الله عنها command was only for the sake of extra cleanliness. This type of extra precaution to remove the semen from the cloth is a clear proof of her having considered semen as impure. Had she considered it as pure, she would not have given such a command. Further, if we accept the explanation of Ṭaḥāwī regarding sprinkling, then [it should be known that] the Mālikī who have the view of sprinkling regard it to be a proof of impurity too. Then, our scholars, who hold the view that the entire area upon which the impurity may have fallen should be washed in order for there to remain no doubt about its removal, say that the meaning of ‘*naḍḥ*’ is not ‘to sprinkle’ but ‘to wash’ as is common usage too. In fact, Imam [Ṭaḥāwī] himself has interpreted ‘*naḍḥ*’ as such in a number places. Hence, ʿĀʾishah’s رضي الله عنها command of ‘*naḍḥ*’ does not imply that she regarded semen to be pure. Allah knows best.” (*Amānī al-Aḥbār*)

32 It is possible that he meant: ‘I will sprinkle those parts with water where I merely have suspicion without any conviction of semen having touched the cloth although I see effects of it, in order to cut off doubts [finding its way later into my mind] and repel the whispers of Satan.’

33 There is also the fact that ʿAmr ibn al-ʿĀṣ رضي الله عنه told him to change [his clothing] which, in itself, indicates the garment sullied by semen to be impure.

34 There is also the possibility that he commanded thus in order to reduce the extent of the impurity. (*Amānī al-Aḥbār*)

35 “We have mentioned beneath each of the narrations from Saʿd, Abū Hurayrah, Ibn ʿAbbās, Ibn ʿUmar, Jābir ibn Samurah and Anas رضي الله عنهم how they clearly imply that semen is impure

according to each of them, so where are the differences?" (*Amānī al-Aḥbār*)

36 Even though analogy dictates that semen must always be washed off, for that is the case with all the other impurities.

١٣ - بَابُ الَّذِي يُجَامِعُ وَلَا يُنْزِلُ

13. SOMEONE WHO HAS SEXUAL INTERCOURSE WITHOUT EJACULATING

٣٢١ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: ثنا أَبِي قَالَ: ثنا حُسَيْنٌ الْمُعَلِّمُ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ ﷺ أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ عَنِ الرَّجُلِ يُجَامِعُ فَلَا يُنْزِلُ، قَالَ: لَيْسَ عَلَيْهِ إِلَّا الطُّهُورُ. ثُمَّ قَالَ: سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ. قَالَ: وَسَأَلْتُ عَلِيَّ ابْنَ أَبِي طَالِبٍ وَالزُّبَيْرَ بْنَ الْعَوَّامِ وَطَلْحَةَ بْنَ عُبَيْدِ اللهِ وَأُبَيَّ بْنَ كَعْبٍ، فَقَالُوا ذَلِكَ.

321. It has been transmitted by way of ʿAbd aṣ-Ṣamad from his father (ʿAbd al-Wārith) [with his *isnād*] from Zayd ibn Khālid al-Juhanī ﷺ[1] that he asked ʿUthmān ibn ʿAffān ﷺ about a man who has sexual intercourse but does not ejaculate and he replied, ‘Only *wuḍūʾ*[2] is obligatory upon him.’ Then he said, ‘I heard that from the Prophet ﷺ.’ “[Then] I asked ʿAlī ibn Abī Ṭālib, az-Zubayr ibn al-ʿAwwām, Ṭalḥah ibn ʿUbaydullāh, and Ubayy ibn Kaʿb ﷺ and they [all] said the same thing.” [3]

٣٢٢ - قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي عُرْوَةُ أَنَّهُ سَأَلَ أَبَا أَيُّوبَ فَقَالَ ذَلِكَ.

322. He [Yaḥya ibn Abī Kathīr, one of the narrators of the above *ḥadīth*] said, ‘Abū Salamah told me that ʿUrwah asked Abū Ayyūb ﷺ, and he said the same.’

٣٢٣ – حَدَّثَنَا يَزِيدُ، قَالَ: ثنا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: ثنا عَبْدُ الْوَارِثِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ عَلِيًّا، وَلَا سُؤَالَ عُرْوَةَ أَبَا أَيُّوبَ.

323. The like of it has been transmitted by way of Mūsā ibn Ismāʿīl from ʿAbd al Wārith [with his *isnād*] [from ʿUthmān ﷺ] except that he did not mention ʿAlī ﷺ, nor ʿUrwah asking Abū Ayyūb ﷺ.[4]

٣٢٤ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا الْحِمَّانِيُّ، قَالَ: ثنا عَبْدُ الْوَارِثِ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ خَالِدٍ ﷺ، قَالَ: سَأَلْتُ عُثْمَانَ عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ، ثُمَّ يُكْسِلُ قَالَ: لَيْسَ عَلَيْهِ غُسْلٌ. فَأَتَيْتُ الزُّبَيْرَ بْنَ الْعَوَّامِ وَأُبَيَّ بْنَ كَعْبٍ فَقَالَا مِثْلَ ذَلِكَ عَنِ النَّبِيِّ ﷺ.

324. It has been transmitted by way of al-Ḥimmānī from ʿAbd al-Wārith [with his *isnād*] from Zayd ibn Khālid ﷺ who said, “I asked ʿUthmān ﷺ about a man who has sexual intercourse with his wife and then became flaccid [without ejaculating] and he replied, ‘He does not have to perform *ghusl*.’ Then I went to Zubayr ibn al-ʿAwwām ﷺ and Ubayy ibn Kaʿb ﷺ and they narrated the same from the Prophet ﷺ.[5]

٣٢٥/ ٣٢٦ – حَدَّثَنَا يَزِيدُ، قَالَ: ثنا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، ح: وَحَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا الْحَجَّاجُ، قَالَ: ثنا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ فِي الْإِكْسَالِ إِلَّا الطُّهُورُ».

325/326. It has been transmitted [with two *asānīd*] by way of Mūsā ibn Ismāʿīl and Ḥajjāj respectively, both from Ḥammād ibn Salamah from Hishām ibn ʿUrwah from his father from Abū

Ayyūb al-Anṣārī ﷺ from Ubayy ibn Kaʿb ﷺ that the Messenger of Allah ﷺ said, “Only *wuduʾ* is obligatory for experiencing flaccidity [after sexual intercourse without ejaculation].”[6]

٣٢٧ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا نُعَيْمٌ، قَالَ: أنا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي أَبُو أَيُّوبَ الْأَنْصَارِيُّ، عَنْ أُبَيِّ بْنِ كَعْبٍ ﷺ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يُجَامِعُ فَيُكْسِلُ قَالَ: «يَغْسِلُ مَا أَصَابَهُ وَيَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ».

327. It has been transmitted by way of Nuʿaym from ʿAbdah ibn Sulaymān from Hishām [with his *isnād*] from Ubayy ibn Kaʿb ﷺ who said, “I asked the Messenger of Allah ﷺ about a man who has sexual intercourse and then becomes flaccid [without ejaculating] and he said, ‘He washes off what has come in to contact with him and performs his *wuduʾ* for the prayer.’”[7]

٣٢٨ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ بَشَّارٍ، قَالَ: ثنا سُفْيَانُ، قَالَ: ثنا عَمْرُو بْنُ دِينَارٍ، عَنْ عُرْوَةَ بْنِ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، قَالَ: قُلْتُ لِإِخْوَانِي مِنَ الْأَنْصَارِ: أَنْزِلُوا الْأَمْرَ كَمَا تَقُولُونَ، الْمَاءُ مِنَ الْمَاءِ، أَرَأَيْتُمْ إِنِ اغْتَسَلْتُ؟ فَقَالُوا: لَا وَاللَّهِ، حَتَّى لَا يَكُونَ فِي نَفْسِكَ حَرَجٌ مِمَّا قَضَى اللَّهُ وَرَسُولُهُ.

328. It has been transmitted by way of ʿAmr ibn Dīnār from ʿUrwah ibn ʿIyāḍ that Abū Saʿīd al-Khudrī ﷺ said, “I said to my brothers, the *Anṣār*, ‘Judge the matter according to your statement, “The water [of *ghusl*] is [made obligatory] by the water [of ejaculation].” Tell me, what if I perform *ghusl*?’ They said, ‘No, by Allah, so that you find no resistance within yourself to what Allah and His Messenger decide.’”[8]

٣٢٩ - حَدَّثَنَا يَزِيدُ، قَالَ: ثنا وَهْبٌ، قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ، فَدَعَاهُ، فَخَرَجَ إِلَيْهِ وَرَأْسُهُ يَقْطُرُ مَاءً، قَالَ: «لَعَلَّنَا أَعْجَلْنَاكَ» قَالَ: نَعَمْ. قَالَ: «فَإِذَا أُعْجِلْتَ - أَوْ أُقْحِطْتَ أَيْ فُقِدَ مَاؤُكَ - فَعَلَيْكَ الْوُضُوءُ».

329. It has been transmitted by way of Wahb from Shuʿbah [with his *isnād*] from Abū Saʿīd al-Khudrī ﷺ that the Messenger of Allah ﷺ passed by [the house of] one of the men of the *Anṣār* and summoned him [to come out], so he came out with water dripping from his head. He said, 'Perhaps we have caused you to hurry?' He said, 'Yes,' so [the Prophet ﷺ] said, "If you are made to hurry or do not ejaculate (i.e no semen came out whilst you were having sexual intercourse), then only *wuḍuʾ* is obligatory for you."[9]

٣٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمَاءُ مِنَ الْمَاءِ».

330. It has been transmitted by way of ʿAbdullāh ibn Wahb [with his *isnād*] from Abū Saʿīd al-Khudrī ﷺ that the Messenger of Allah ﷺ said, "The water [of *ghusl*] is [made obligatory] by the water [of ejaculation]."[10]

٣٣١ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ بَشَّارٍ، قَالَ: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: ثنا عَمْرُو بْنُ دِينَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ السَّائِبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُعَادَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

331. The like of it has been transmitted by way of Ibn ʿUyaynah from ʿAmr ibn Dīnār from ʿAbd ar-Raḥmān ibn as-Sāʾib from ʿAbd

ar-Raḥmān ibn Suʿād from Abū Ayyūb al-Anṣārī ﷺ from the Prophet ﷺ.[11]

٣٣٢ - حَدَّثَنَا يَزِيدُ، قَالَ: ثنا الْعَلَاءُ بْنُ مُحَمَّدِ بْنِ سِنَانٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ مِنَ الْأَنْصَارِ فَأَبْطَأَ، فَقَالَ: «مَا حَبَسَكَ؟» قَالَ: كُنْتُ أَصَبْتُ مِنْ أَهْلِي، فَلَمَّا جَاءَ رَسُولُكَ، اغْتَسَلْتُ وَلَمْ أُحْدِثْ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاءُ مِنَ الْمَاءِ، وَالْغُسْلُ عَلَى مَنْ أَنْزَلَ».

332. It has been transmitted by way of ʿAlāʾ ibn Muḥammad ibn Sinān[12] [with his *isnād*] from Abū Hurayrah ﷺ who said, "The Messenger of Allah ﷺ sent for a man of the *Anṣār*, but he took his time in coming. [When he arrived], [the Messenger of Allah ﷺ] asked him, 'What kept you?' He replied, 'I had made love to my wife, so when your messenger came, I performed *ghusl* even though I had not ejaculated.' So the Messenger of Allah ﷺ said, 'The water [of *ghusl*] is [made obligatory] by the water [of ejaculation]. *Ghusl* is obligatory on the one who has ejaculated.'"[13]

Abū Jaʿfar ﷺ says, "Some of the people [of knowledge],[14] basing their position on these traditions, said that, if a person has sexual intercourse and does not ejaculate, he does not have to perform *ghusl*.

Others[15] disagreed with them and said that, even if someone does not ejaculate [when he has sexual intercourse], it is obligatory for him to perform *ghusl*. They based their position on the following:

٣٣٣/ ٣٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ، وَسُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَا: ثنا بِشْرُ بْنُ بَكْرٍ، قَالَ: ثنا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂ أَنَّهَا سُئِلَتْ عَنِ الرَّجُلِ يُجَامِعُ فَلَا يُنْزِلُ. فَقَالَتْ: فَعَلْتُهُ أَنَا وَرَسُولُ اللَّهِ ﷺ، فَاغْتَسَلْنَا مِنْهُ جَمِيعًا.

333/334. It has been transmitted by way of Awzāʿī [with his *isnād*] from Qāsim that ʿĀʾishah ﵂ was asked about a man who has sexual intercourse without ejaculating and she said, 'The Messenger of Allah ﷺ and I did that, and then we both performed *ghusl* because of it.'"[16]

٣٣٥/ ٣٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَحْرِ بْنِ مَطَرٍ الْبَغْدَادِيُّ، قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، ح: وَحَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ النُّعْمَانِ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا الْتَقَى الْخِتَانَانِ، اغْتَسَلَ.

335/336. It has been transmitted from ʿAbd al-ʿAzīz ibn an-Nuʿmān that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ used to perform *ghusl* if the two circumcised parts came together." [17]

٣٣٧ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: ذَكَرَ أَصْحَابُ

رَسُولِ اللَّهِ ﷺ إِذَا الْتَقَى الْخِتَانَانِ أَيُوجِبُ الْغُسْلَ؟ فَقَالَ أَبُو مُوسَى: أَنَا آتِيكُمْ بِعِلْمِ ذَلِكَ، فَنَهَضَ وَتَبِعْتُهُ، حَتَّى أَتَى عَائِشَةَ ﵂، فَقَالَ: يَا أُمَّ الْمُؤْمِنِينَ، إِنِّي أُرِيدُ أَنْ أَسْأَلَكِ عَنْ شَيْءٍ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَكِ، فَقَالَتْ: سَلْ، فَإِنَّمَا أَنَا أُمُّكَ. قَالَ: إِذَا الْتَقَى الْخِتَانَانِ، أَيَجِبُ الْغُسْلُ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا الْتَقَى الْخِتَانَانِ، اغْتَسَلَ.

337. It has been transmitted by way of Asad from Ḥammād [with his *isnād*] from ʿAlī ibn Zayd that Saʿīd ibn al-Musayyib said, "The

Companions of the Messenger of Allah ﷺ discussed whether the coming together of the two circumcised parts makes *ghusl* obligatory and so Abū Mūsā ؓ said, ‘I will bring you the answer for that.’ He got up and I followed him until he came to ʿĀʾishah ؓ. He said to her, ‘Mother of the believers, I would like to ask you about something, but I am too embarrassed to ask.’ She said, ‘Ask [what you want], for I am but your mother.’ He said, ‘When the two circumcised parts come together, does that make *ghusl* obligatory?’ She replied, ‘The Messenger of Allah ﷺ used to perform *ghusl* if the two circumcised parts came together.’”[18]

٣٣٨ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

338. The like of it has been transmitted by way of Ḥajjāj from Ḥammād [with his *isnād*].[19]

٣٣٩ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللّٰهِ الْفِهْرِيُّ، وَابْنُ لَهِيعَةَ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ؓ، قَالَ: أَخْبَرَتْنِي أُمُّ كُلْثُومٍ، عَنْ عَائِشَةَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللّٰهِ ﷺ عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ ثُمَّ يُكْسِلُ: هَلْ عَلَيْهِ مِنْ غُسْلٍ؟ وَعَائِشَةُ جَالِسَةٌ. فَقَالَ رَسُولُ اللّٰهِ ﷺ: «إِنِّي لَأَفْعَلُ ذَلِكَ أَنَا وَهَذِهِ، ثُمَّ نَغْتَسِلُ».

339. It has been transmitted by way of Ibn Wahb from ʿIyāḍ ibn ʿAbdillāh and Ibn Lahīʿah from Jābir ibn ʿAbdillāh ؓ from Umm Kulthūm [bint Abī Bakr as-Siddīq] from ʿĀʾishah ؓ that a man asked the Messenger of Allah ﷺ, while ʿĀʾishah ؓ was [also] seated, about whether someone who has sexual intercourse with his wife and becomes flaccid [and does not ejaculate] has to

perform *ghusl*. The Messenger of Allah ﷺ said, "I experience that with her, and then we perform *ghusl*."[20]

They say that these traditions inform us that the Messenger of Allah ﷺ used to perform *ghusl* for sexual intercourse, even when he did not ejaculate. [In response] it is said to them that these traditions only tell us what the practice of the Messenger of Allah ﷺ was and, therefore, it is possible that he was doing something which was not obligatory for him. The first group of traditions speak of what is obligatory and what is not obligatory; hence they have a greater right of preference.

One of the proofs used by those who adopted the second position against those who adopted the first was that the traditions which we narrated in the first group were of two types:
The first type is where the statement, "The water [of *ghusl*] is [made obligatory by] the water [of ejaculation]," is mentioned alone [without being part of a story] and the second type is when the Messenger of Allah ﷺ said, "A person does not have to perform *ghusl* for sexual intercourse due to flaccidity until he ejaculates."

As for the traditions which mention the statement "The water [of *ghusl*] is [made obligatory by] the water [of ejaculation]," Ibn ʿAbbās ﷺ interpreted it in a different way to that in which those who adopted the first position interpreted it:

٣٤٠ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو غَسَّانَ، قَالَ: ثنا شَرِيكٌ، عَنْ دَاوُدَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَوْلُهُ: «الْمَاءُ مِنَ الْمَاءِ» إِنَّمَا ذَلِكَ فِي الِاحْتِلَامِ، إِذَا رَأَى أَنَّهُ يُجَامِعُ ثُمَّ لَمْ يُنْزِلْ، فَلَا غُسْلَ عَلَيْهِ.

340. It has been transmitted from ʿIkrimah that Ibn ʿAbbās ﷺ said about the statement, 'The water [of *ghusl*] is [made

obligatory by] the water [of ejaculation],' "This statement only applies to wet dreams. When a person sees himself having sexual intercourse in his sleep and does not ejaculate, he does not have to perform *ghusl*."

Here we see that Ibn ʿAbbās ﷺ interpreted the statement in a different way to those who uphold the first opinion and that his interpretation contradicts their interpretation.

As for those *aḥādīth* which clearly state the matter and give information of a story, explaining that there is no *ghusl* for doing that unless semen emerges, there are other traditions from the Messenger ﷺ which contradict that:

٣٤١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبٌ، قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَعَدَ بَيْنَ شُعَبِهَا الْأَرْبَعِ، ثُمَّ اجْتَهَدَ، وَجَبَ الْغُسْلُ».

341. It has been transmitted by way of Wahb from Shuʿbah from Qatādah [with his *isnād*] from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If [a man] sits between [a woman's] four limbs and exerts himself (i.e. has intercourse), then *ghusl* is obligatory."[21]

٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ دَاوُدَ الْبَغْدَادِيُّ، قَالَ: ثنا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: ثنا هَمَّامٌ وَأَبَانُ، عَنْ قَتَادَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

342. The like of it has been transmitted by way of ʿAffān ibn Muslim from Hammām [ibn Yaḥyā ibn Dīnār] and Abān [ibn Yazīd] from Qatādah [with his *isnād*].[22]

٣٤٣ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا هِشَامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ ﵁، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

343. The like of it has been transmitted by way of Abū Nuʿaym from Hishām from Qatādah [with his *isnād*] from Abū Hurayrah ﵁ from the Prophet ﷺ.[23]

٣٤٤ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا سُفْيَانُ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ ﵂، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَعَدَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ أَلْزَقَ الْخِتَانَ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ».

344. It has been transmitted by way of Abū Nuʿaym from Sufyān [ibn ʿUyaynah] from ʿAlī ibn Zayd from Saʿīd ibn al-Musayyib from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ said, “If a man sits between [his wife’s] four limbs and [one’s] circumcised part touches the [other’s] circumcised part, then *ghusl* is obligatory.”[24]

٣٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا عَمِّي، قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ حَبَّانَ بْنِ وَاسِعٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ﵂، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ».

345. It has been transmitted Aḥmad ibn ʿAbd ar-Raḥmān from his uncle [ʿAbdullāh ibn Wahb] from Ibn Lahīʿah [with his *isnād*] from ʿUrwah ibn az-Zubayr from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ said, “When the circumcised part passes into the circumcised part, then *ghusl* is obligatory.”[25]

Abū Jaʿfar ﵀ says, “These traditions contradict the first group of traditions, but there is no inherent proof in them stating the abrogating ones from them.[26] Therefore we looked around [to see if we could find

something to prove which traditions were abrogated and which were abrogating] and we found the following:

٣٤٦ - فَإِذَا عَلِيُّ بْنُ شَيْبَةَ قَدْ حَدَّثَنَا قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ ﷺ قَالَ: إِنَّمَا كَانَ الْمَاءُ مِنَ الْمَاءِ فِي أَوَّلِ الْإِسْلَامِ، فَلَمَّا أَحْكَمَ اللَّهُ الْأَمْرَ، نَهَى عَنْهُ.

346. It has been transmitted by way of Ibn al-Mubārak from Yūnus from Zuhrī from Sahl ibn Saʿd ﷺ that Ubayy ibn Kaʿb ﷺ said, "The ruling, 'The water [of *ghusl*] is [only made obligatory by] the water [of ejaculation],' was only [the active ruling] at the beginning of Islam. Then, when Allah had strengthened the affair (i.e. Islam), He forbade it."[27]

٣٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا عَمِّي، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، قَالَ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي بَعْضُ مَنْ أَرْضَى عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ ﷺ أَنَّ أُبَيَّ بْنَ كَعْبٍ الْأَنْصَارِيَّ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَعَلَ «الْمَاءَ مِنَ الْمَاءِ» رُخْصَةً فِي أَوَّلِ الْإِسْلَامِ، ثُمَّ نَهَى عَنْ ذَلِكَ، وَأَمَرَ بِالْغُسْلِ.

347. It has been transmitted by way of ʿAbdullāh ibn Wahb from ʿAmr ibn al-Ḥārith from Ibn Shihāb [az-Zuhrī] from someone he (Zuhrī) was pleased to narrate from, from Sahl ﷺ that Ubayy ibn Kaʿb ﷺ told him that the Messenger of Allah ﷺ made [the ruling], "The water [of *ghusl*] is [made obligatory by] the water [of ejaculation]," a dispensation [for the Muslims] at the beginning of Islam. Then, later on, he forbade that and commanded [people] to perform *ghusl*.[28]

٣٤٨/ ٣٤٩ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ، وَابْنُ أَبِي دَاوُدَ قَالَا: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابن شهابٍ قَالَ: قَالَ سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ ﷺ: حَدَّثَنِي أُبَيُّ بْنُ كَعْبٍ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

348/349. The like of it has been transmitted by way of ʿAbdullāh ibn Ṣāliḥ from Layth from ʿUqayl from Ibn Shihāb [az-Zuhrī] from Sahl ﷺ from Ubayy ﷺ.[29]

Abū Jaʿfar ﷺ says, "Here we see Ubayy ﷺ informing that this is the one which abrogates [the principle of], 'The water [of *ghusl*] is [made obligatory by] the water [of ejaculation].'"

A statement has also been transmitted about him (i.e. Ubayy ﷺ) after that [narration] which indicates this:

٣٥٠ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، قَالَ: أنا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ كَعْبٍ، عَنْ مَحْمُودِ ابْنِ لَبِيدٍ: أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ ﷺ عَنِ الرَّجُلِ يُصِيبُ أَهْلَهُ، ثُمَّ يُكْسِلُ وَلَا يُنْزِلُ، فَقَالَ زَيْدٌ: يَغْتَسِلُ، فَقُلْتُ لَهُ: إِنَّ أُبَيَّ بْنَ كَعْبٍ، كَانَ لَا يَرَى فِيهِ الْغُسْلَ. فَقَالَ زَيْدٌ: أَنَّ أُبَيًّا قَدْ نَزَعَ عَنْ ذَلِكَ قَبْلَ أَنْ يَمُوتَ.

350. It has been transmitted by way of Yazīd ibn Hārūn from Yaḥya ibn Saʿīd from Maḥmūd ibn Labīd ﷺ that he asked Zayd ibn Thābit ﷺ about a man who makes love to his wife without ejaculating. Zayd ﷺ replied that, "He must perform a *ghusl*." Then [Maḥmūd ﷺ] said, "Ubayy ibn Kaʿb ﷺ did not think that *ghusl* was obligatory for that," so Zayd ﷺ replied, "Ubayy ﷺ went back on that before he died."

٣٥١ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

351. The like of it has been transmitted by way of Mālik from

Yaḥya ibn Saʿīd [with his *isnād*].

Abū Jaʿfar ﵀ says, “So Ubayy ﵁ adopted this position despite having transmitted the opposite of that from the Prophet ﷺ. In our view, it is impossible that he would do such a thing unless he had proof that his *ḥadīth* from the Messenger of Allah ﷺ was abrogated.”

٣٥٢ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ وَعُثْمَانَ بْنَ عَفَّانَ وَعَائِشَةَ ﵄ زَوْجَ النَّبِيِّ ﷺ كَانُوا يَقُولُونَ: إِذَا مَسَّ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ.

352. It has been transmitted from Saʿīd ibn al-Musayyib that ʿUmar ibn al-Khaṭṭāb ﵁, ʿUthmān ibn ʿAffān ﵁, and ʿĀʾishah ﵂ the wife of the Prophet ﷺ, used to say, “If the circumcised part touches the circumcised part, then *ghusl* is obligatory.”

Here we see ʿUthmān ﵁ also taking this position despite the fact that he had narrated the opposite of that from the Messenger of Allah ﷺ. It is impossible that he would do this unless he had proof that the *ḥadīth* was abrogated.

٣٥٣ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا حُمَيْدٌ الصَّائِغُ، قَالَ: ثنا حَبِيبُ بْنُ شِهَابٍ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ أَبَا هُرَيْرَةَ: مَا يُوجِبُ الْغُسْلَ؟ فَقَالَ: إِذَا غَابَتِ الْمُدَوَّرَةُ.

353. It has been transmitted from Ḥabīb ibn Shihāb that his father said, “I asked Abū Hurayrah ﵁ about what makes *ghusl* obligatory and he said, ‘The glans [of the penis] disappearing [into the vulva].’”

[Abū Hurayrah ﵁] narrated *ḥadīth* from the Prophet ﷺ that contradict this, so this [statement] is also a proof that they are abrogated.

٣٥٤ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ الْجَمَلِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ قَالَ: كَانَ رِجَالٌ مِنَ الْأَنْصَارِ يُفْتُونَ أَنَّ الرَّجُلَ إِذَا جَامَعَ الْمَرْأَةَ وَلَمْ يُنْزِلْ، فَلَا غُسْلَ عَلَيْهِ، وَكَانَ الْمُهَاجِرُونَ لَا يُتَابِعُونَهُمْ عَلَى ذَلِكَ.

354. It has been transmitted from Saʿīd ibn al-Musayyib who said, "Some of the men of the *Anṣār* used to give the *fatwā* that a man does not have to perform *ghusl* when he has sexual intercourse with his wife without ejaculating, but the *Muhājirūn* did not follow them in [adopting] that [position]."

This also indicates that that ruling was abrogated, because ʿUthmān and Zubayr ﷺ were from the *Muhājirūn* and they transmitted those *aḥādīth* from the Prophet ﷺ which we mentioned in the beginning of this chapter, and then said the opposite of [what was in those *aḥādīth* when asked for a ruling]. It is impossible that they would do something like that unless they had proof that those *aḥādīth* were abrogated.

Furthermore, when ʿUmar ﷺ opened up this issue for discussion with all of the Companions of the Messenger of Allah ﷺ, both the *Muhājirūn* and the *Anṣār* ﷺ, [the position of the *Anṣār*] could not be proven to him, so he ruled against it and ordered that they had to perform *ghusl*. No one there contradicted him in that and they all accepted his ruling. That proves that they (the *Anṣār*) went back [on their position and followed] his verdict:

٣٥٥ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَعْمَرِ بْنِ أَبِي حَبِيبَةَ، قَالَ: سَمِعْتُ عُبَيْدَ بْنَ رِفَاعَةَ الْأَنْصَارِيَّ، يَقُولُ: كُنَّا فِي مَجْلِسٍ فِيهِ زَيْدُ بْنُ ثَابِتٍ، فَتَذَاكَرْنَا الْغُسْلَ مِنَ الْإِنْزَالِ. فَقَالَ زَيْدٌ: مَا عَلَى أَحَدِكُمْ إِذَا جَامَعَ فَلَمْ يُنْزِلْ إِلَّا أَنْ يَغْسِلَ فَرْجَهُ، وَيَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ. فَقَامَ رَجُلٌ مِنْ أَهْلِ الْمَجْلِسِ، فَأَتَى عُمَرَ فَأَخْبَرَهُ بِذَلِكَ. فَقَالَ عُمَرُ لِلرَّجُلِ: اذْهَبْ أَنْتَ بِنَفْسِكَ فَائْتِنِي بِهِ حَتَّى تَكُونَ أَنْتَ الشَّاهِدَ عَلَيْهِ. فَذَهَبَ فَجَاءَ بِهِ، وَعِنْدَ عُمَرَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فِيهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَمُعَاذُ بْنُ جَبَلٍ، فَقَالَ لَهُ عُمَرُ: أَنْتَ عَدُوُّ نَفْسِكَ، تُفْتِي النَّاسَ بِهَذَا؟ فَقَالَ زَيْدٌ: أَمَ وَاللَّهِ مَا ابْتَدَعْتُهُ وَلَكِنِّي سَمِعْتُهُ مِنْ أَعْمَامِيَ رِفَاعَةَ بْنِ رَافِعٍ وَمِنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ. فَقَالَ عُمَرُ لِمَنْ عِنْدَهُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: مَا تَقُولُونَ؟ فَاخْتَلَفُوا عَلَيْهِ. فَقَالَ عُمَرُ: يَا عِبَادَ اللَّهِ، فَمَنْ أَسْأَلُ بَعْدَكُمْ وَأَنْتُمْ أَهْلُ بَدْرٍ الْأَخْيَارُ؟ فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ: فَأَرْسِلْ إِلَى أَزْوَاجِ النَّبِيِّ ﷺ فَإِنَّهُ إِنْ كَانَ شَيْءٌ مِنْ ذَلِكَ، ظَهَرْتَ عَلَيْهِ. فَأَرْسَلَ إِلَى حَفْصَةَ فَسَأَلَهَا فَقَالَتْ: لَا عِلْمَ لِي بِذَلِكَ، ثُمَّ أَرْسَلَ إِلَى عَائِشَةَ فَقَالَتْ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ. فَقَالَ عُمَرُ عِنْدَ ذَلِكَ: لَا أَعْلَمُ أَحَدًا فَعَلَهُ، ثُمَّ لَمْ يَغْتَسِلْ إِلَّا جَعَلْتُهُ نَكَالًا.

355. It has been transmitted by way of Ibn Lahīʿah from Yazīd ibn Abī Ḥabīb [with his *isnād*] from ʿUbayd ibn Rifāʿah al-Anṣārī who said, “We were sitting in an assembly and Zayd ibn Thābit ﷺ was with us. We discussed [the ruling on] *ghusl* because of ejaculation. Zayd ﷺ said, ‘If any of you has sexual intercourse without ejaculating, then it is not obligatory for him to do anything except wash his private parts and perform *wudu*ʾ as he would normally do so for the prayer.’ [When he heard this], one of the men in the assembly got up and went to see ʿUmar ﷺ to tell him what [Zayd ﷺ] had said. ʿUmar ﷺ said to the man, ‘You yourself must go and bring him back to me so that you will be a witness against him.’ So [the man] went and brought [Zayd ﷺ back with him].

At that time, some of the Companions of the Messenger of Allah ﷺ were in the company of ʿUmar ؓ, including ʿAlī ibn Abī Ṭālib and Muʿādh ibn Jabal ؓ. ʿUmar ؓ said [to Zayd ؓ], ‘You are an enemy to yourself. Are you giving people *fatāwā* of this sort?’ Zayd ؓ said, ‘By Allah! It is not something that I have innovated, but rather I heard it from my paternal uncles Rifāʿah ibn Rāfiʿ and Abū Ayyūb al-Anṣārī ؓ.’ ʿUmar ؓ [looked] at those Companions of the Prophet ﷺ around him and said, ‘What do you say [about this matter]?’ They disagreed with one another [regarding the issue], so ʿUmar ؓ said to them, ‘Slaves of Allah! Who else can I ask about this? You are the chosen people of Badr?’ ʿAlī ibn Abī Ṭālib ؓ said, ‘Send [someone to ask] the wives of the Prophet ﷺ for, if there is anything [in what Zayd ؓ has to say], then you will find out [from them].’ Therefore, he sent a message to Ḥafṣah ؓ asking her [about the matter], but she replied that she knew nothing about it. Then he sent [a message] to ʿĀʾishah ؓ, who said, ‘When the circumcised part passes [into] the circumcised part, then *ghusl* is obligatory.’ [When he heard this], ʿUmar ؓ said, ‘If I hear of anyone doing that (i.e. having intercourse without ejaculating) and then not performing *ghusl*, I will make an example of him (i.e. I will injunct an exemplary punishment upon him).’”

٣٥٦/ ٣٥٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، قَالَ: ثنا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَيَّاشُ بْنُ الْوَلِيدِ، قَالَ: ثنا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنِ ابْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَعْمَرِ بْنِ أَبِي حَبِيبَةَ، عَنْ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ ﷺ، قَالَ: إِنِّي لَجَالِسٌ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ، إِذْ جَاءَ رَجُلٌ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَذَا زَيْدُ بْنُ ثَابِتٍ يُفْتِي النَّاسَ فِي الْغُسْلِ مِنَ الْجَنَابَةِ بِرَأْيِهِ. فَقَالَ عُمَرُ: اعْجَلْ عَلَيَّ بِهِ، فَجَاءَ زَيْدٌ. فَقَالَ عُمَرُ: قَدْ بَلَغَنِي مِنْ أَمْرِكَ أَنْ تُفْتِيَ النَّاسَ بِالْغُسْلِ مِنَ الْجَنَابَةِ بِرَأْيِكَ فِي مَسْجِدِ النَّبِيِّ ﷺ؟ فَقَالَ لَهُ زَيْدٌ: أَمَ وَاللّٰهِ يَا أَمِيرَ الْمُؤْمِنِينَ، مَا أَفْتَيْتُ بِرَأْيِي، وَلَكِنِّي سَمِعْتُ مِنْ أَعْمَامِي شَيْئًا فَقُلْتُ بِهِ. فَقَالَ: مِنْ أَيِّ أَعْمَامِكَ؟ فَقَالَ: مِنْ أُبَيِّ بْنِ كَعْبٍ وَأَبِي أَيُّوبَ، وَرِفَاعَةَ بْنِ رَافِعٍ. فَالْتَفَتَ إِلَيَّ عُمَرُ فَقَالَ: مَا يَقُولُ هَذَا الْفَتَى؟ قَالَ: قُلْتُ: إِنَّا كُنَّا لَنَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللّٰهِ ﷺ ثُمَّ لَا نَغْتَسِلُ. قَالَ: أَفَسَأَلْتُمُ النَّبِيَّ ﷺ عَنْ ذَلِكَ؟ فَقُلْتُ: لَا. قَالَ: عَلَيَّ بِالنَّاسِ، فَاتَّفَقَ النَّاسُ أَنَّ الْمَاءَ لَا يَكُونُ إِلَّا مِنَ الْمَاءِ، إِلَّا مَا كَانَ مِنْ عَلِيٍّ وَمُعَاذِ بْنِ جَبَلٍ فَقَالَا: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ لَا أَجِدُ أَحَدًا أَعْلَمَ بِهَذَا مِنْ أَمْرِ رَسُولِ اللّٰهِ ﷺ مِنْ أَزْوَاجِهِ. فَأَرْسَلَ إِلَى حَفْصَةَ فَقَالَتْ: لَا عِلْمَ لِي. فَأَرْسَلَ إِلَى عَائِشَةَ فَقَالَتْ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ. فَتَحَطَّمَ عُمَرُ، وَقَالَ: لَئِنْ أُخْبِرْتُ بِأَحَدٍ يَفْعَلُهُ ثُمَّ لَا يَغْتَسِلُ لَأُنَهِّكَنَّهُ عُقُوبَةً.

356/357. It has been transmitted by way of Muḥammad ibn Isḥāq from Yazīd ibn Abī Ḥabīb [with his *isnād*] from ʿUbayd ibn Rifāʿah that his father [Rifāʿah ibn Rāfiʿ ﷺ] said, “I was sitting in the company of ʿUmar ibn al-Khaṭṭāb ﷺ when a man came to him and said, ‘Leader of the Believers! Zayd ibn Thābit ﷺ is giving *fatāwā* from his own opinion to the people in the matter of *ghusl* because of *janābah*.’ ʿUmar ﷺ said, ‘Bring him to me straight away.’ Zayd ﷺ came and ʿUmar ﷺ said to him, ‘I have heard that you are giving *fatāwā* in the Mosque of the Prophet ﷺ according to your own opinion about performing *ghusl* on account

of *janābah*.' Zayd ﷺ replied, 'By Allah, Leader of the Believers, I did not give *fatāwā* according to my own opinion. Rather, I heard something [to that effect] from my uncles and so passed on what they said.' [ʿUmar ﷺ] asked him, 'From which of your uncles?' He replied, 'From Ubayy ibn Kaʿb, Abū Ayyūb and Rifāʿah ibn Rāfiʿ ﷺ,' so ʿUmar ﷺ turned to me and said, 'What is this young man saying?' I replied, 'We used to do that (i.e have sexual intercourse without ejaculating) in the time of the Messenger of Allah ﷺ and then not perform *ghusl*.' [ʿUmar ﷺ] asked, 'Did you ask the Prophet ﷺ about that?' I said that we had not, so he said, 'I must put [the matter before] the people.' The people all agreed that the water [of *ghusl*] is [made obligatory by] the water [of ejaculation] except for ʿAlī ibn Abi Ṭālib and Muʿādh ibn Jabal ﷺ who said, 'When the circumcised part passes [into] the circumcised part, then *ghusl* is obligatory.' [ʿAlī ﷺ] said, 'Leader of the Believers, I do not know of anyone more knowledgeable than the wives of the Prophet ﷺ about affairs such as this when it comes to the practice of the Messenger of Allah ﷺ.' So [ʿUmar ﷺ] sent [a messenger to ask] Ḥafṣah ﷺ and she replied, 'I have no knowledge of this.' Then he sent [a messenger to] ʿĀʾishah ﷺ and she said, 'When the circumcised part passes [into] the circumcised part, then *ghusl* is obligatory.' Thereupon ʿUmar ﷺ became very angry and said, 'If I hear of anyone doing that (i.e. having intercourse without ejaculating) and then not performing *ghusl*, I will see that he is punished severely.'"

٣٥٨ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ، قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي مَعْمَرُ بْنُ أَبِي حَبِيبَةَ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ، قَالَ: تَذَاكَرَ أَصْحَابُ رَسُولِ اللّٰهِ ﷺ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ الْغُسْلَ مِنَ الْجَنَابَةِ. فَقَالَ بَعْضُهُمْ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ، وَقَالَ بَعْضُهُمْ: إِنَّمَا الْمَاءُ مِنَ الْمَاءِ، فَقَالَ عُمَرُ: قَدِ اخْتَلَفْتُمْ عَلَيَّ وَأَنْتُمْ أَهْلُ بَدْرٍ الْأَخْيَارُ، فَكَيْفَ بِالنَّاسِ بَعْدَكُمْ؟ فَقَالَ عَلِيُّ ابْنُ أَبِي طَالِبٍ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ أَرَدْتَ أَنْ تَعْلَمَ ذَلِكَ، فَأَرْسِلْ إِلَى أَزْوَاجِ النَّبِيِّ ﷺ فَسَلْهُنَّ عَنْ ذَلِكَ. فَأَرْسَلَ إِلَى عَائِشَةَ فَقَالَتْ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ. فَقَالَ عُمَرُ عِنْدَ ذَلِكَ: لَا أَسْمَعُ أَحَدًا يَقُولُ «الْمَاءُ مِنَ الْمَاءِ» إِلَّا جَعَلْتُهُ نَكَالًا.

358. It has been transmitted from ʿUbaydullāh ibn ʿAdī ibn al-Khiyār ﷺ who said, "The Companions of the Messenger of Allah ﷺ were discussing performing *ghusl* on account of *janābah* in the presence of ʿUmar ibn al-Khaṭṭāb ﷺ. Some of them said, 'When the circumcised part passes [into] the circumcised part, then *ghusl* is obligatory,' and some said, 'The water [of *ghusl*] is [made obligatory by] the water [of ejaculation].' ʿUmar ﷺ said, 'You disagree before me and you are the chosen people of Badr, so how will it be with the people who come after you?' ʿAlī ibn Abī Ṭālib ﷺ said, 'Leader of the Believers, if you want to know about this, then send someone to ask the wives of the Messenger of Allah ﷺ about it.' So he sent [a messenger] to ʿĀʾishah ﷺ who said, 'When the circumcised part passes [into] the circumcised part, then *ghusl* is obligatory.' When ʿUmar ﷺ heard that, he said, 'If I hear anyone saying "The water [of *ghusl*] is [made obligatory by] the water [of ejaculation]," I will punish him.'"

Here we find ʿUmar ﷺ commanding the people to practice this way in the presence of the Companions of the Messenger of Allah ﷺ and not

one of them disputing his verdict.

When Rifāʿah ﷺ said in the tradition transmitted by Ibn Isḥāq above, "The people all said, 'The water [of *ghusl*] is [made obligatory by] the water [of ejaculation],'" it is possible that ʿUmar ﷺ did not accept that because the statement can be interpreted in [two ways]: it may be interpreted in the way in which they interpreted it [in the *ḥadīth* of Rifāʿah ﷺ] and it may be interpreted in the way in which Ibn ʿAbbās ﷺ interpreted it. As they were unable to prove their interpretation, he left behind their verdict and adopted the verdict that he and the rest of the Companions saw as being correct.

That which agrees with that has been transmitted from others among [the Companions]:

٣٥٩ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ عَنِ الْحَجَّاجِ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: اجْتَمَعَ الْمُهَاجِرُونَ أَنَّ مَا أَوْجَبَ عَلَيْهِ الْحَدَّ مِنَ الْجَلْدِ وَالرَّجْمِ، أَوْجَبَ الْغُسْلَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ ﷺ.

359. It has been transmitted from Abū Jaʿfar [al-Bāqir] that [his grand-uncle] Muḥammad ibn ʿAlī[30] said, "The emigrants all unanimously agreed that that which makes the *ḥadd* punishment of lashing or stoning obligatory also makes *ghusl* obligatory. Abū Bakr, ʿUmar, ʿUthmān and ʿAlī ﷺ [all took this position]."

٣٦٠ – حَدَّثَنَا يَزِيدُ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: ثنا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللّٰهِ ﷺ فِي الرَّجُلِ يُجَامِعُ فَلَا يُنْزِلُ، قَالَ: إِذَا بَلَغْتُ ذَلِكَ اغْتَسَلْتُ.

360. It has been transmitted from Ibrāhīm that ʿAbdullāh ibn

Masʿūd ﷺ said about a man who has sexual intercourse and does not ejaculate, “If I go that far, then I perform *ghusl*.”

٣٦١ - حَدَّثَنَا يَزِيدُ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ، قَالَ: ثنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ﷺ، مِثْلَهُ.

361. The like of it has been transmitted from ʿAlqamah from ʿAbdullāh ﷺ.

٣٦٢ - حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ قَالَ: إِذَا خَلَفَ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ.

362. It has been transmitted from Nāfiʿ that Ibn ʿUmar ﷺ said, “If the circumcised part passes the circumcised part, then *ghusl* is obligatory.”

٣٦٣ - حَدَّثَنَا رَوْحٌ، قَالَ: ثنا ابْنُ بُكَيْرٍ، قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنِ الصَّقْعَبِ بْنِ زُهَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْأَسْوَدِ، قَالَ: كَانَ أَبِي يَبْعَثُنِي إِلَى عَائِشَةَ ﷺ، قَبْلَ أَنْ أَحْتَلِمَ، فَلَمَّا احْتَلَمْتُ جِئْتُ فَنَادَيْتُ، فَقُلْتُ: مَا يُوجِبُ الْغُسْلَ؟ فَقَالَتْ: إِذَا الْتَقَتِ الْمَوَاسِي.

363. It has been transmitted from ʿAbd ar-Raḥmān ibn al-Aswad who said, “My father used to send me to ʿĀʾishah ﷺ before I reached the age of puberty. When I reached the age of puberty, I went to her and called out, asking, ‘What makes *ghusl* obligatory.’ She replied, ‘If the two points of circumcision come together.’”

٣٦٤ - حَدَّثَنَا يُونُسُ قَالَ: أَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ مَا يُوجِبُ الْغُسْلَ؟ فَقَالَتْ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ.

364. It has been transmitted from Abū Salamah who said, “I asked ʿĀʾishah ﵂, ‘What makes *ghusl* obligatory?” She said, ‘When one circumcised part meets the other, then *ghusl* is obligatory.’”

٣٦٥ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عُبَيْدُ اللّٰهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ عَائِشَةَ، ﵂ قَالَتْ: إِذَا الْتَقَى الْخِتَانَانِ فَقَدْ وَجَبَ الْغُسْلُ.

365. It has been transmitted from Maymūn ibn Mihrān that ʿĀʾishah ﵂ said, ‘When the two circumcised parts meet then *ghusl* has become obligatory.’

٣٦٦ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، قَالَ: ثنا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللّٰهِ ﵁، قَالَ: إِذَا خَلَفَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ.

366. It has been transmitted from Nāfiʿ that ʿAbdullāh [ibn ʿUmar] ﵁ said, “If the circumcised part passes the circumcised part, then *ghusl* is obligatory.”

٣٦٧ – حَدَّثَنَا أَحْمَدُ، قَالَ: ثنا مُسَدَّدٌ، قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَلِيٍّ ﵁ مِثْلَهُ.

367. The like of it has been transmitted from Zirr from ʿAlī ﵁.

Abū Jaʿfar ﵀ says, “These traditions which we have transmitted prove the soundness of the verdict of those who said that *ghusl* is made obligatory by the two circumcised parts coming together. This is how we arrive at this position by means of [a comparison of] the traditions.”

As for how we come to this position by means of reason and intellectual considerations, we have already seen that no one disagrees that sexual intercourse in the vagina without ejaculation is something

which nullifies purity. However, some people say that it is the most serious form of ritual impurity and so it makes the greatest form of ritual purification—*ghusl*—obligatory; and some people say that it is more akin to the lesser form of ritual impurity and so it makes the lesser form of purification—*wuḍuʾ*—obligatory. We decided to look into this matter and see if the coming together of the two circumcised parts really is one of the most serious of things in order to find out if it made the greatest form of purification obligatory.

We discovered that there are things which sexual intercourse causes such as the invalidating of fasting and Ḥajj. If the two circumcised parts come together, even without ejaculation, then, in terms of Ḥajj, it becomes obligatory for a person to perform another Ḥajj in its place (*qaḍāʾ*) and sacrifice an animal; and, in terms of fasting, it makes it obligatory for him to fast another day in its place and to expiate the invalidated day (*kaffārah*), according to the position of those who make that obligatory.[31] If a person were to have sexual intercourse [with his wife] in a place other than the vagina then, in terms of the Ḥajj, it would only be obligatory for him to sacrifice an animal. When it comes to fasting, nothing would be obligatory on him [when he has sex in other than the vagina], except if he were to ejaculate. All the types of sexual intercourse we have mentioned here in the Ḥajj and when fasting are *ḥarām*.

A person who fornicates with a woman, even if he does not ejaculate, receives the *ḥadd* punishment. If he does that based upon misunderstanding,[32] then the *ḥadd* punishment is dropped, but he still has to pay the woman her dowry. If he were to have sexual intercourse with her in a place other than the vagina, then he would not have to

undergo the *ḥadd* punishment nor pay her a dowry but he would receive a lesser punishment[33] unless there was some misunderstanding.

If a person marries a woman, then has sexual intercourse with her in the vagina without being in seclusion [during the intercourse] and then divorces her, he must pay her the full dowry regardless of whether he ejaculated or not, and she must observe the *ʿiddah* period and it becomes *ḥalāl* for her first husband [who divorced her three times] to marry her again.

If he has sexual intercourse with her outside the vagina, then nothing becomes obligatory on him, and were he to divorce only half the dowry would be incumbent upon him if he had stipulated the dowry, otherwise merely *'mutʿah'* (i.e. a gift like a set of clothing).

[We can see] in all these things which we have described, that the consequences of sexual intercourse without ejaculation are just as serious as [sexual intercourse] with ejaculation and that it makes all of the same serious things obligatory, such as the *ḥadd* punishment, dowry and other things.

Reason dictates that the same be true when it comes to what level of ritual impurity it causes: it must be considered to be the most serious thing which nullifies purity and therefore must make the greatest form of ritual purification—*ghusl*—obligatory.

Another proof of this is that we have seen in those things which are rendered obligatory by the coming together of the two circumcised parts that if a person then ejaculates after that, there is no second ruling: the ruling was only on account of the two circumcised parts coming together:

Do you not see that, if a man was to fornicate with a woman, the

ḥadd punishment becomes obligatory on them as soon as their circumcised parts come together? If the man had continued fornicating with her until he ejaculated, he would receive no further punishment for that except for the *ḥadd* which was made obligatory by the coming together of their circumcised parts.

If the sexual intercourse was done based on a misunderstanding, then it would be obligatory for him to pay her the dowry as soon as the circumcised parts came together. If he had continued with her until he ejaculated, nothing extra would be made obligatory by that ejaculation. The ruling on the one who has sexual intercourse with ejaculation is the same in all of these matters as the ruling on the one who has sexual intercourse without ejaculating and the reason for the ruling was on account of the coming together of the two circumcised parts, not on account of the ejaculating which occurs thereafter. Based on this fact, reasoning dictates that the *ghusl* that becomes obligatory on a person who has sexual intercourse and ejaculates is because of the circumcised parts coming together, not because of the ejaculating which comes later. This proves the position of those who say that sexual intercourse makes *ghusl* obligatory, regardless of whether there is ejaculation or not.[34]

This is the verdict of Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad and the majority of scholars, may Allah have mercy on them.

Another proof is [the following narration]:

٣٦٨ – أَنَّ فَهْدًا حَدَّثَنَا قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللّٰهِ، عَنْ زَيْدٍ، عَنْ جَابِرٍ – هُوَ ابْنُ يَزِيدَ – عَنْ أَبِي صَالِحٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَخْطُبُ فَقَالَ: إِنَّ نِسَاءَ الْأَنْصَارِ يُفْتِينَ أَنَّ الرَّجُلَ إِذَا جَامَعَ فَلَمْ يُنْزِلْ، فَإِنَّ عَلَى الْمَرْأَةِ الْغُسْلَ، وَلَا غُسْلَ عَلَيْهِ، وَإِنَّهُ لَيْسَ كَمَا أَفْتَيْنَ، وَإِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ.

368. It has been transmitted from Abū Ṣāliḥ that he heard ʿUmar ibn al-Khaṭṭāb ﷺ say in a *khuṭbah*, "The Anṣārī women give *fatwā* that, when a man has sexual intercourse [with his wife] without ejaculating, she has to perform *ghusl* and he does not. It is not how they say, however, for when the two circumcised parts come together, *ghusl* becomes obligatory."

Abū Jaʿfar ﷺ says, "In this tradition, we find that the *Anṣār* used to think that the statement 'Water is made obligatory by water,' only used to apply to men when they had sexual intercourse, not women. They ruled that coming together made it obligatory for women to perform *ghusl*, even when there was no ejaculation. We have already seen that men and women share the same ruling when it comes to ejaculation in that ejaculation makes *ghusl* obligatory for both of them. Therefore, reason dictates that they also share the same ruling when they come together without ejaculation: *ghusl* should be obligatory on both of them."

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1 Ḥāfiẓ said, "It seems that what Zayd ﷺ is saying is that these men told him to do the same thing that ʿUthmān ﷺ told him to do, but he does openly say that their statements are not *marfūʿ* (i.e *ḥadīth* of the Prophet ﷺ). Ismāʿīlī, however, clearly states [in his version] that their statements are *marfūʿ*: the wording of his version is, '. . .and they [all] said the same thing from the Prophet ﷺ.'"

[Note: This *marfūʿ* version of their statements is the same as the one after the next. See footnote number 274.]

2 The word *ṭahūr* is used to indicate *wuduʾ* in this *ḥadīth*.

3 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Wuduʾ*/ Someone who only sees *wuduʾ* as being because of what comes out of the two orifices, front and back, 179) from Shaybān ibn ʿAbd ar-Raḥmān, (*Ghusl*/ *Ghusl* because of contact with a woman's vagina, 292) from ʿAbd al-Wārith; and by Muslim (Purification/ Water is [only made obligatory] because of water, 347) from ʿAbd aṣ-Ṣamad ibn ʿAbd al-Wārith from his father from Ḥusayn al-Muʿallim. Both these men (Ḥusayn

and Shaybān) transmitted it from Yaḥyā ibn Abī Kathīr.

4 Its *isnād* is *ṣaḥīḥ*.

5 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ismāʿīlī by way of Yaḥyā ibn ʿAbd al-Ḥamīd al-Ḥimmānī. He said, "The only person to say this was Yaḥyā al-Ḥimmānī, but he does not meet to the preconditions of this book."

6 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Ghusl/ Ghusl* because of contact with a woman's vagina, 293), and Muslim (Menstruation/ Water is [only made obligatory] because of water, 344) with their respective *asānīd* from Hishām ibn ʿUrwah.

7 Its *isnād* is *ḥasan* on account of Nuʿaym ibn Ḥammād al-Marwazī.

8 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abu'l-ʿAbbās as-Sarrāj in his *Musnad* from ʿAmr ibn Dīnār.

9 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Wuduʾ*/ Someone who only sees *wuduʾ* as being because of what comes out of the two orifices, front and back, 180) with his *isnād* from Naḍr ibn Shumayl from Shuʿbah. He said, "This *ḥadīth* is *mutābaʿ* by Wahb." Ḥāfiẓ said in *al-Fatḥ* (2:377), "It is transmitted by Abu'l-ʿAbbās as-Sarrāj in his *Musnad*; and by Muslim (Menstruation/ Water is [only made obligatory] because of water, 345), and Ibn Mājah (Purification/ Water is [only made obligatory] because of water, 606) from Shuʿbah.

10 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Menstruation/ Water is [only made obligatory] because of water, 345), and Abū Dāwūd (Purification/ Sexual intercourse without ejaculation, 217) with their respective *asānīd* from ʿAbdullāh ibn Wahb.

11 Its *isnād* is *ḥasan* on account of ʿAbd ar-Raḥmān ibn as-Sāʾib and ʿAbd ar-Raḥmān ibn Suʿād. It is transmitted by Nasāʾī (Purification/ One who has a wet dream but wakes and finds no sign of emission, 199), and Ibn Mājah (Purification/ Water is [only made obligatory] because of water, 607) with their respective *asānīd* from Ibn ʿUyaynah.

12 Some variations have Sayyār instead of Sinān.

13 Its *isnād* is *ḍaʿīf* on account of ʿAlāʾ ibn Muḥammad ibn Sinān.

14 Those who took this position included Abū Salamah ibn ʿAbd ar-Raḥmān and a few of the Followers.

15 Those who took this position included the four Aʾimmah and the vast majority of the Companions and Followers.

16 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Purification/ When the two circumcised parts come together, *ghusl* becomes obligatory, 108), Nasāʾī in *al-Kubrā* (Purification/ The obligation of *ghusl* if the two circumcised parts come together), and Ibn Mājah (Purification/ The obligation of *ghusl* if the two circumcised parts come together, 608) with their respective *asānīd*

from Awzāʿī. Tirmidhī classified it as *ḥasan ṣaḥīḥ*. The *ḥadīth* "If the circumcised part passes beyond the circumcised part, then *ghusl* is obligatory," has been transmitted by ʿĀʾishah ﷺ from the Prophet ﷺ in more ways than one. We find in *at-Talkhīṣ*, "Ibn al-Qaṭṭān and Ibn Ḥibbān classified the *ḥadīth* of ʿĀʾishah ﷺ as being *ṣaḥīḥ*."

17 Its *isnād* is *ḥasan* on account of Muḥammad ibn Baḥr ibn Maṭar. It is transmitted by Aḥmad (6:123) from Ḥammād ibn Salamah; and Muslim (Menstruation/ The obligation of *ghusl* if the two circumcised parts come together, 349) from Abū Mūsā ﷺ. In the *ḥadīth* of Abū Mūsā ﷺ, there is the story of Abū Mūsā ﷺ going to ʿĀʾishah, may Allah be pleased with her, but ʿĀʾishah ﷺ replied with a saying of the Prophet ﷺ.

18 Its *isnād* is *ḍaʿīf* on account of ʿAlī ibn Zayd. It is transmitted by Tirmidhī (Purification/ If one circumcised part meets with the other, then *wuduʾ* becomes obligatory, 109) from Sufyān from ʿAlī ibn Zayd, but [in Tirmidhī's version her *ḥadīth* is a mere statement (and not relating the action of the Messenger of Allah ﷺ)]. After Tirmidhī transmitted it, he said it was *ḥasan ṣaḥīḥ*. Bayhaqī transmitted (1:462, no. 1371 & 1372) with his *isnād* from Rabīʿ from Shāfiʿī from Mālik from Yaḥyā ibn Saʿīd from Ibn al-Mussayab that Abū Mūsā al-Ashʿarī ﷺ came to ʿĀʾishah, may Allah be pleased with her. In his version ʿĀʾishah ﷺ said, ". . .*Ghusl* is made obligatory," and there is no mention of the Prophet ﷺ saying anything, and its *isnād* is *ṣaḥīḥ*. Abū ʿUmar said, "This *ḥadīth* is transmitted as a *mawqūf ḥadīth* in *al-Muwaṭṭaʾ* from a number of transmitters, Mūsā ibn Ṭāriq and Abū Qurrah transmitted it from Mālik as a *marfūʿ ḥadīth* containing a statement of the Prophet ﷺ, but no corresponding *mutābiʿ marfūʿ ḥadīth* was narrated from Mālik." (*Nukhab al-Afkār*)

19 Its *isnād* is *ḍaʿīf* on account of ʿAlī ibn Zayd.

20 Its *isnād* is *ṣaḥīḥ* and the fact that it is transmitted from Ibn Lahīʿah does not compromise it because the *ḥadīth* is *mutābaʿ*. It is transmitted by Muslim (Menstruation/ The obligation of *ghusl* when the two circumcised parts come together, 350) with his *isnād* from ʿAbdullāh ibn Wahb.

21 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Ghusl*/ When the two circumcised parts come together, 291); Muslim (Menstruation/ The obligation of *ghusl* when the two circumcised parts come together, 348); Abū Dāwūd (Purification/ Sexual intercourse without ejaculation, 216); Nasāʾī (Purification/ The obligation of *ghusl* when the two circumcised parts come together, 191); and Ibn Mājah (610) with their respective *asānīd* from Qatādah. Muslim also transmitted it from Wahb ibn Jarīr from Shuʿbah.

22 Its *isnād* is *ṣaḥīḥ*. Bukhārī said, "Mūsā said that Abān informed him that Qatādah said to him that Ḥasan told him the like of it." It is transmitted by Bayhaqī (1:163), Aḥmad (2:347), Dāraquṭnī (1:112) from ʿAffān from Hammām and Abān from Qatādah.

23 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Ghusl/* When the two circumcised parts come together, 291), Muslim (Menstruation/ Abrogation of 'Water is [made obligatory] because of water,' and the obligation of *ghusl* when the two circumcised parts come together, 348), and Ibn Mājah (610) with their respective *asānīd* from Hishām. It is also transmitted by Bukhārī and Ibn Mājah from Abū Nuʿaym from Hishām.

24 Its *isnād* is *ḍaʿīf* on account of ʿAlī ibn Zayd. ʿAynī said in *Nukhab* (1:351), "Its *isnād* is *ṣaḥīḥ*." It is transmitted by Tirmidhī (Purification/ If the two circumcised parts come together then *ghusl* is made obligatory, 108) with the same *isnād* from Wakīʿ from Sufyān from ʿAlī ibn Zayd from Saʿīd ibn al-Musayyab from ʿĀʾishah, may Allah be pleased with her, and he classified it as *ḥasan ṣaḥīḥ*.

25 Its *isnād* is *ḥasan* because ʿAbdullāh ibn Wahb narrated it from Ibn Lahīʿah.

26 There is nothing in these traditions that mentions the timeline of abrogation (i.e. there is no proof that these traditions were said at a later date to the other traditions).

27 Its *isnād* is *ṣaḥīḥ*. Ibn Ḥibbān said in his Ṣaḥīḥ (2:244, no. 1170), "It is likely that Zuhrī heard it [directly] from Sahl, and also heard it from someone else whom he trusted who heard from Sahl [as is the case in the next *ḥadīth*]. On some occasions he transmitted from Sahl and on other occasions from someone he trusted from Sahl." It is transmitted by Tirmidhī (Purification/ Water is [made obligatory] because of water, 110) with his *isnād* from Ibn al-Mubārak from Yūnus from Zuhrī from Sahl from Ubayy ibn Kaʿb, and classified it as *ḥasan ṣaḥīḥ*; and by Ibn Mājah (Purification/ The obligation of *ghusl* when the two circumcised parts come together, 609) with his *isnād* from Yūnus.

28 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/ Sexual intercourse without ejaculation, 214) from ʿAbdullāh ibn Wahb.

29 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ, the scribe of Layth.

30 In the text of on which ʿAynī's commentary is, it appears as Abū Jaʿfar Muḥammad ibn ʿAlī, instead of Abū Jaʿfar from Muḥammad ibn ʿAlī. This in is conformance to a narration in *Musannaf ibn Abī Shaybah*. If, however, this chain of Ṭaḥāwi is in order, then Muḥammad ibn ʿAlī would be the grandson of ʿAlī ibn Abī Ṭālib known as Muḥammad ibn al-Ḥanafiyyah. (*Amānī al-Aḥbār*)

31 The vast majority of scholars have this view, that *kaffārah* becomes necessary. Some rare statements were however found in the past contradictory to that. (*Amānī al-Aḥbār*)

32 When he says misunderstanding or *shubhah*, he is referring to the case when two people may have thought they were already married and other similar instances.

33 This lesser punishment is called *taʿzīr* and is applied by the discretionary verdict of a

judge.

34 Although this involves repetition, it is viewed that it is useful to reiterate Imam Ṭaḥāwī's intellectual arguments, but reworded slightly. A use of analogy also requires us to make *ghusl* obligatory when the two circumcised parts come together without there being any ejaculation, just as it is obligatory when they come together with ejaculation. This is because those who say that it is obligatory for someone who has sexual intercourse without ejaculating to perform *ghusl* and those who say that it is not, both agree that sexual intercourse without ejaculating is something which nullifies a person's state of ritual purity. They disagree however as to the degree of ritual purity which it nullifies, some of them saying that it is a major act and nullifies the greater state of ritual purity thus making *ghusl* obligatory, and some saying that it more resembles the minor actions (such as urinating and breaking wind) and only nullifies the lesser state of ritual purity thus making *wuduʾ* obligatory. Both parties agree that sexual intercourse with ejaculation is the most major act which nullifies the greater state of ritual purity, thus making *ghusl*, the greater act of ritual purification, obligatory.

When we look more closely at this matter and see how it is dealt with in other areas of *fiqh*, such as Ḥajj, fasting, fornication and divorce, we discover that the ruling governing sexual intercourse without ejaculation is the same as that governing sexual intercourse with ejaculation and is more severe than that governing ejaculation without sexual intercourse: in terms of Ḥajj, we find that sexual intercourse, with or without ejaculation, invalidates a person's Ḥajj and makes it obligatory for him to perform another Ḥajj in its place (*qaḍāʾ*) and sacrifice an animal, whereas sexual relations without penetration but with ejaculation only obligate the sacrifice of an animal; in terms of fasting, we find that sexual intercourse, with or without ejaculation, invalidates a person's fast and makes it obligatory for him to repeat the day and make expiations (*kaffārah*), whereas sexual relations without penetration but with ejaculation only obligate the fasting of another day in its place; in terms of fornication, a person receives the *ḥadd* punishment (when he has sexual intercourse with a woman to whom he is not married) regardless of whether he ejaculated or not and he must pay the dowry, if he does that on the basis of misunderstanding, the *ḥadd* punishment would fall away but he will have to pay the dowry. If, on the other hand, he were to deliberately without any misunderstanding have sexual relations with her without penetration but with ejaculation he would not be subject to the *ḥadd* punishment and would not have to pay the dowry, but would merely receive a discretionary punishment; in terms of divorce, if a man marries a woman, has penetrative sexual intercourse with her without enjoying solitude with her (hypothetically speaking), and then divorces her, then, regardless of whether or not he ejaculated, he has to pay her the dowry, she has to observe the ʿiddah and she becomes *ḥalāl* for her previous husband (who had divorced her three times).

However, if he only had sexual relations with her without penetration, but with ejaculation, and then divorced her, then it would only be obligatory for him to give her half the dowry if they had already agreed on a dowry; or some compensation (*mutʿah*) if they had not agreed on a dowry. In all of these cases, the ruling on penetrative sexual intercourse with ejaculation is the same as that without ejaculation, so they ought to also share the same ruling when it comes to which form of ritual purification they make obligatory: *ghusl* ought to be obligatory in both cases.

Another argument that may be used by those who say that *ghusl* is made obligatory by the two circumcised parts coming together is that the element which is considered most important in all of the rulings mentioned above—in terms of Ḥajj, fornication, and fasting—is whether or not the two circumcised parts came together: if ejaculation occurs after they have come together, it does not make anything else obligatory that has not already been made obligatory by the coming together of the two circumcised parts. Based upon this fact, we must necessarily conclude that the ruling on *ghusl* being obligatory is because of the two circumcised parts coming together, not the ejaculation that occurs after that.

١٤ - بَابُ أَكْلِ مَا غَيَّرَتِ النَّارُ هَلْ يُوْجِبُ الْوُضُوْءَ أَمْ لَا؟

14. EATING THAT WHICH HAS BEEN CHANGED BY FIRE (I.E. BY COOKING IT); DOES IT MAKE *WUDUʾ* OBLIGATORY OR NOT?

٣٦٩/ ٣٧٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، وَأَحْمَدُ بْنُ دَاوُدَ قَالَا: ثنا أَبُو عُمَرَ الْحَوْضِيُّ، قَالَ: ثنا هَمَّامٌ، عَنْ مَطَرٍ الْوَرَّاقِ، قَالَ: قُلْتُ: عَمَّنْ أَخَذَ الْحَسَنُ «الْوُضُوءُ مِمَّا غَيَّرَتِ النَّارُ»؟ قَالَ: أَخَذَهُ الْحَسَنُ عَنْ أَنَسٍ، وَأَخَذَهُ أَنَسٌ عَنْ أَبِي طَلْحَةَ، وَأَخَذَهُ أَبُو طَلْحَةَ عَنْ رَسُولِ اللّٰهِ ﷺ.

369/370. It has been transmitted by way of Abū ʿUmar al-Ḥawḍī from Hammām from Maṭar al-Warrāq who says: I asked, "From whom did Ḥasan take '*Wudu*ʾ [is made obligatory by eating] that which has been changed by fire?" He said, "Ḥasan took it from Anas ﷺ, Anas from Abū Ṭalḥah ﷺ, and Abū Ṭalḥah ﷺ from the Messenger of Allah ﷺ."[1]

٣٧١ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ، قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ، قَالَ: ثنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ، قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ - وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ [وَهُوَ ابْنُ عَبْدٍ] الْقَارِيُّ - عَنْ أَبِي طَلْحَةَ صَاحِبِ رَسُولِ اللّٰهِ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ أَنَّهُ أَكَلَ ثَوْرَ أَقِطٍ فَتَوَضَّأَ مِنْهُ. قَالَ عَمْرٌو: وَالثَّوْرُ الْقِطْعَةُ.

371. It has been transmitted by way of ʿAmr ibn Khālid from Yaʿqūb ibn ʿAbd ar-Raḥmān from his father [who in turn transmits] from his father Muḥammad ibn ʿAbdillāh [he is the son of ʿAbd] al-Qārī from Abū Ṭalḥah ﷺ, the Companion of the

Messenger of Allah ﷺ, that the Messenger of Allah ﷺ ate a piece of cooked cheese and then performed *wudu'* because of that. ʿAmr said, ". . .cooked cheese piece. . ." [2]

٣٧٢ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو عَامِرٍ، قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَوَضَّئُوا مِمَّا غَيَّرَتِ النَّارُ».

372. It has been transmitted by way of Ibn Abī Dhi'b from Zuhrī [with his *isnād*] from Zayd ibn Thābit ﷺ that the Messenger of Allah ﷺ said, "Perform *wudu'* because of that which has been changed by fire."[3]

٣٧٣/ ٣٧٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، وَفَهْدٌ قَالَا: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

373/374. The like of it has been transmitted from Ibn Abī Dāwūd and Fahd from ʿAbdullāh ibn Ṣāliḥ [with his *isnād*] from Zuhrī [with his *isnād*].[4]

٣٧٥/ ٣٧٦ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ وَابْنُ أَبِي دَاوُدَ قَالَا: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

375/376. The like of it has been transmitted from ʿUqayl from Ibn Shihāb [az-Zuhrī] [with his *isnād*].[5]

٣٧٧/ ٣٧٨ - حَدَّثَنَا فَهْدٌ وَابْنُ أَبِي دَاوُدَ قَالَا: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ، قَالَ: أَخْبَرَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ خَالِدِ بْنِ عَمْرِو بْنِ عُثْمَانَ، أَنَّهُ سَأَلَ عُرْوَةَ بْنَ الزُّبَيْرِ عَنْ ذَلِكَ، فَقَالَ عُرْوَةُ: سَمِعْتُ عَائِشَةَ ﵂ تَقُولُ: قَالَ رَسُولُ اللّٰهِ ﷺ . . . فَذَكَرَ مِثْلَهُ.

377/378. The like of it has been transmitted by way of ʿAbdullāh ibn Ṣāliḥ from Layth from ʿUqayl [with his *isnād*] from ʿUrwah from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[6]

٣٧٩ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أَبَا سُفْيَانَ بْنِ سَعِيدِ بْنِ الْمُغِيرَةِ أَخْبَرَهُ: أَنَّهُ دَخَلَ عَلَى أُمِّ حَبِيبَةَ ﵂ زَوْجِ النَّبِيِّ ﷺ فَدَعَتْ لَهُ بِسَوِيقٍ، فَشَرِبَ، ثُمَّ قَالَتْ: يَا ابْنَ أَخِي، تَوَضَّأْ، فَقَالَ: إِنِّي لَمْ أُحْدِثْ شَيْئًا، فَقَالَتْ: إِنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «تَوَضَّئُوا مِمَّا مَسَّتِ النَّارُ».

379. It has been transmitted by way of Ḥarb ibn Shaddād from Yaḥyā ibn Abī Kathīr [with his *isnād*] from Abū Sufyān ibn Saʿīd ibn al-Mughīrah that he visited Umm Ḥabībah ﵂, the wife of the Messenger of Allah ﷺ. She called for some *sawīq*[7] for him and so he drank. Then she said, “Nephew (brother’s son), perform *wuḍuʾ*.” He replied, “I have done nothing to nullify it.” She said, “The Messenger of Allah ﷺ said, ‘Perform *wuḍuʾ* on account [of eating] that which has been touched by fire.’”[8]

٣٨٠ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ، قَالَ: ثنا أَبِي، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سُفْيَانَ بْنِ سَعِيدِ بْنِ الْأَخْنَسِ، عَنْ أُمِّ حَبِيبَةَ ﵂ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: يَا ابْنَ أُخْتِي.

380. The like of it has been transmitted by way of Bakr ibn Sawādah from Zuhrī [with his *isnād*] from Abū Sufyān ibn Saʿīd ibn al-Akhnas from Umm Ḥabībah ﵂ except he reports and says, "Nephew (sister's son)"[9]

٣٨١/ ٣٨٢ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ وَفَهْدٌ، قَالَا: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

381/382. The like of it has been transmitted by way of ʿAbdullāh ibn Ṣāliḥ from Layth from ʿAbd ar-Raḥmān ibn Khālid from Zuhrī [with his *isnād*].[10]

٣٨٣ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ، قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﵁ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّئُوا مِمَّا غَيَّرَتِ النَّارُ، وَلَوْ مِنْ ثَوْرِ أَقِطٍ».

383. It has been transmitted by way of Saʿīd ibn ʿĀmir from Muḥammad ibn ʿAmr from Abū Salamah from Abū Hurayrah ﵁ that the Messenger of Allah ﷺ said, "Perform *wudu'* on account [of eating] that which has been changed by fire, even if it is [only] a piece of cooked cheese."[11]

٣٨٤ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﵁، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّئُوا مِنْ ثَوْرِ أَقِطٍ».

384. It has been transmitted by way of Ḥammād ibn Salamah from Muḥammad ibn ʿAmr from Abū Salamah from Abū Hurayrah ﵁ that the Messenger of Allah ﷺ said, "Perform *wudu'* on account [of eating] a piece of cooked cheese."[12]

٣٨٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا الْمُقَدَّمِيُّ، قَالَ: ثنا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «تَوَضَّئُوا مِمَّا مَسَّتِ النَّارُ، وَلَوْ مِنْ ثَوْرِ أَقِطٍ». فَقَالَ ابْنُ عَبَّاسٍ: يَا أَبَا هُرَيْرَةَ، فَإِنَّا نَدَّهِنُ بِالدُّهْنِ وَقَدْ سُخِّنَ بِالنَّارِ، وَنَتَوَضَّأُ بِالْمَاءِ وَقَدْ سُخِّنَ بِالنَّارِ. فَقَالَ: يَا ابْنَ أَخِي، إِذَا سَمِعْتَ الْحَدِيثَ مِنْ رَسُولِ اللّٰهِ ﷺ فَلَا تَضْرِبْ لَهُ الْأَمْثَالَ.

385. It has been transmitted by way of Zuhrī from Abū Salamah ﷺ that Abū Hurayrah ﷺ said, "The Messenger of Allah ﷺ said, 'Perform *wudu'* on account [of eating] that which has been touched by fire, even if it is [only] a piece of cooked cheese.'" Ibn ʿAbbās ﷺ said, "[But] Abū Hurayrah ﷺ, we oil ourselves with oil that has been heated by fire, and perform *wudu'* with water that has been heated by fire.'" [Abū Hurayrah ﷺ] said, 'Nephew, when you hear a *ḥadīth* from the Messenger of Allah ﷺ, do not make examples at it (i.e. do not try to equate similar circumstances in order to rationally reject the understanding of the *ḥadīth*)."[13]

٣٨٦ - حَدَّثَنَا يُونُسُ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ، قَالَ: ثنا بَكْرُ بْنُ مُضَرَ، قَالَ: ثنا الْحَارِثُ بْنُ يَعْقُوبَ، أَنَّ عِرَاكَ ابْنَ مَالِكٍ، أَخْبَرَهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «تَوَضَّئُوا مِمَّا مَسَّتِ النَّارُ».

386. It has been transmitted from ʿIrāk ibn Mālik from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Perform *wudu'* on account [of eating] that which has been touched by fire."[14]

٣٨٧ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا إِسْحَاقُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ ﷺ يَتَوَضَّأُ عَلَى ظَهْرِ الْمَسْجِدِ فَقَالَ: أَكَلْتُ مِنْ أَثْوَارِ أَقِطٍ، فَتَوَضَّأْتُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَوَضَّئُوا مِمَّا مَسَّتِ النَّارُ».

387. It has been transmitted by way of Bakr ibn Sawādah from Zuhrī [with his *isnād*] from Ibrāhīm ibn ʿAbdillāh ibn Qāriẓ that he saw Abū Hurayrah ﷺ performing *wudu*ʾ on the roof of the mosque and [Abū Hurayrah ﷺ] said, "I ate some pieces of cooked cheese, so I performed *wudu*ʾ. I heard the Messenger of Allah ﷺ say, 'Perform *wudu*ʾ on account [of eating] that which has been touched by fire.'"[15]

٣٨٨/ ٣٨٩ - حَدَّثَنَا فَهْدٌ وَابْنُ أَبِي دَاوُدَ، قَالَا: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

388/389. The like of it has been transmitted by ʿAbdullāh ibn Ṣāliḥ from Layth fromʿAbd ar-Raḥmān ibn Khālid from Zuhrī [with his *isnād*].[16]

٣٩٠ - حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: ثنا أَبَانُ بْنُ يَزِيدَ، قَالَ: ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو الْأَوْزَاعِيِّ، عَنِ الْمُطَّلِبِ بْنِ حَنْطَبٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

390. The like of it has been transmitted by way of Abān ibn Yazīd from Yaḥyā ibn Abī Kathīr [with his *isnād*] from Muṭṭalib ibn Ḥanṭab ﷺ from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ .[17]

٣٩١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو مَعْمَرٍ، قَالَ: ثنا عَبْدُ الْوَارِثِ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ يَحْيَى. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

391. The like of it has been transmitted by way of ʿAbd al-Wārith from Yaḥya [ibn Abī Kathīr] [with his *isnād*].[18]

٣٩٢ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا يَحْيَى بْنُ مَعِينٍ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ سُلَيْمَانَ [بْنِ] أَبِي الرَّبِيعِ، عَنِ الْقَاسِمِ - مَوْلَى مُعَاوِيَةَ - قَالَ: أَتَيْتُ الْمَسْجِدَ فَرَأَيْتُ النَّاسَ مُجْتَمِعِينَ عَلَى شَيْخٍ يُحَدِّثُهُمْ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: سَهْلُ ابْنُ الْحَنْظَلِيَّةِ، فَسَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ لَحْمًا فَلْيَتَوَضَّأْ».

392. It has been transmitted by way of ʿAbd ar-Raḥmān ibn Mahdī from Muʿāwiyah from Sulaymān [ibn] Abī ar-Rabīʿ from Qāsim, the freedman of Muʿāwiyah, who said, "I came to the mosque and saw the people gathered around an old man who was narrating *ḥadīth* to them. I said, 'Who is this?' They replied, 'Sahl ibn al-Ḥanẓal iyyah ﷺ.' Then I heard him say that the Messenger of Allah ﷺ said, 'If someone eats meat, he should perform *wuḍūʾ*.'"[19]

٣٩٣ - حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: كُنَّا نَتَوَضَّأُ مِمَّا غَيَّرَتِ النَّارُ، وَنُمَضْمِضُ مِنَ اللَّبَنِ، وَلَا نُمَضْمِضُ مِنَ التَّمْرِ.

393. It has been transmitted by way of Ḥammād [ibn Salamah] from Ayyūb [as-Sakhtiyānī] from Abū Qilābah that one of the Companions of the Prophet ﷺ said, "We used to perform *wuḍūʾ* [after eating] that which had been changed by fire, wash our mouths out [after drinking] milk, and not wash our mouths out

[after eating] dates."[20]

Some of the people of knowledge,[21] basing their position on these traditions, said that *wudu'* is made obligatory [by eating] that which has been changed by fire.

Others[22] disagreed with them and said that *wudu'* is not made obligatory by anything like that. They based their position on the following traditions transmitted from the Messenger of Allah ﷺ:

٣٩٤/ ٣٩٥ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، ح: وَحَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا الْقَعْنَبِيُّ قَالَ: ثنا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

394/395. It has been transmitted by way of Ibn Wahb and Qa'nabī from Mālik from Zayd ibn Aslam from 'Aṭā' ibn Yasār from Ibn 'Abbās ﷺ that the Messenger of Allah ﷺ ate from the shoulder of a sheep, and then prayed without performing *wudu'*.[23]

٣٩٦ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا مُحَمَّدُ بْنُ الْمِنْهَالِ، قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: ثنا رَوْحُ بْنُ الْقَاسِمِ، عَنْ زَيْدِ بْنِ أَسْلَمَ. . . فَذَكَرَ نَحْوَهُ بِإِسْنَادِهِ.

396. The like of it has been transmitted by way of Muḥammad ibn al-Minhāl [with his *isnād*] from Rawh ibn al-Qāsim from Zayd ibn Aslam [with his *isnād*].[24]

٣٩٧ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، قَالَ: أنا مُحَمَّدُ بْنُ الزُّبَيْرِ الْحَنْظَلِيُّ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ، عَنْ أَبِيهِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ.

397. The like of it has been transmitted by way of ʿAbd al-Wahhāb ibn ʿAṭāʾ from Muḥammad ibn az-Zubayr al-Ḥanẓalī from ʿAlī ibn ʿAbdillāh ibn ʿAbbās from his father ﷺ from the Messenger of Allah ﷺ.[25]

٣٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الصُّوَرِيُّ، قَالَ: ثنا الْهَيْثَمُ بْنُ جَمِيلٍ، قَالَ: ثنا ابْنُ ثَوْبَانَ، عَنْ دَاوُدَ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

398. The like of it has been transmitted by way of Haytham ibn Jamīl from Ibn Thawbān from Dāwūd ibn ʿAlī from his father from [his father] ʿAbdullāh ibn ʿAbbās ﷺ from the Messenger of Allah ﷺ.[26]

٣٩٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ، قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عَبَّاسٍ ﷺ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

399. The like of it has been transmitted by way of Hammām from Qatādah from Yaḥyā ibn Yaʿmar from Ibn ʿAbbās ﷺ from the Messenger of Allah ﷺ.[27]

٤٠٠ - حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي نُعَيْمٍ - هُوَ وَهْبُ بْنُ كَيْسَانَ - عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: أَكَلَ رَسُولُ اللَّهِ ﷺ خُبْزًا وَلَحْمًا. . . ثُمَّ ذَكَرَ مِثْلَهُ.

400. It has been transmitted by way of Hishām from Wahb ibn Kaysān from Muḥammad ibn ʿAmr ibn ʿAṭāʾ from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ ate meat and bread; and then mentioned the like of it (i.e. that he prayed without performing *wuḍuʾ*)."[28]

٤٠١ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا أَبُو الْأَسْوَدِ، قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو ابْنِ حَلْحَلَةَ الدُّؤَلِيِّ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ أَنَّهُ دَخَلَ عَلَى ابْنِ عَبَّاسٍ ﷺ يَوْمًا فِي بَيْتِ مَيْمُونَةَ، فَضَرَبَ عَلَى يَدِي وَقَالَ: عَجِبْتُ مِنْ نَاسٍ يَتَوَضَّئُونَ مِمَّا مَسَّتِ النَّارُ، وَاللَّهِ لَقَدْ جَمَعَ رَسُولُ اللَّهِ ﷺ عَلَيْهِ يَوْمًا ثِيَابَهُ، ثُمَّ أُتِيَ بِثَرِيدٍ، فَأَكَلَ مِنْهَا، ثُمَّ قَامَ فَخَرَجَ إِلَى الصَّلَاةِ، وَلَمْ يَتَوَضَّأْ.

401. It has been transmitted by way of Yazīd ibn Abī Ḥabīb from Muḥammad ibn ʿAmr ibn Ḥalḥalah from Muḥammad ibn ʿAmr ibn ʿAṭāʾ that, one day, he met Ibn ʿAbbās ﷺ in the house of Maymūnah ﷺ. [Muhammad said, "Ibn ʿAbbās ﷺ] struck me upon my hands and said, 'I am astonished by those people who perform *wuḍūʾ* on account of that which has been touched by fire. By Allah, on one occasion, the Messenger of Allah ﷺ gathered together his garments [in order to prepare to leave] and then ate some *tharīd*[29] which was brought to him. Then he got up and went out to pray without performing *wuḍūʾ*.'"[30]

٤٠٢/ ٤٠٣/ ٤٠٤/ ٤٠٥ - حَدَّثَنَا يُونُسُ وَالرَّبِيعُ الْمُؤَذِّنُ، قَالَا: ثنا أَسَدٌ، ح: وَحَدَّثَنَا بَكْرُ بْنُ إِدْرِيسَ، قَالَ: ثنا آدَمُ بْنُ أَبِي إِيَاسٍ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالُوا: ثنا شُعْبَةُ، قَالَ: سَمِعْتُ أَبَا عَوْنٍ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ الثَّقَفِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادِ بْنِ الْهَادِ يُحَدِّثُ عَنْ أُمِّ سَلَمَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الصَّلَاةِ، فَنَشَلَتْ لَهُ كَتِفًا، فَأَكَلَ مِنْهَا، ثُمَّ خَرَجَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ.

402/403/404/405. It has been transmitted with four *asānīd*, viz. by way of Asad, Ādam ibn Iyās and Abū Dāwūd, [each of them] from Shuʿbah [with his *isnād*] from ʿAbdullāh ibn Shaddād ﷺ relating from Umm Salamah ﷺ that the Messenger of Allah ﷺ went out to pray. [As he was leaving] she tore off some shoulder

meat [and gave it to him]. He ate some of it and then went and prayed without performing *wuduʾ*.[31]

٤٠٦ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ أَبِي عَوْنٍ، قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنَ شَدَّادٍ، يَقُولُ: سَأَلَ مَرْوَانُ أَبَا هُرَيْرَةَ عَنِ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ، فَأَمَرَهُ بِهِ ثُمَّ قَالَ: كَيْفَ نَسْأَلُ أَحَدًا وَفِينَا أَزْوَاجُ النَّبِيِّ ﷺ؟ فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ فَسَأَلُوهَا، ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ شُعْبَةَ.

406. It has been transmitted by way of Muʾammal ibn Ismāʿīl from Thawrī from Abū ʿAwn from ʿAbdullāh ibn Shaddād ﷺ that Marwān ﷺ asked Abū Hurayrah ﷺ about performing *wuduʾ* on account [of eating] that which has been altered by fire and he commanded that he do it. Then he said, “How can we ask anyone when the wives of the Messenger of Allah ﷺ are amongst us?” They sent [a messenger] to Umm Salamah ﷺ, the wife of the Prophet ﷺ, and asked her. He then mentioned [the rest of the *ḥadīth*] like the *ḥadīth* of Shuʿbah [mentioned above].[32]

٤٠٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ، قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ ﷺ، قَالَتْ: قَرَّبْتُ إِلَى رَسُولِ اللّٰهِ ﷺ جَنْبًا مَشْوِيًّا، فَأَكَلَ مِنْهُ وَلَمْ يَتَوَضَّأْ.

407. It has been transmitted by way of ʿUthmān ibn ʿUmar from Ibn Jurayj [with his *isnād*] from Sulaymān ibn Yasār that Umm Salamah ﷺ said, “I brought the Messenger of Allah ﷺ a roasted side meat [between the front leg and loin of a goat] and he ate from it and did not perform *wuduʾ*.”[33]

٤٠٨ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: ثنا زَائِدَةُ بْنُ قُدَامَةَ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ، قَالَ: أُتِينَا وَمَعَنَا رَسُولُ اللّٰهِ ﷺ بِطَعَامٍ، فَأَكَلْنَا ثُمَّ قُمْنَا إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ أَحَدٌ مِنَّا، ثُمَّ تَعَشَّيْنَا بِبَقِيَّةِ الشَّاةِ، ثُمَّ قُمْنَا إِلَى صَلَاةِ الْعَصْرِ، وَلَمْ يَمَسَّ أَحَدٌ مِنَّا مَاءً.

408. It has been transmitted by way of Zāʾidah ibn Qudāmah from ʿAbdullāh ibn Muḥammad ibn ʿAqīl that Jābir ibn ʿAbdillāh ﷺ said, “We were brought some food to eat while the Messenger of Allah ﷺ was with us. We ate and got up to pray and none of us performed *wudu*ʾ. Then, we dined on the remains of the sheep, [and when we had finished that], stood up to pray ʿAṣr without any of us touching water (i.e we did not perform *wudu*ʾ.”)[34]

٤٠٩ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

409. The like of it has been transmitted by way of ʿUbaydullāh ibn ʿAmr from ʿAbdullāh ibn Muḥammad [ibn ʿAqīl] [with his *isnād*].[35]

٤١٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا مُحَمَّدُ بْنُ الْمِنْهَالِ، قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: ثنا رَوْحُ بْنُ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ ﷺ قَالَ: دَعَتْنَا امْرَأَةٌ مِنَ الْأَنْصَارِ فَذَبَحَتْ لَنَا شَاةً. . . وَذَكَرَ الْحَدِيثَ، وَرَشَّتْ لَنَا صَوْرًا فَدَعَا رَسُولُ اللّٰهِ ﷺ بِالطَّهُورِ، فَأَكَلْنَا ثُمَّ صَلَّى، وَلَمْ يَتَوَضَّأْ.

410. It has been transmitted by way of Rawḥ ibn al-Qāsim from Muḥammad ibn al-Munkadir that Jābir ﷺ said, “A woman of the *Anṣār* invited us [for a meal] and slaughtered a sheep for us”. He related the *ḥadīth* [similar to the one above. He also said:] “She

sprinkled [water] on palm leaves[36] [which she layed out for us so they may become cool]. The Messenger of Allah ﷺ called for some *wudu'* water [from which he performed *wudu'* for Ẓuhr]. Then we ate [after Ẓuhr again], and later he prayed [ʿAṣr] without performing *wudu'* [again]."[37]

٤١١ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا عُمَارَةُ بْنُ زَاذَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: دَخَلْتُ عَلَى بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ، فَقُلْتُ: حَدِّثِينِي فِي شَيْءٍ مِمَّا غَيَّرَتِ النَّارُ، فَقَالَتْ: قَلَّ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِينَا إِلَّا قَلَيْنَا لَهُ حبَّةً تَكُونُ بِالْمَدِينَةِ، فَيَأْكُلُ مِنْهَا وَيُصَلِّي وَلَا يَتَوَضَّأُ.

411. It has been transmitted by way of Asad from ʿUmārah ibn Zādhān from Muḥammad ibn al-Munkadir that he visited one of the wives of the Prophet ﷺ and said, "Tell me about [the case of] something which has been changed by fire." She said, "When the Messenger of Allah ﷺ came to us, it was rare for us to not fry for him a type of grain which is found in Madīnah. He would then eat [the grain] and then pray without performing *wudu'*."[38]

٤١٢ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا عُمَارَةُ بْنُ زَاذَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: دَخَلْتُ عَلَى فُلَانَةَ – بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ قَدْ سَمَّاهَا وَنَسِيتُ – قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي بَطْنٌ مُعَلَّقٌ فَقَالَ: «لَوْ طَبَخْتِ لَنَا مِنْ هَذَا الْبَطْنِ كَذَا وَكَذَا». قَالَتْ: فَصَنَعْنَاهُ فَأَكَلَ، وَلَمْ يَتَوَضَّأْ.

412. It has been transmitted by way of Ḥajjāj from ʿUmārah ibn Zādhān from Muḥammad ibn al-Munkadir who said, "I visited so-and-so, one of the wives of the Prophet ﷺ" and he named her but I (i.e. ʿUmārah—narrator from Ibn al-Munkadir) forgot who it was. "She said, 'The Messenger of Allah ﷺ visited me and I had a

stomach [of an animal] hanging so he said [to me], ‘If you had cooked some of that stomach it would have been good.’ She said, ‘So we prepared it for him and he ate it [and then prayed] without performing *wudu*ʾ.’”[39]

٤١٣ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنْ أُمِّ حَكِيمٍ ﵂، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللّٰهِ ﷺ فَأَكَلَ كَتِفًا فَآذَنَهُ بِلَالٌ بِالْأَذَانِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

413. It has been transmitted by way of Ḥajjāj from Ḥammād [ibn Salamah] from ʿAmmār ibn Abī ʿAmmār that Umm Ḥakīm ﵂ said, “The Messenger of Allah ﷺ visited me and ate some shoulder meat. Then Bilāl ﵁ informed him about the *adhān*, so he prayed without performing *wudu*ʾ.”[40]

٤١٤/ ٤١٥/ ٤١٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ وَرَبِيعٌ الْجِيزِيُّ وَصَالِحُ بْنُ عَبْدِ الرَّحْمَنِ، قَالُوا: ثنا الْقَعْنَبِيُّ، قَالَ: ثنا فَائِدٌ – مَوْلَى عُبَيْدِ اللّٰهِ بْنِ عَلِيٍّ – عَنْ عُبَيْدِ اللّٰهِ، عَنْ جَدِّهِ ﵁، قَالَ: طُبِخْتُ لِرَسُولِ اللّٰهِ ﷺ بَطْنَ شَاةٍ، فَأَكَلَ مِنْهَا، ثُمَّ صَلَّى الْعِشَاءَ وَلَمْ يَتَوَضَّأْ.

414/415/416. It has been transmitted from ʿUbaydullāh ibn ʿAlī from his grandfather [Abū Rāfiʿ al-Qibṭī ﵁ the freedman of the Messenger of Allah ﷺ] who said, “I cooked the stomach[41] of a sheep for the Messenger of Allah ﷺ and he ate from it. Then he prayed ʿIshāʾ without performing *wudu*ʾ.[42]

٤١٧ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا الْقَعْنَبِيُّ، قَالَ: ثنا عَبْدُ الْعَزِيزِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنِ الْمُغِيرَةِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي رَافِعٍ ﵁، عَنْ رَسُولِ اللّٰهِ ﷺ نَحْوَهُ، وَلَمْ يَذْكُرِ: الْعِشَاءَ.

417. The like of it has been transmitted from al-Mughīrah ibn Abī Rāfiʿ from [his father] Abū Rāfiʿ ﷺ from the Messenger of Allah ﷺ, but in this version, he did not mention ʿIshāʾ.[43]

٤١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا سَعِيدُ بْنُ سَالِمٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ، قَالَ: حَدَّثَتْنِي هِنْدٌ بِنْتُ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ عَمَّتِهَا ﷺ قَالَتْ: زَارَنَا رَسُولُ اللَّهِ ﷺ ثُمَّ أَكَلَ عِنْدَنَا كَتِفَ شَاةٍ ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ.

418. It has been transmitted by way of Muḥammad ibn Abī Ḥumayd from Hind bint Saʿīd ibn Abī Saʿīd al-Khudrī that her paternal aunt said, "The Messenger of Allah ﷺ came to visit us and ate from a shoulder of mutton. Then, he got up and prayed without performing *wudu*ʾ."[44]

٤١٩ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا نَصْرُ بْنُ عَبْدِ الْجَبَّارِ، قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ سُلَيْمَانَ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ الزُّبَيْدِيِّ ﷺ، قَالَ: أَكَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ طَعَامًا فِي الْمَسْجِدِ قَدْ شُوِيَ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَمَسَحْنَا أَيْدِينَا بِالْحَصْبَاءِ، ثُمَّ قُمْنَا نُصَلِّي وَلَمْ نَتَوَضَّأْ.

419. It has been transmitted by way of Ibn Lahīʿah from Sulaymān ibn Ziyād that ʿAbdullāh ibn al-Ḥārith az-Zubaydī ﷺ said, "We ate some food which had been roasted in the mosque with the Messenger of Allah ﷺ. Then the call to prayer was made, so we wiped our hands on the pebbles and got up to pray without performing *wudu*ʾ."[45]

٤٢٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأُوَيْسِيُّ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ، أَنَّ أَبَاهُ ﷺ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ ذِرَاعًا يَحْتَزُّ مِنْهَا فَدُعِيَ إِلَى الصَّلَاةِ، فَقَامَ فَطَرَحَ السِّكِّينَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

420. It has been transmitted by way of Ṣāliḥ ibn Kaysān from Zuhrī from Jaʿfar ibn ʿAmr ibn Umayyah [aḍ-Ḍamrī] that his father said, "I saw the Messenger of Allah ﷺ eat some foreleg, cutting off [chunks of meat] from it. Then he was called for prayer, so he got up, cast aside his knife and prayed without performing *wuduʾ*."[46]

٤٢١ - حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بَشِيرِ بْنِ يَسَارٍ - مَوْلَى بَنِي حَارِثَةَ - أَنَّ سُوَيْدَ بْنَ النُّعْمَانِ ﷺ حَدَّثَهُ: أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْبَرَ، حَتَّى إِذَا كَانَ بِالصَّهْبَاءِ - وَهِيَ مِنْ أَدْنَى خَيْبَرَ - نَزَلَ فَصَلَّى الْعَصْرَ، ثُمَّ دَعَا بِالْأَزْوَادِ، فَلَمْ يُؤْتَ إِلَّا بِالسَّوِيقِ فَأَمَرَ بِهِ فَثُرِّيَ، فَأَكَلَ وَأَكَلْنَا، ثُمَّ قَامَ إِلَى الْمَغْرِبِ، فَمَضْمَضَ وَمَضْمَضْنَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

421. It has been transmitted by way of Ibn Wahb from Mālik from Yaḥyā ibn Saʿīd [with his *isnād*] from Suwayd ibn an-Nuʿmān ﷺ that he went out [from Madīnah] with the Messenger of Allah ﷺ in the year of Khaybar. When they reached aṣ-Ṣahbāʾ, the closest part of Khaybar [to Madīnah], they disembarked and prayed ʿAṣr. Then the Messenger of Allah ﷺ called for provisions [to be brought forth], but nothing was brought forth except for *sawīq*, so he commanded that it be mixed with water. Then he ate from it and we ate from it. Then he got up to pray Maghrib and rinsed out his mouth. We also rinsed out our mouths and then he prayed

without performing *wudu'*.[47]

٤٢٢ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ يَحْيَى. . . فَذَكَرَ نَحْوَهُ بِإِسْنَادِهِ، غَيْرَ أَنَّهُ لَمْ يَقُلْ: وَهِيَ مِنْ أَدْنَى خَيْبَرَ.

422. The like of it has been transmitted by way of Ḥammād from Yaḥyā [with his *isnād*], except [in his version] he did not say, 'It is the closest part of Khaybar.'[48]

٤٢٣ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا مَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: ثنا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ، أَنَّ عَمْرَو بْنَ عُبَيْدِ اللَّهِ ﷺ حَدَّثَهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفًا ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ.

423. It has been transmitted by way of Makkī ibn Ibrāhīm from Juʿayd from Ḥasan ibn ʿAbdillāh from ʿAmr ibn ʿUbaydillāh ﷺ who said, "I saw the Messenger of Allah ﷺ eat shoulder meat, then get up and pray without performing *wudu'*."[49]

٤٢٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا بِشْرُ بْنُ عُمَرَ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَابِتٍ وَغَيْرِهِ مِنْ مَشْيَخَةِ بَنِي عَبْدِ الْأَشْهَلِ، عَنْ أُمِّ عَامِرِ بْنِ يَزِيدَ ﷺ امْرَأَةٍ مِمَّنْ بَايَعَتْ رَسُولَ اللَّهِ ﷺ: أَنَّهَا جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ بِعَرَقٍ فِي مَسْجِدِ بَنِي عَبْدِ الْأَشْهَلِ، فَعَرَقَهُ ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ.

424. It has been transmitted from Umm ʿĀmir ﷺ, one of the women who pledged allegiance to the Messenger of Allah ﷺ, that she brought a bone with some meat on it to the Messenger of Allah ﷺ while he was in the mosque of Banī ʿAbdulashhal. He ate the meat off the bone, then stood up and prayed without performing *wudu'*.[50]

There is evidence in these traditions that [eating that] which has been changed by fire does not nullify purity, for the Messenger of Allah ﷺ did not perform *wudu'* when he did that.

In the first group of traditions, there are two possible interpretations of the command of the Prophet ﷺ to perform *wudu'*. The first possibility is that he was referring to the *wudu'* for the prayer and the second possibility is that he was referring to washing the hands.[51]

[Since we have no proof of which interpretation was meant, and we accept that] it has been established by the traditions which we have already transmitted in this section that he sometimes performed *wudu'* [on account of eating that which had been touched by fire] and sometimes did not perform *wudu'*, so we wanted to know which group of traditions came later. We found the following:

٤٢٥/٤٢٦/٤٢٧ – فَإِذَا ابْنُ أَبِي دَاوُدَ، وَأَبُو أُمَيَّةَ، وَأَبُو زُرْعَةَ الدِّمَشْقِيُّ قَدْ حَدَّثُونَا، قَالُوا: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، قَالَ: ثنا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ قَالَ: كَانَ آخِرُ الْأَمْرَيْنِ مِنْ رَسُولِ اللَّهِ ﷺ، تَرْكُ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ.

> 425/426/427. It has been transmitted from Muḥammad ibn al-Munkadir that Jābir ibn ʿAbdillāh ﷺ said, "The later of the two matters from the Messenger of Allah ﷺ was his leaving performing *wudu'* because of [eating] that which has been altered by fire."[52]

٤٢٨ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ ثَوْرَ أَقِطٍ فَتَوَضَّأَ ثُمَّ أَكَلَ بَعْدَهُ كَتِفًا فَصَلَّى وَلَمْ يَتَوَضَّأْ.

428. It has been transmitted from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ ate a piece of cooked cheese and then performed *wudu'*. Then, after that, he ate some shoulder meat and prayed without performing *wudu'*.[53]

It is established by what we have mentioned here that the later of the two matters of the Messenger of Allah ﷺ was his leaving performing *wudu'* on account of eating that which has been altered by fire. This shows that the command to perform *wudu'* on account of that which has been changed by fire was abrogated.

This is if the *wudu'* that he had commanded in those traditions was actually the *wudu'* for the prayer. If he was not referring to the *wudu'* for the prayer, then there is nothing whatsoever in the first group of traditions to indicate the nullifying of purity.

By means of all of these traditions, it is proven that eating that which has been changed by fire does not nullify one's state of purity.

There are also many traditions from the Companions of the Messenger of Allah ﷺ concerning this matter:

٤٢٩/ ٤٣٠/ ٤٣١/ ٤٣٢/ ٤٣٣/ ٤٣٤ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا رَبَاحُ بْنُ أَبِي مَعْرُوفٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ ﷺ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سُلَيْمَانَ بْنِ قَيْسٍ، عَنْ جَابِرٍ ﷺ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ بَشَّارٍ، قَالَ: ثنا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ ﷺ، ح: وَحَدَّثَنَا يُونُسُ، قَالَ: ثنا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ ﷺ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا زَائِدَةُ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرٍ ﷺ قَالَ: أَكَلْنَا مَعَ أَبِي بَكْرٍ الصِّدِّيقِ خُبْزًا وَلَحْمًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. وَفِي حَدِيثِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ خَاصَّةً: وَأَكَلْنَا مَعَ عُمَرَ خُبْزًا وَلَحْمًا، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَمَسَّ مَاءً.

429/430/431/432/433/434. It has been transmitted by way of Abū Bakrah from ʿAṭāʾ, Abu'z-Zubayr, Sulaymān ibn Qays, ʿAmr ibn Dīnār and ʿAbdullāh ibn Muḥammad ibn ʿAqīl (each one of them transmitting) from Jābir ﷺ who said, "We ate bread and meat with Abū Bakr aṣ-Ṣiddīq ﷺ and then he prayed without performing *wuduʾ*." In the transmission of the narrator ʿAbdullāh ibn Muḥammad ibn ʿAqīl from Jābir ﷺ he added, "And we ate meat and bread with ʿUmar ﷺ, then he stood up for the prayer and did not perform *wuduʾ*."

٤٣٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا مُحَمَّدُ بْنُ الْمِنْهَالِ، قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: ثنا رَوْحُ بْنُ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، عَنْ أَبِي بَكْرٍ وَعُمَرَ ﷺ مِثْلَهُ.

435. The like of it has been transmitted from Muḥammad ibn al-Munkadir from Jābir ﷺ from Abū Bakr and ʿUmar ﷺ.

٤٣٦ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ أَبِي نُعَيْمٍ وَهْبِ بْنِ كَيْسَانَ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ﷺ، يَقُولُ: رَأَيْتُ أَبَا بَكْرٍ الصِّدِّيقَ أَكَلَ لَحْمًا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

436. It has been transmitted from Abū Nuʿaym Wahb ibn Kaysān that he heard Jābir ﷺ say, "I saw Abū Bakr aṣ-Ṣiddīq ﷺ eat meat and then pray without performing *wuduʾ*."

٤٣٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ، قَالَ: ثنا هَمَّامٌ، قَالَ: ثنا قَتَادَةُ، قَالَ: قَالَ لِي سُلَيْمَانُ بْنُ هِشَامٍ: إِنَّ هَذَا لَا يَدَعُنَا – يَعْنِي الزُّهْرِيَّ – أَنْ نَأْكُلَ شَيْئًا إِلَّا أَمَرَنَا أَنْ نَتَوَضَّأَ مِنْهُ. فَقُلْتُ: سَأَلْتُ عَنْهُ سَعِيدَ بْنَ الْمُسَيِّبِ فَقَالَ: إِذَا أَكَلْتَهُ فَهُوَ طَيِّبٌ، لَيْسَ عَلَيْكَ فِيهِ وُضُوءٌ، فَإِذَا خَرَجَ فَهُوَ خَبِيثٌ عَلَيْكَ فِيهِ الْوُضُوءُ. فَقَالَ: مَا أَرَاكُمَا إِلَّا قَدِ اخْتَلَفْتُمَا، فَهَلْ بِالْبَلَدِ مِنْ أَحَدٍ؟ فَقُلْتُ: نَعَمْ، أَقْدَمُ رَجُلٍ فِي جَزِيرَةِ الْعَرَبِ. قَالَ: مَنْ هُوَ؟ قُلْتُ: عَطَاءٌ فَأَرْسَلَ، فَجِيءَ بِهِ فَقَالَ: إِنَّ هَذَيْنِ قَدِ اخْتَلَفَا عَلَيَّ فَمَا تَقُولُ؟

437. It has been transmitted from Qatādah who said, “Sulaymān ibn Hishām said to me, ‘This one [indicating Zuhrī] does not allow us to eat anything except that he commands us to perform *wuḍūʾ* on account of it.’ I said, “I asked Saʿīd ibn al-Musayyib about it and he said, ‘When you eat it, it is pure and so it is not obliged for you to perform *wuḍūʾ*. Then when it comes out of your body, then it is filthy and so it is obliged for you to perform *wuḍūʾ*.’” He said, ‘It seems that you two (i.e. Qatādah and Zuhrī) disagree on this matter. Is there anyone in the country [we can ask]?’ I said, ‘Yes, there is the oldest man in the entire Arab peninsula.’ He said, ‘Who is he?’ I said, ‘ʿAṭāʾ.’ So he was sent for and brought into [Sulaymān ibn Hishām’s presence]. Then [Ibn Hishām] said, ‘These two disagree with one another. What do you say?’

٤٣٨ – فَقَالَ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ ﷺ. . . ثُمَّ ذَكَرَ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ ﷺ مِثْلَهُ.

438. [ʿAṭāʾ] replied, ‘Jābir ﷺ related to us. . .’ and then he mentioned the like of what is in the *ḥadīth* above from Abū Bakr aṣ-Ṣiddīq ﷺ.”.

٤٣٩ – حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ مَيْمُونٍ، قَالَ: ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ، قَالَ: حَدَّثَنِي جَابِرٌ ﷺ: أَنَّهُ رَأَى أَبَا بَكْرٍ فَعَلَ ذَلِكَ.

439. It has been transmitted from Awzāʿī from ʿAṭāʾ that Jābir ﷺ told him that he saw Abū Bakr ﷺ do that.

٤٤٠ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا شُعْبَةُ، عَنْ حَمَّادٍ وَمَنْصُورٍ وَسُلَيْمَانَ وَمُغِيرَةَ، عَنْ إِبْرَاهِيمَ: أَنَّ ابْنَ مَسْعُودٍ وَعَلْقَمَةَ خَرَجَا مِنْ بَيْتِ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ يُرِيدَانِ الصَّلَاةَ فَجِيءَ بِقَصْعَةٍ مِنْ بَيْتِ عَلْقَمَةَ، فِيهَا ثَرِيدٌ وَلَحْمٌ فَأَكَلَا، فَمَضْمَضَ ابْنُ مَسْعُودٍ وَغَسَلَ أَصَابِعَهُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ.

440. It has been transmitted by way of Shuʿbah from Ḥammād [ibn Abī Sulaymān], Manṣūr [ibn al-Muʿtamir], Sulaymān [al-Aʿmash] and Mughīrah from Ibrāhīm [an-Nakhaʿī] that Ibn Masʿūd and ʿAlqamah ﷺ left the house of ʿAbdullāh [Ibn Masʿūd ﷺ] in order to [perform] the prayer. [At that moment], a large bowl containing *tharīd* and meat was brought to them from the house of ʿAlqamah ﷺ, so they both ate. [When they finished], Ibn Masʿūd ﷺ rinsed out his mouth, washed his fingers and then stood up to [go to] pray.

٤٤١ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنِ الْحَجَّاجِ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ ﷺ، قَالَ: لَأَنْ أَتَوَضَّأَ مِنَ الْكَلِمَةِ الْمُنْتِنَةِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَوَضَّأَ مِنَ اللُّقْمَةِ الطَّيِّبَةِ.

441. It has been transmitted by way of Ḥajjāj [ibn al-Minhāl] from Ḥammād [ibn Salamah] from Ḥajjāj [ibn Arṭāh][54] from Aʿmash from Ibrāhīm at-Taymī from his father [Yazīd ibn Sharīk] that Ibn Masʿūd ﷺ said, “I prefer to perform *wuduʾ* because of

[saying] a rotten word, than to perform *wudu'* because of [eating] a wholesome morsel of food."

٤٤٢ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَصَفْوَانَ بْنِ سُلَيْمٍ أَنَّهُمَا أَخْبَرَاهُ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهُدَيْرِ: أَنَّهُ تَعَشَّى مَعَ عُمَرَ بْنِ الْخَطَّابِ ﷺ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

442. It has been transmitted from Rabīʿah ibn ʿAbdillāh ibn al-Hudayr ﷺ that he ate supper with ʿUmar ibn al-Khaṭṭāb ﷺ and then he prayed without performing *wudu'*.

٤٤٣ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ، عَنْ أَبَانَ بْنِ عُثْمَانَ أَنَّ عُثْمَانَ ﷺ أَكَلَ خُبْزًا وَلَحْمًا، وَغَسَلَ يَدَيْهِ، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

443. It has been transmitted from Abān ibn ʿUthmān that [his father] ʿUthmān ﷺ ate some bread and meat, then washed his hands, wiped his face with them and prayed without performing *wudu'*.

٤٤٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَيُّوبُ بْنُ سُلَيْمَانَ بْنِ بِلَالٍ، قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ، عَنْ سُلَيْمَانَ، عَنْ عُتْبَةَ بْنِ مُسْلِمٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، قَالَ: رَأَيْتُ عُثْمَانَ أُتِيَ بِثَرِيدٍ فَأَكَلَ، ثُمَّ تَمَضْمَضَ، ثُمَّ غَسَلَ يَدَهُ، ثُمَّ قَامَ فَصَلَّى بِالنَّاسِ وَلَمْ يَتَوَضَّأْ.

444. It has been transmitted from ʿUbayd ibn Ḥunayn that ʿUthmān ﷺ was brought some *tharīd* from which he ate. Then he rinsed out his mouth, washed his hand and stood up to lead the prayer with the people without performing *wudu'*.

٤٤٥ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي نَوْفَلِ بْنِ أَبِي عَقْرَبٍ الْكِنَانِيِّ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ أَكَلَ خُبْزًا رَقِيقًا وَلَحْمًا، حَتَّى سَالَ الْوَدَكُ عَلَى أَصَابِعِهِ، فَغَسَلَ يَدَهُ وَصَلَّى الْمَغْرِبَ.

445. It has been transmitted from Abū Nawfal ibn Abī ʿAqrab al-Kinānī that Ibn ʿAbbās ﷺ ate thin bread and meat to the extent that the juices of the meat flowed over his fingers. Then he washed his hand and the performed the Maghrib prayer.

٤٤٦ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ، قَالَ: ثنا إِسْرَائِيلُ، عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ ﷺ أُتِيَ بِجَفْنَةٍ مِنْ ثَرِيدٍ وَلَحْمٍ عِنْدَ الْعَصْرِ، فَأَكَلَ مِنْهَا، فَأُتِيَ بِمَاءٍ، فَغَسَلَ أَطْرَافَ أَصَابِعِهِ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

446. It has been transmitted from Saʿīd ibn Jubayr that at the time of ʿAṣr, Ibn ʿAbbās ﷺ was brought a large bowl containing *tharīd* and meat from which he ate. Then he was brought some water with which he washed the tips of his fingers. Then he prayed without performing *wudu*ʾ.

٤٤٧ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: أنا زَائِدَةُ، عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: دَخَلَ قَوْمٌ عَلَى ابْنِ عَبَّاسٍ ﷺ فَأَطْعَمَهُمْ طَعَامًا، ثُمَّ صَلَّى بِهِمْ عَلَى طِنْفِسَةٍ فَوَضَعُوا عَلَيْهَا وُجُوهَهُمْ وَجِبَاهَهُمْ، وَمَا تَوَضَّئُوا.

447. It has been transmitted from Saʿīd ibn Jubayr that some people came to see Ibn ʿAbbās ﷺ, so he gave them food to eat. Then he led them in prayer on a mat with fine fluff on which they placed their faces and foreheads, and they did not perform *wudu*ʾ.

٤٤٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا الْمَسْعُودِيُّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ ابْنُ عُمَرَ لِأَبِي هُرَيْرَةَ ﷺ: مَا تَقُولُ فِي الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ؟ قَالَ: تَوَضَّأْ مِنْهُ. قَالَ: فَمَا تَقُولُ فِي الدُّهْنِ وَالْمَاءِ الْمُسَخَّنِ، يُتَوَضَّأُ مِنْهُ؟ فَقَالَ: أَنْتَ رَجُلٌ مِنْ قُرَيْشٍ، وَأَنَا رَجُلٌ مِنْ دَوْسٍ. قَالَ: يَا أَبَا هُرَيْرَةَ، لَعَلَّكَ تَلْتَجِئُ إِلَى هَذِهِ الْآيَةِ ﴿بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾. [الزخرف: ٥٨]

448. It has been transmitted from Abū Burdah ﷺ that Ibn ʿUmar ﷺ said to Abū Hurayrah ﷺ, "What do you say regarding performing *wudu'* because of [eating] that which has been altered by fire?" He said, "You should perform *wudu'* because of it." [Ibn ʿUmar ﷺ] said, "So what is your verdict when it comes to oil or water which has been heated? Should a person perform *wudu'* because of them?" He said, "You are a man of Quraysh and I am a man of Daws." He said, "Abū Hurayrah ﷺ, perhaps you are referring to the verse [in Sūrah az-Zukhruf] 'They are indeed a disputatious people' [when you say that]?"[55]

٤٤٩ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ، قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ، قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ ابْنُ عُمَرَ ﷺ: لَا تَتَوَضَّأْ مِنْ شَيْءٍ تَأْكُلُهُ.

449. It has been transmitted from Mujāhid that Ibn ʿUmar ﷺ said, "Do not perform *wudu'* because of anything you eat."

٤٥٠ - حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ ﷺ: أَنَّهُ أَكَلَ خُبْزًا وَلَحْمًا، فَصَلَّى وَلَمْ يَتَوَضَّأْ، وَقَالَ: الْوُضُوءُ مِمَّا يَخْرُجُ، وَلَيْسَ مِمَّا يَدْخُلُ.

450. It has been transmitted from Abū Ghālib that Abū Umāmah ﷺ ate some bread and meat, then prayed without performing

wudu' and said, "*Wudu'* is [made obligatory by] things which come out [of the body], not things which go in."

Abū Jaʿfar ﵀ says, "All of these noble Companions of the Messenger of Allah ﷺ did not consider *wudu'* [to be made obligatory] by eating something which had been altered by fire."

The like of this has been transmitted from many of the other Companions who narrated from the Messenger of Allah ﷺ that he commanded that *wudu'* be performed on account of [eating] that which has been changed by fire:

٤٥١ – مَا حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا بِشْرُ بْنُ بَكْرٍ قَالَ: ثنا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ﵁ قَالَ: بَيْنَا أَنَا وَأَبُو طَلْحَةَ الْأَنْصَارِيُّ وَأُبَيُّ بْنُ كَعْبٍ أُتِينَا بِطَعَامٍ سُخِّنَ، فَأَكَلْنَا، ثُمَّ قُمْتُ إِلَى الصَّلَاةِ فَتَوَضَّأْتُ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: أَعِرَاقِيَّةٌ؟ ثُمَّ انْتَهَرَانِي فَعَلِمْتُ أَنَّهُمَا أَفْقَهُ مِنِّي.

451. It has been transmitted by way of Usāmah ibn Zayd al-Laythī from ʿAbd ar-Raḥmān ibn Zayd al-Anṣārī that Anas ibn Mālik ﵁ said, "While I was with Abū Ṭalḥah and Ubayy ibn Kaʿb ﵁, some cooked food was brought to us, so we ate. [When we finished], I wanted to pray so I performed *wudu'*. [Seeing this], one of them said to the other, '[What is this]? Is it an ʿIrāqī [custom]?' Then they both rebuked me and I knew then that they both were more knowleageable in *fiqh* than me."

٤٥٢ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ الْأَنْصَارِيِّ: أَنَّ أَنَسَ بْنَ مَالِكٍ ﵁ قَدِمَ مِنَ الْعِرَاقِ. . . ثُمَّ ذَكَرَ مِثْلَهُ وَزَادَ: فَقَامَ أَبُو طَلْحَةَ وَأُبَيٌّ فَصَلَّيَا وَلَمْ يَتَوَضَّآ.

452. The like of it has been transmitted by way of Mūsā ibn ʿUqbah from ʿAbd ar-Raḥmān ibn Zayd al-Anṣārī, [but in this version he mentioned] that Anas ibn Mālik ﷺ had just come from ʿIrāq and added that, "Abū Ṭalḥah and Ubayy ﷺ got up and prayed without performing *wudu*ʾ."

٤٥٣ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ، أنا يَحْيَى بْنُ أَيُّوبَ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ رَافِعٍ وَمُحَمَّدُ بْنُ النِّيلِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: أَكَلْتُ أَنَا وَأَبُو طَلْحَةَ وَأَبُو أَيُّوبَ الْأَنْصَارِيُّ طَعَامًا قَدْ مَسَّتْهُ النَّارُ، فَقُمْتُ لِأَنْ أَتَوَضَّأَ، فَقَالَا لِي: أَتَتَوَضَّأُ مِنَ الطَّيِّبَاتِ؟ لَقَدْ جِئْتَ بِهَا عِرَاقِيَّةً.

453. It has been transmitted by way of Muḥammad ibn an-Nīl from ʿAbd ar-Raḥmān ibn Zayd al-Anṣārī that Anas ibn Mālik ﷺ said, "[When I was with] Abū Ṭalḥah and Abū Ayyūb al-Anṣārī ﷺ, we ate some food which had been touched by fire so, [when we finished], I got up to perform *wudu*ʾ. [When they saw me doing that], they said, 'Do you perform *wudu*ʾ on account of good foods? You have come with an ʿIrāqī [custom].'"

So both Abū Ṭalḥah and Abū Ayyūb ﷺ prayed after eating that which had been altered by fire without making *wudu*ʾ, despite the fact that they had transmitted *ḥadīth* that we narrated in this chapter from the Messenger of Allah ﷺ [to the effect] that he commanded the performance of *wudu*ʾ because of [eating] that [which has been touched by fire].[56] In our opinion, it would be impossible for them to do that unless they knew the *ḥadīth* which they had narrated to be abrogated. This is how we come to this ruling by means of the traditions.

As for how we come to this ruling by means of reason and intellectual consideration, it is known that, despite the fact that the

scholars disagree as to whether food which has been touched by fire nullifies purity or not, they all agree unanimously that that same food does not nullify purity if a person eats it before it has been touched by fire. Therefore, we wanted to examine whether fire in itself has any intrinsic quality or ruling which then transfers to the things it touches. [In our investigation], we found that pure, clear water is purifying and may be used for *wuduʾ*. We also noted that when it is heated, despite the fact that fire has touched it, it still has the same ruling that it had before being touched by fire and still purifies. In conclusion, fire did not cause the ruling on the water to alter in any way.

If things are how we have described, then reason dictates that if a food is pure and does not nullify purity before it is touched by fire, then it should also remain so after it has been touched by fire and its ruling should not change, by analogy [with the situation with heated water].

This is the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

Some people[57] distinguished between the meat of sheep and goats and the meat of camels. They considered *wuduʾ* to be obligatory for eating the meat of camels, but did not consider it to be obligatory for eating the meat of sheep or goat. They based their position on:

٤٥٤ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ، قَالَ: ثنا سُفْيَانُ، قَالَ: ثنا سِمَاكٌ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَنَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ؟ قَالَ: «نَعَمْ» قِيلَ: أَفَنَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ؟ قَالَ: «لَا».

454. It has been transmitted by way of Muʾammal ibn Ismāʿīl from Sufyān[58] from Simāk from Jaʿfar ibn Abī Thawr from Jābir

ibn Samurah ﷺ who said, “The Messenger of Allah ﷺ was asked, ‘Should we perform *wudu’* because of [eating] the meat of camels?’ and he replied, ‘Yes.’ Then someone asked, ‘Should we perform *wudu’* because of [eating] the meat of sheep and goats?’ and he replied, ‘No.’”[59]

٤٥٥ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: ثنا زَائِدَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرٍ ﷺ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

455. The like of it has been transmitted by way of Zā’idah from Simāk [with his *isnād*] from Jābir [ibn Samurah] ﷺ from the Messenger of Allah ﷺ.[60]

٤٥٦ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، ثنا الْحَجَّاجُ، ثنا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَعْفَرٍ، عَنْ جَدِّهِ، جَابِرِ بْنِ سَمُرَةَ ﷺ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللّٰهِ، أَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ؟ قَالَ: «إِنْ شِئْتَ فَعَلْتَ، وَإِنْ شِئْتَ لَمْ تَفْعَلْ» قَالَ: قَالَ يَا رَسُولَ اللّٰهِ أَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ؟ قَالَ: «نَعَمْ».

456. It has been transmitted by way of Ḥammād [ibn Salamah] from Simāk from Jaʿfar from his grandfather Jābir ibn Samurah ﷺ, that a man asked, “Messenger of Allah ﷺ, should I perform *wudu’* because of [eating the meat] of sheep and goats?” So he replied, “If you want to do it, then do it; if you do not want to do it, then do not do it.” Then he asked, “Messenger of Allah ﷺ, should I perform *wudu’* because of [eating the meat] of camels?” He replied, “Yes.”[61]

٤٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا، أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

457. The like of it has been transmitted by way of ʿUthmān ibn ʿAbdillāh ibn Mawhab from Jaʿfar from Jābir ibn Samurah ﷺ from the Prophet ﷺ.[62]

Others[63] disagreed with them and said that *wuḍūʾ* for *Ṣalāh* is not made obligatory by eating [camel meat or any other type of meat].

They backed their position up by saying that it is possible to interpret the term *wuḍūʾ* in this *ḥadīth* as meaning washing the hands. They say [that the reason the Prophet ﷺ] distinguished between camel meat and sheep or goat meat is because the grease of the camel is so [strong and thick] and adheres to the hand or overpowers it [with its smell], so he did not give people the dispensation of leaving that fat on their hands. Whereas he did give people that dispensation in the case of sheep and goats because their grease is not so [strong or thick, and does not adhere to the hand or overpower it with its smell].

[It is also possible that what is meant by the term '*wuḍūʾ*" in the *ḥadīth* is the *wuḍūʾ* that is done for the prayer. If that is the meaning,] then we have already narrated the *ḥadīth* of Jābir ibn ʿAbdillāh ﷺ who said, "The later of the two matters from the Messenger of Allah ﷺ was his abandonment of performing *wuḍūʾ* because of [eating] that which has been altered by fire." The meat of a camel falls under the category of things which have been touched by fire, so when he abandoned performing *wuḍūʾ* for things which have been touched by fire; that included abandoning performing *wuḍūʾ* for eating the meat of a camel.

This is how we come to this ruling by means of the traditions.

As for how we come to this ruling by means of reason and intellectual consideration, we have seen that camels, sheep and goats are the same when it comes to the permissibility of selling them or drinking their milk or when it comes to the pure nature of their meat. Their respective rulings do not differ in any way when it comes to any of these things. Therefore, reason dictates that the ruling governing the eating of their meat ought also to be the same. As there is no *wuduʾ* for eating the meat of sheep and goats, so too should there also be no *wuduʾ* for eating the meat of camels.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Maṭar al-Warrāq. It is transmitted by Ibn Abī Shaybah (1:51); Ṭabarānī in *al-Kabīr* (4711); Aḥmad (4:28); and Abū Nuʿaym in *al-Ḥilyah* (3:77) with their respective *asānīd* from ʿAffān ibn Muslim [from Hammām]. Abū Nuʿaym said, "This *ḥadīth* is *gharīb mashhūr*, established from the *ḥadīth* of Ḥasan from Anas ﷺ, and *gharīb* from the *ḥadīth* of Maṭar, as only Hammām transmitted it from him. Imam Aḥmad has narrated the like of it from ʿAffān [from Hammām]."

2 Its *isnād* is *ḥasan*. It is transmitted by Ṭabarānī in *al-Kabīr* (4734) by way of Saʿīd ibn Manṣūr from Yaʿqūb ibn Ibrāhīm.

3 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī (Purification/ *Wuduʾ* because of [eating] that which has been altered by fire) by way of Zubaydī from Zuhrī; and by Aḥmad (5:180) from Abū ʿĀmir from Ibn Abī Dhiʾb.

4 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ. It is transmitted by Ṭabarānī in *al-Kabīr* (3835) by way of Muṭṭalib ibn Shuʿayb al-Azdī from ʿAbdullāh ibn Ṣāliḥ.

5 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ but the *ḥadīth* is also *mutābaʿ*. It is transmitted by Muslim (351) and Aḥmad (5:188) by way of Layth ibn Saʿd from ʿUqayl ibn Khālid.

6 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ. It is transmitted by Muslim (353) by

way of ʿAbd al-Malik ibn Shuʿayb ibn al-Layth from his father from his grandfather from ʿUqayl ibn Khālid.

7 Sawīq is gruel made of roasted barley and can be mixed with other foods, for instance, honey.

8 Its *isnād* is *ḥasan* on account of Abū Sufyān ibn Saʿīd. It is transmitted by Abū Dāwūd (195) and Aḥmad (6:32) by way of Abān ibn Yazīd from Yaḥyā ibn Abī Kathīr.

9 Its *isnād* is *ḥasan* on account of Abū Sufyān [ibn Saʿīd]. It is transmitted by Nasāʾī (*Wuduʾ* because of [eating] that which has been altered by fire, (140) by way of Zubaydī from Zuhrī.

10 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ. It is transmitted by Ṭabarānī in *al-Kabīr* (23:239, no. 467) in an abridged form from Shuʿayb ibn Abī Ḥamzah from Zuhrī.

11 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr ibn ʿAlqamah. It is transmitted by Tirmidhī (79); Ibn Mājah (485); and Aḥmad (2:503) with their respective *asānīd* from Muḥammad ibn ʿAmr.

12 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr ibn ʿAlqamah.

13 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ṭabarānī in *al-Awsaṭ* (726 & 2230) by way of Yaḥyā ibn Abī Kathīr from Abū Salamah .

14 Its *isnād* is *ṣaḥīḥ*.

15 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (352); Nasāʾī (*Wuduʾ* because of [eating] that which has been altered by fire, 1:39); and Aḥmad (2:265) by a number of ways from Zuhrī. This *isnād* is one of those which Ṭaḥāwī shares with Nasāʾī in transmitting it from a single shaykh.

16 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ. We have already mentioned other references of this *ḥadīth* above [as Imam Muslim has transmitted it from Layth with his *isnād* to Zuhrī. However, Shaykh Muḥammad Amīn, author of *Nathr al-Azhār* has highlighted that the narrator from Zuhrī is ʿAbd ar-Raḥmān ibn Khālid which is unique since in *Ṣaḥīḥ* Muslim it is ʿUqayl ibn Khālid in place of him. The same is indicated in *Amānī al-Aḥbār*.

17 Its *isnād* is *ḍaʿīf* because it is *munqaṭiʿ* as Muṭṭalib ibn ʿAbdillāh ibn Ḥanṭab did not hear it directly from Abū Hurayrah . Bukhārī mentioned this fact as did Abū Ḥātim as recorded [by his son Ibn Abī Ḥātim] in his son's *al-Marāsīl* on page 209.

18 Its *isnād* is *ḍaʿīf* because it is *munqaṭiʿ* in the same way that is mentioned above. It is transmitted by Nasāʾī (*Wuduʾ* because of [eating] that which has been altered by fire, 1:39) and Aḥmad (2:529) with their respective *asānīd* from ʿAbd aṣ-Ṣamad ibn ʿAbd al-Wārith from his father from Ḥusayn al-Muʿallim.

19 Its *isnād* is *ḥasan* on account of Qāsim, the freedman of Muʿāwiyah. It is transmitted by Aḥmad (4:180) by way of Ibn Mahdī [also]. Aḥmad said, "This Sulaymān Abu'r-Rabīʿ is the

Sulaymān ibn ʿAbd ar-Raḥmān from whom Shuʿbah and Layth ibn Saʿd narrated." The editor (*muḥaqqiq*) of *al-Musnad* commented on the *isnād* of this *ḥadīth* saying, "Its *isnād* is *ḍaʿīf* on account of the fact that Sulaymān Abu'r-Rabīʿ is unknown. When Imam Aḥmad says that he is the Sulaymān ibn ʿAbd ar-Raḥmān from whom Shuʿbah and Layth ibn Saʿd narrated, he means that he is Ibn ʿĪsā ad-Dimashqī"—who is very truthful, although he often makes errors, from the fourth generation. Bukhārī refuted this statement in *at-Tārīkh al-Kabīr* and said, "Some of them say that he is Ibn ʿAbd ar-Raḥmān but that is not correct. Sulaymān ibn ʿAbd ar-Raḥmān is known as Abū ʿUmar al-Asadī." Ibn Abī Ḥātim gave a biography of him in *al-Jarḥ wa't-Taʿdīl* in the chapter concerning 'those whose name is Sulaymān without having proper attribution' and declared him neither to be compromised or trustworthy. He also gave a biography of Ibn ʿAbd ar-Raḥmān ad-Dimashqī hence considered him to be someone else. As for Khaṭīb, he leaned towards the opinion of Imam Aḥmad in his book *Muwaḍḍiḥ awhām al-jamʿ wa't-tafrīq* (2:122).

20 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ibn Abī Shaybah (1:54, no. 561) in an abridged form by way of Ibn ʿUlayyah from Ayyūb.

21 Those who took this position included Zuhrī, Ḥasan al-Baṣrī and a few of the Followers.

22 Those who took this position included the four Aʾimmah, Imam Abū Yūsuf, Imam Muḥammad and the vast majority [of the scholars].

23 There are two *asānīd* here, both meet at Mālik and are both *ṣaḥīḥ*. It is transmitted by Bukhārī (2207) from ʿAbdullāh ibn Yūsuf from Mālik, and by Muslim (354) and Abū Dāwūd (187) from ʿAbdullāh ibn Maslamah from Mālik.

24 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ṭabarānī in *al-Kabīr* (10:311, *ḥadīth* no. 10758) by way of Muḥammad ibn al-Minhāl from Yazīd ibn Zurayʿ.

25 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn az-Zubayr al-Ḥanẓalī. The *ḥadīth* however is *ṣaḥīḥ* as it is *mutābaʿ* at this Muḥammad with [a *ḥadīth* in *Musnad*] *Aḥmad* (1:227, no. 2002). It is transmitted by Aḥmad (1:258, no. 2339) from ʿAbd al-Wahhāb ibn ʿAṭāʾ [with his *isnād* as in the text above].

26 Its *isnād* is *ḥasan* on account of Ibn Thawbān and Dāwūd ibn ʿAlī. It is transmitted by Ṭabarānī in al-*Kabīr* (10:280, no. 10660) by way of ʿAlī ibn al-Jaʿd from Ibn Thawbān.

27 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (190) from Ḥafṣ ibn ʿUmar an-Namarī; and Aḥmad (1:361, *ḥadīth* no. 3403) from Bahz. Both these men transmitted it from Hammām ibn Yaḥyā.

28 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ṭabarānī in *al-Kabīr* (10:324, *ḥadīth* no. 10789) by way of Ibn Abī Shaybah from Hishām ibn ʿUrwah.

29 A dish consisting of a bread, usually made of barley, with either vegetable or meat broth.

30 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (359) by way of Ismāʿīl ibn Jaʿfar from Muḥammad ibn ʿAmr ibn Ḥalḥalah.

31 [Each of the three *asānīd* is] *saḥīḥ*. The third one is transmitted by Ṭabarānī in *al-Kabīr* (23:286, no. 630); Aḥmad (6:317); and Nasāʾī in *al-Kubrā* (6656) with their respective *asānīd* from Shuʿbah.

32 Its *isnād* is *ḥasan* on account of Muʾammal ibn Ismāʿīl and the *ḥadīth* is *mutābaʿ* with [a *ḥadīth* in *Musnad*] Aḥmad and Ṭabarānī. The *ḥadīth* is transmitted by Aḥmad (6:306) from Wakīʿ; and by Ṭabarānī (32:286, *ḥadīth* no. 628) by way of ʿAbd ar-Razzāq. Both these men [Wakīʿ and ʿAbd ar-Razzāq] transmitted it from Thawrī.

33 Its *isnād* is *ṣaḥīḥ*, even though Ibn Jurayj was sometimes guilty of *tadlīs*, because he narrated it according to Aḥmad (6:307) with the words '*akhbaranī*'. It is transmitted by Tirmidhī (1829) by way of Ḥajjāj ibn Muḥammad; and Nasāʾī (Leaving *wuduʾ* because of [eating] that which has been altered by fire, 1:40) by way of Khālid ibn al-Ḥārith. Both these men transmitted it from Ibn Jurayj. Tirmidhī said, "It is *ḥasan ṣaḥīḥ*, but *gharīb* in this version." It is also transmitted by Aḥmad (6:307), and Ṭabarānī in *al-Kabīr* (23:285, *ḥadīth* no. 626), but in their respective versions, ʿAṭāʾ ibn Yasār is in the place of Sulaymān ibn Yasār: these two were brothers.

34 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Muḥammad ibn ʿAqīl. It is transmitted by Ṭayālisī [in his '*Musnad*'] (1:233, *ḥadīth* no. 1670) with his *isnād* [as mentioned above] with similar wording.

35 Its *isnād* is *ḥasan*. It is transmitted by Tirmidhī (80) by way of Ibn ʿUyaynah from ʿAbdullāh ibn Muḥammad ibn ʿAqīl.

36 This can also be understood to be a bunch of dates which were spinkled with water in order to be cooled and served as a starter whilst she prepared the sheep.

37 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (80), Ibn Mājah (489), Aḥmad (3:307) by a number of ways from Sufyān; and by Abū Dāwūd (191) by way of Ḥajjāj from Ibn Jurayj. Both these men transmitted it from Muḥammad ibn al-Munkadir.

38 Its *isnād* is *ḥasan* on account of ʿUmārah ibn Zādhān.

39 Its *isnād* is *ḥasan* on account of ʿUmārah ibn Zādhān.

40 Its *isnād* is *ḥasan* on account of ʿAmmār ibn Abī ʿAmmār. It is transmitted by Ṭabarānī in *al-Kabīr* (25:84, no. 213) by way of ʿAlī ibn ʿAbd alʿAzīz from Ḥajjāj ibn Minhāl; and by Aḥmad (6:371) from Yazīd ibn Hārūn from Ibn Abī ʿArūbah from Qatādah that Ṣāliḥ Abu'l-Khalīl related to him from ʿAbdullāh ibn al-Ḥārith ibn Nawfal that Umm Ḥakīm bint az-Zubayr ﷺ told him it. Haythamī said in *al-Majmaʿ* (1:253) after he had attributed it to Aḥmad alone, "The men of the

isnād are all trustworthy."

41 ʿAllāmah Ṭībī says that '*baṭn*' in these *aḥādīth* refers to the inside parts of a sheep like the liver, heart, lungs, etc [and not stomach]. (*Amānī al-Aḥbār*)

42 Its *isnād* is *ḥasan*. The transmission of this ʿUbaydullāh from his grandfather is *mursal*, because he never met his grandfather Abū Rāfiʿ , the freedman of the Prophet . His son only narrated from his father ʿAlī ibn Abī Rāfiʿ. It is transmitted by Muslim (357) by way of Saʿīd ibn Abī Hilāl from ʿAbdullāh ibn ʿUbaydillāh ibn Abī Rāfiʿ from Abū Ghaṭafān from Abū Rāfiʿ
.

43 Its *isnād* is *ṣaḥīḥ*.

44 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Abī Ḥumayd. It is transmitted by Ṭabarānī in *al-Kabīr* (24:445, *ḥadīth* no. 1094) by a number of ways from this Hind bint Saʿīd, who transmitted it from her paternal aunt.

45 Its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah.

46 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (208, 2923, 678, 5408 & 5463), Muslim (355), Ibn Mājah (490), and Aḥmad (4:139) with their respective *asānīd* from Zuhrī. In *ḥadīth* no. 5462 Bukhārī made *taʿlīq* of it thus, "Layth said that Yūnus transmitted it to me from Ibn Shihāb."

47 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (209) by way of ʿAbdullāh ibn Yūsuf; and by Nasāʾī (Leaving *wuduʾ* because of [eating] that which has been altered by fire, 1:40) by way of Ibn al-Qāsim. Both these men transmitted from Mālik from Yaḥyā ibn Saʿīd.

48 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (215, 2981, 5384 & 5390), Ibn Mājah (492), and Aḥmad (3:462) with their respective *asānīd* from Yaḥyā ibn Saʿīd al-Ansārī.

49 Its *isnād* is *ḍaʿīf* on account of Ḥasan ibn ʿAbdillāh. It is transmitted by Aḥmad (4:347) from Makkī ibn Ibrāhīm from Juʿayd. Abū Nuʿaym said, "It is not authentic that ʿAmr ibn ʿUbaydillāh saw the Prophet ." Bukhārī said in *al-Kabīr* (6:312), "His *ḥadīth* is not *ṣaḥīḥ*." (See the biography of ʿAmr ibn ʿUbaydillāh in *Taʿjīl al-Manfaʿah* as well)

50 Its *isnād* is *ḍaʿīf* on account of Ibrāhīm ibn Ismāʿīl in addition to the fact that there is a huge difference of opinion regarding its *isnād*. It is transmitted by Aḥmad (6:372) and Ṭabarānī in *al-Kabīr* (25:147, *ḥadīth* 357) by way of Ibrāhīm ibn Ismāʿīl.

51 The Prophet also used the term *wuduʾ* to mean washing the hands in the *ḥadīth* of ʿIkrāsh, who said, "Then we brought [him some] water. [With it], he washed his hand, then wiped his wet palms over his face, forearms and head. [Then] he said, 'ʿIkrāsh, this is the *wuduʾ* [that should be performed for eating] that which has been altered by fire.'" Tirmidhī said, "This *ḥadīth* is *gharīb*—we only know of it through ʿAlāʾ ibn al-Faḍl." The term *wuduʾ* being used to

mean washing the hands is similar to the saying of Muʿādh ibn Jabal ﷺ, “When any of us ate something which had been altered by fire, we would wash our hands and mouths. We used to consider this [a form of] *wuduʾ*.” [This is a *ḥadīth* of *Musnad al-Bazzār*, as referenced in *Amānī al-Aḥbār*.]

52 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (192) and Nasāʾī (185) with their respective *asānīd* from ʿAlī ibn ʿAyyāsh.

53 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī in *ash-Shamā*ʾil (177), Ibn Mājah (493), and Aḥmad (2:389) by a number of ways from Suhayl ibn Abī Ṣāliḥ.

54 This *isnād* has both: Ḥajjāj ibn al-Minhāl and Ḥajjāj ibn Arṭāh. What is amazing is that the author prefixed the definite article ٱلـ to the second and not the first. In other asānīd he may take each of their names differently again. In the books of ‘Rijāl’ (narrators) both names are generally mentioned without the ٱلـ, although some do have mention of the ٱلـ too. In principle, an Arabic name should be said according to the way a person was named, be it with ٱلـ or otherwise. Allah knows best.

55 It is best to interpret the statement of Abū Hurayrah ﷺ in this way that: ‘You are a man from the Quraysh, who have more *fiqh*, intellect and understanding. You may therefore exercise *ijtihād* and extract rulings by yourself by means of your own understanding and intellect. I am from Daws, who cannot reach the intellect, comprehension and deductions that the Quraysh are capable of.’ (*Amānī al-Aḥbār*)

56 In this book, the author only transmitted the *ḥadīth* of Abū Ṭalḥah ﷺ, not that of Abū Ayyūb ﷺ. He transmitted the *ḥadīth* of Abū Ayyūb ﷺ in a separate work, as is [mentioned] in the commentary of ʿAynī.

57 Those who took this position included Imam Aḥmad ibn Ḥanbal.

58 Sufyān (in this *isnād*) is more likely Thawrī (*Amānī al-Aḥbār*).

59 Its *isnād* is *ḥasan* on account of Muʾammal ibn Ismāʿīl and Jaʿfar ibn Abī Thawr. It is transmitted by Aḥmad (5:86) by way of Muʾammal from Thawrī.

60 Its *isnād* is *ḥasan* on account of Jaʿfar ibn Abī Thawr.

61 Its *isnād* is *ḥasan* on account of Jaʿfar ibn Abī Thawr. It is transmitted by Aḥmad (5:92) by way of Ḥammād.

62 Its *isnād* is *ḥasan* on account of Jaʿfar ibn Abī Thawr. It is transmitted by Muslim (1:185) by way of Abū ʿAwānah [from ʿUthmān from Jaʿfar]; and by Ibn Mājah (1:38) by way of Ashʿath from Jaʿfar ibn Abī Thawr.

63 The vast majority of the people of knowledge said this.

١٥ - بَابُ مَسِّ الْفَرْجِ هَلْ يَجِبُ فِيهِ الْوُضُوْءُ أَمْ لَا؟

15. IS *WUDUʾ* MADE OBLIGATORY BY TOUCHING THE PRIVATE PARTS[1] OR NOT?

٤٥٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا الْحُسَيْنُ بْنُ مَهْدِيٍّ، قَالَ: ثنا عَبْدُ الرَّزَّاقِ، قَالَ: أنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ: أَنَّهُ تَذَاكَرَ هُوَ وَمَرْوَانُ الْوُضُوءَ مِنْ مَسِّ الْفَرْجِ، فَقَالَ مَرْوَانُ: حَدَّثَتْنِي بُسْرَةُ بِنْتُ صَفْوَانَ ﵂ أَنَّهَا سَمِعَتْ رَسُولَ اللّٰهِ ﷺ يَأْمُرُ بِالْوُضُوءِ مِنْ مَسِّ الْفَرْجِ. فَكَانَ عُرْوَةُ لَمْ يَرْفَعْ بِحَدِيثِهَا رَأْسًا. فَأَرْسَلَ مَرْوَانُ إِلَيْهَا شُرْطِيًّا، فَرَجَعَ فَأَخْبَرَهُمْ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَأْمُرُ بِالْوُضُوءِ مِنْ مَسِّ الْفَرْجِ.

458. It has been transmitted by way of ʿAbd ar-Razzāq from Maʿmar from Zuhrī that ʿUrwah and Marwān were discussing performing *wuduʾ* because of touching the private parts. Marwān said, "Busrah bint Ṣafwān ﵂ narrated to me that she heard the Messenger of Allah ﷺ command that *wuduʾ* [be performed] because of touching the private parts." ʿUrwah did not pay much heed to her *ḥadīth* [because he did not immediately accept it], Marwān sent a police-officer to [ask] her [to relay what she had heard]. [The officer] returned and informed them that she said, "I heard the Messenger of Allah ﷺ command that *wuduʾ* [be performed] because of touching the private parts."[2]

Some of the people [of knowledge],[3] basing their position on this tradition, considered it to be obligatory to perform *wuduʾ* on account of touching the private parts.

Others disagreed with them and said that that does not make *wuduʾ* obligatory. One of the proofs they used against those who adopted the first position was to point out that [the main narrator of the *ḥadīth*], ʿUrwah, did not attach much weight to the statement of Busrah ﷺ.

It is possible that the reason that ʿUrwah did not have a high regard for Busrah's ﷺ *ḥadīth* was because he did not consider Busrah ﷺ to be the sort of person from whom one could take [such *ḥadīth*]. If a lesser man than ʿUrwah had considered her weak then her *ḥadīth* would be dropped, [so it must be dropped when ʿUrwah considers her weak]. Other scholars agreed with him [in viewing her as being weak]:

٤٥٩ – حَدَّثَنَا يُونُسُ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي زَيْدٌ، عَنْ رَبِيعَةَ، أَنَّهُ قَالَ: لَوْ وَضَعْتُ يَدِي فِي دَمٍ أَوْ حِيْضَةٍ مَا نَقَضَ وُضُوئِي، فَمَسُّ الذَّكَرِ أَيْسَرُ أَمِ الدَّمِ أَمِ الْحِيْضَةِ؟ قَالَ: وَكَانَ رَبِيعَةُ يَقُولُ لَهُمْ: وَيْحَكُمْ، مِثْلُ هَذَا يَأْخُذُ بِهِ أَحَدٌ، وَنَعْمَلُ بِحَدِيثِ بُسْرَةَ؟ وَاللّٰهِ لَوْ أَنَّ بُسْرَةَ شَهِدَتْ عَلَى هَذِهِ النَّعْلِ، لَمَا أَجَزْتُ شَهَادَتَهَا، إِنَّمَا قِوَامُ الدِّينِ الصَّلَاةُ، وَإِنَّمَا قِوَامُ الصَّلَاةِ الطُّهُورُ، فَلَمْ يَكُنْ فِي صَحَابَةِ رَسُولِ اللّٰهِ ﷺ مَنْ يُقِيمُ هَذَا الدِّينَ إِلَّا بُسْرَةُ؟

459. It has been transmitted from Rabīʿah ar-Raʾy, who said, "If I were to place my hand in blood or menstrual discharge it would not nullify my *wuduʾ*, so which is less serious: putting [one's] hand on the penis or [putting it in] blood and menstrual discharge?" Rabīʿah used to say [to people], "Woe upon you! Should a judgement like this be followed, or a *ḥadīth* like Busrah's ﷺ be acted upon? By Allah! Even if Busrah ﷺ were to bear witness against this sandal, I would not accept her testimony! The prayer is the support of the *Dīn*, and purification is the support of the prayer: was Busrah ﷺ the only one of the Companions of the

Messenger of Allah ﷺ to [properly] support the *Dīn*?"

Ibn Zayd said, "We found all of our teachers upon this position: not one of them considered it to be obligatory to perform *wuduʾ* because of touching the penis."

It is also possible that the reason that ʿUrwah did not have a high regard for this *ḥadīth* was on account of the status of Marwān [the narrator of the *ḥadīth* from Busrah i]: he might well have seen Marwān as being one from whom it is not obliged to accept such a ruling. So if that were the case, then the narration of the police-officer [whom] Marwān [sent] from Busrah ﷺ is even weaker than that of Marwān, for if ʿUrwah did not accept Marwān's narration, it would not be appropriate for him to accept that of one of Marwān's police.

There is also the fact that Zuhrī did not hear this *ḥadīth* directly from ʿUrwah, but committed *tadlīs* with it [by neglecting to mention who the intermediary narrator was].

[It is likely that the missing narrator is ʿAbdullāh ibn Abī Bakr], for [the following narration]:

٤٦٠ - وَذَلِكَ أَنَّ يُونُسَ حَدَّثَنَا قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ قَالَ: الْوُضُوءُ مِنْ مَسِّ الذَّكَرِ. قَالَ مَرْوَانُ: أَخْبَرَتْنِيهِ بُسْرَةُ بِنْتُ صَفْوَانَ. فَأَرْسَلَ إِلَى بُسْرَةَ فَقَالَتْ: ذَكَرَ رَسُولُ اللّٰهِ ﷺ مَا يُتَوَضَّأُ مِنْهُ، فَذَكَرَ مَسَّ الذَّكَرِ.

460. It has been transmitted from Ibn Shihāb [az-Zuhrī] from ʿAbdullāh ibn Abī Bakr ibn Muhammad from ʿUrwah ibn az-Zubayr that Marwān said, "*Wuduʾ* is obligatory for touching the penis." Marwān said, "Busrah bint Ṣafwān ﷺ narrated it to me."

He sent [a messenger] to Busrah ﷺ and she said, “The Messenger of Allah ﷺ mentioned the things for which a person must perform *wudu*ʾ and mentioned touching the penis [as one of them].”[4]

Abū Jaʿfar ﷺ says, “So this narration turns out to be from Zuhrī from ʿAbdullāh ibn Abī Bakr from ʿUrwah. As a result, it descends to a lower rank, because the *ḥadīth* of ʿAbdullāh ibn Abī Bakr from ʻUrwah is not the same [in rank] as the *ḥadīth* of Zuhrī from ʿUrwah, nor is ʿAbdullāh ibn Abī Bakr meticulous in his *ḥadīth* according to them (i.e. the scholars of *ḥadīth*):

٤٦١ - لَقَدْ حَدَّثَنِي يَحْيَى بْنُ عُثْمَانَ قَالَ: ثنا ابْنُ وَزِيرٍ قَالَ: سَمِعْتُ الشَّافِعِيَّ رَحِمَهُ اللَّهُ يَقُولُ: سَمِعْتُ ابْنَ عُيَيْنَةَ يَقُولُ: كُنَّا إِذَا رَأَيْنَا الرَّجُلَ يَكْتُبُ الْحَدِيثَ عِنْدَ وَاحِدٍ مِنْ نَفَرٍ سَمَّاهُمْ - مِنْهُمْ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ - سَخِرْنَا مِنْهُ، لِأَنَّهُمْ لَمْ يَكُونُوا يَعْرِفُونَ الْحَدِيثَ.

461. It has been transmitted to me by Yaḥyā ibn ʿUthmān who said Ibn Wazīr transmitted to us saying I heard [Imam] ash-Shāfiʿī ﷺ say, “I heard Ibn ʿUyaynah say, ‘If we saw a man writing down a *ḥadīth* [which he had learnt] from any of the following men’—and ʿAbdullāh ibn Abī Bakr was one of those whom he named—‘we would laugh at him, because none [of those men] had any knowledge of *ḥadīth*.’”

On the authority of lesser men than Ibn ʿUyaynah, you would declare *ḥadīth* of this sort to be weak.

Others said that the missing narrator in the *isnād* between Zuhrī and ʿUrwah was Abū Bakr ibn Muḥammad [the father of ʿAbdullāh ibn Abī Bakr]:

٤٦٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا بِشْرُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ، قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، قَالَ: حَدَّثَنِي عُرْوَةُ، عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ ﵂، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «يَتَوَضَّأُ الرَّجُلُ مِنْ مَسِّ الذَّكَرِ».

462. It has been transmitted by way of Awzāʿī from Ibn Shihāb [az-Zuhrī] from Abū Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm from ʿUrwah from Busrah ﵂ that she heard the Prophet ﷺ say, "A man should perform *wudu'* on account of touching his penis."[5]

If [the people advocating *wudu'* because of touching the private part] were to say, "This *ḥadīth* has also been transmitted with an *isnād* from Hishām ibn ʿUrwah ﵀ from his father [ʿUrwah], and Hishām is not among those whose transmissions are compromised in any way," and they were to mention [as evidence] the following *ḥadīth* that have been transmitted to us:

٤٦٣ -مَا حَدَّثَنَا ابْنُ أَبِي عِمْرَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: سَأَلَنِي مَرْوَانُ عَنْ مَسِّ الذَّكَرِ فَقُلْتُ: لَا وُضُوءَ فِيهِ. فَقَالَ مَرْوَانُ: فِيهِ الْوُضُوءُ. . .ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ أَبِي بَكْرَةَ الَّذِي فِي أَوَّلِ هَذَا الْبَابِ عَنْ حُسَيْنِ بْنِ مَهْدِيٍّ.

463. It has been transmitted by way of ʿUbaydullāh ibn Muḥammad at-Taymī from Ḥammād ibn Salamah from Ḥishām ibn ʿUrwah that his father [ʿUrwah] said, "Marwān asked me about touching the penis and I said to him that there was no *wudu'* for doing that. Then Marwān said, "*Wuḍu'* [is obligatory] for doing that." Then he mentioned the like of the first *ḥadīth* in this chapter [from Busrah ﵂].[6]

٤٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ هِشَامٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: فَأَنْكَرَ ذَلِكَ عُرْوَةُ.

464. The like of it has been transmitted by way of Ḥajjāj [ibn al-Minhāl] from Ḥammād from Hishām [with his *isnād*], except in this version he said, "ʿUrwah denied that."[7]

٤٦٥ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ، قَالَ: ثنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

465. The like of it has been transmitted by way of ʿAlī ibn Mushir from Hishām [with his *isnād*].[8]

٤٦٦ - حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ بُسْرَةَ ﵂، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ، فَلَا يُصَلِّيَنَّ حَتَّى يَتَوَضَّأَ».

466. It has been transmitted by way of Ibn Wahb from Saʿīd ibn ʿAbd ar-Raḥmān al-Jumaḥī from Hishām ibn ʿUrwah from his father from Busrah ﵂ that the Prophet ﷺ said, "If any one of you touches his penis, then he must definitely not pray until he has performed *wuduʾ*."[9]

٤٦٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا يَحْيَى بْنُ صَالِحٍ، قَالَ: ثنا ابْنُ أَبِي الزِّنَادِ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ مَرْوَانَ، عَنْ بُسْرَةَ ﵂، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

467. The like if it has been transmitted by way of Ibn Abi'z-Zinād from Hishām from his father from Marwān from Busrah ﵂ from the Prophet ﷺ.[10]

It would be said to them [in response to the above], “Hishām ibn ʿUrwah also did not hear this *ḥadīth* [directly] from his father but, on the contrary, also took it from Abū Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm: he made *tadlīs* when he omitted Abū Bakr’s name and said that he took it from his father.”

٤٦٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا الْخَصِيبُ، قَالَ: ثنا هَمَّامٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: حَدَّثَنِي أَبُو بَكْرِ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عُرْوَةَ، أَنَّهُ كَانَ جَالِسًا مَعَ مَرْوَانَ. . . ثُمَّ ذَكَرَ الْحَدِيثَ عَلَى مَا ذَكَرَهُ ابْنُ أَبِي عِمْرَانَ وَابْنُ خُزَيْمَةَ.

468. It has been transmitted by way of Khaṣīb from Hammām [ibn Yaḥyā] from Hishām ibn ʿUrwah who said, “Abū Bakr ibn Muḥammad narrated to me that ʿUrwah was sitting in the company of Marwān.” Then he mentioned the like of what is mentioned by Ibn Abī ʿImrān and Ibn Khuzaymah (i.e. the transmitions above narrated by way of ʿUbaydullāh at-Taymī and Ḥajjāj respectively).[11]

This *ḥadīth* also goes back to Abū Bakr ibn Muḥammad.[12]

If they then say that there were others, apart from Zuhrī and Hishām, who transmitted this tradition from ʿUrwah:

٤٦٩/ ٤٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ وَرَبِيعٌ الْمُؤَذِّنُ، قَالَا: ثنا أَسَدٌ، قَالَ: ثنا ابْنُ لَهِيعَةَ، قَالَ: ثنا أَبُو الْأَسْوَدِ، أَنَّهُ سَمِعَ عُرْوَةَ يَذْكُرُ عَنْ بُسْرَةَ ﵂، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

469/470. The like of it has been transmitted by way of from Ibn Lahīʿah from Abu’l-Aswad that he heard ʿUrwah mention from Busrah ﵂ from the Prophet ﷺ,[13]

Then it could be said to them, “How can you use Ibn Lahīʿah as proof in this when you do not accept him as a proof when those with opposing views to you use him as a proof against you?”

I do not want, by any of the things I have said here, to defame by criticising the narrating credentials of ʿAbdullāh ibn Abī Bakr, Ibn Lahīʿah or anyone else, but rather I wanted to point out the unfairness of the opposition’s [claims].

The weakness of Zuhrī’s *ḥadīth* is established by [the weakness] of the intermediary narrator between him and ʿUrwah, and its weakness, and the weakness of the narration of Hishām, is also established by that which is between ʿUrwah and Busrah ﷺ, for ʿUrwah did not accept or have a high regard for what he heard, and *ḥadīth* have been dropped for lesser [discrepancies] than this.

If they based their position on the following:

٤٧١ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: ثنا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: أَنَّهُ سَمِعَ رَجُلًا يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللّٰهِ ﷺ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﷺ، عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

> 471. It has been transmitted to us by way of Yaḥyā ibn Abī Kathīr that, when he was in the mosque of the Messenger of Allah ﷺ, he heard a man narrate the like of it from ʿUrwah from ʿĀʾishah ﷺ from the Prophet ﷺ.[14]

[If they take this *ḥadīth* as a proof of their position,] then it would be said to them, “The fact that you take a *ḥadīth* such as this as evidence for your position is proof enough of your unfairness.”[15]

If they based their position on the following:

٤٧٢ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: ثنا أَبِيْ عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمِ بْنِ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْدِ بْنِ خَالِدٍ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ».

472. It has been transmitted by way of Ibrāhīm ibn Saʿd from Ibn Isḥāq [with his *isnād*] from ʿUrwah that Zayd ibn Khālid al-Juhanī ﷺ said, "I heard the Messenger of Allah ﷺ say, 'If someone touches his penis, then he should perform *wudu*ʾ.'"[16]

٤٧٣ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَيَّاشٌ الرَّقَّامُ، قَالَ: ثنا عَبْدُ الْأَعْلَى، عَنِ ابْنِ إِسْحَاقَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

473. The like of it has been transmitted by way of ʿAbdulaʿlā from Ibn Isḥāq [with his *isnād*].[17]

It would be said to them, "You do not consider Muḥammad ibn Isḥāq as a proof when he is contradicted by the type of narrator who contradicted him in this instance, nor [do you consider him a proof] when his is the only narration."[18]

The actual substance of this *ḥadīth* is disapproved of [because it contradicts the content of stronger narrations] and it is worthy of being regarded as a mistake for, when Marwān asked ʿUrwah about touching the private part, he answered that, in his opinion, there is no *wudu*ʾ for doing that, whereupon Marwān narrated to him from Busrah ﷺ from the Messenger of Allah ﷺ what he had narrated. ʿUrwah's reply was: "I have never heard of it." Given that all of this happened as many years as Allah wished after Zayd ibn Khālid ﷺ had died, it is inconceivable that ʿUrwah would reject Busrah's ﷺ statement if Zayd ibn Khālid ﷺ had narrated that to him from the Prophet ﷺ."[19]

If they also based their position on the following:

٤٧٤ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: ثنا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ الْأَشْهَلِيُّ، عَنْ عُمَرَ بْنِ شُرَيْحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂ عَنْ رَسُولِ اللَّهِ ﷺ بِذَلِكَ.

474. It has been transmitted by way of Ismāʿīl ibn Abī Uways from Ibrāhīm ibn Ismāʿīl from ʿUmar ibn Shurayḥ from Ibn Shihāb from ʿUrwah from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ said the like of that.[20]

٤٧٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا الْفَرْوِيُّ إِسْحَاقُ بْنُ مُحَمَّدٍ قَالَ: ثنا إِبْرَاهِيمُ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

475. The like of it has been transmitted by way of Isḥāq ibn Muḥammad from Ibrahīm [with his *isnād*].[21]

Then it could be said to them, "You do not permit your opponents to use ʿUmar ibn Shurayḥ [who is in this *isnād*] as a proof against you, so how can you use him as a proof against them!"[22]

The substance of this *ḥadīth* is also disapproved of because, when Marwān told ʿUrwah about what Busrah ﵂ had narrated to him, ʿUrwah was unaware of that and had not heard it before from anyone, not from ʿĀʾishah ﵂ and nor from anyone else.

Then if they also based their position on the following:

٤٧٦ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا دُحَيْمُ ابْنُ الْيَتِيمِ، قَالَ: ثنا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنِ صَدَقَةَ بْنِ عَبْدِ اللَّهِ عَنْ هَاشِمِ بْنِ زَيْدَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﵄ عَنْ رَسُولِ اللَّهِ ﷺ بِذَلِكَ.

476. It has been transmitted by way of Ṣadaqah ibn ʿAbdillāh

from Hāshim ibn Zayd from Nāfiʿ from Ibn ʿUmar ﷺ that the Messenger of Allah ﷺ said the like of that.[23]

It could be said to them, "Ṣadaqah ibn ʿAbdillāh [is in this *isnād* and] you consider him to be weak, so how can you use him as proof? There is also Hāshim ibn Zayd who is not one of the people of knowledge by whose narration a ruling such as this can be established."

If they also based their position on the following:

٤٧٧ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ، قَالَ: ثنا الْعَلَاءُ بْنُ سُلَيْمَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ».

477. It has been transmitted by way of al-ʿAlāʾ ibn Sulaymān from Zuhrī from Sālim from his father [Ibn ʿUmar ﷺ] from the Prophet ﷺ that he said, "If someone touches his private part, then he should perform *wuduʾ*."[24]

It could be said to them, "How can you use ʿAlāʾ [ibn Sulaymān] as a proof when you consider him weak!"

If they also use the following as proof:

٤٧٨ – حَدَّثَنَا يُونُسُ قَالَ: ثنا مَعْنُ بْنُ عِيسَى الْقَزَّازُ، عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ قَالَ: «مَنْ أَفْضَى بِيَدِهِ إِلَى ذَكَرِهِ لَيْسَ بَيْنَهُمَا سِتْرٌ وَلَا حِجَابٌ: فَلْيَتَوَضَّأْ».

478. It has been transmitted by way of Yazīd ibn ʿAbd al-Malik from Maqburī from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If anyone puts his hand on his penis without there being a cover or barrier between [it and his hand], then he should perform *wuduʾ*."[25]

It could be said to them, “You consider the *ḥadīth* of Yazīd [ibn ʿAbd al-Malik] to be rejected and worthless, so how can you use him as a proof?”

If they based their position on the following:

٤٧٩ – حَدَّثَنَا يَزِيدُ قَالَ: ثنا دُحَيْمٌ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ نَافِعٍ الصَّائِغُ، قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ عُقْبَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَن مَعْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ عَنِ النَّبِيِّ ﷺ مِثْلَ حَدِيثِ يُونُسَ عَنْ مَعْنٍ.

479. It has been narrated by way of Ibn Nāfiʿ from Ibn Abī Dhiʾb from ʿUqbah ibn ʿAbd ar-Raḥmān from Muḥammad ibn ʿAbd ar-Raḥmān ibn Thawbān from Jābir ibn ʿAbdillāh ﷺ from the Prophet ﷺ the like of what is in the *ḥadīth* of Yūnus ibn Maʿn.[26]

It could be said to them, “All of the *ḥāfiẓ* scholars who narrated this *ḥadīth* from Ibn Abī Dhiʾb, cut [the *isnād*] at Muḥammad ibn ʿAbd ar-Raḥmān ibn Thawbān [and considered it to be *munqaṭiʿ*], for example:

٤٨٠ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

480. It has been transmitted by way of Abū ʿĀmir from Ibn Abī Dhiʾb from ʿUqbah ibn ʿAbd ar-Raḥmān from Muḥammad ibn ʿAbd ar-Raḥmān ibn Thawbān from the Prophet ﷺ.[27]

“These *ḥāfiẓ* scholars cut it off at Muḥammad ibn ʿAbd ar-Raḥmān and contradicted the *isnād* of Ibn Nāfiʿ. Therefore, their version is a proof against [the soundness] of his version, not the other way round. Given

that, how can you use a *munqaṭiʿ ḥadīth* such as this as proof, when you do not accept *munqaṭiʿ* traditions?!"

If they take the following as proof:

٤٨١/ ٤٨٢/ ٤٨٣ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ وَيُونُسُ وَرَبِيعٌ الْجِيزِيُّ، قَالُوا: ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ عَنِ الْهَيْثَمِ بْنِ حُمَيْدٍ قَالَ: أَخْبَرَنِي الْعَلَاءُ بْنُ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ ﵂ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ».

481/482/483. It has been transmitted by way of ʿAbdullāh ibn Yūsuf from Haytham ibn Ḥumayd [with his *isnād*] from Makḥūl from ʿAnbasah ibn Abī Sufyān ﵁ from Umm Ḥabībah ﵂, the wife of the Prophet ﷺ that the Prophet ﷺ said, "If someone touches his private part, then he should perform *wuḍūʾ*."[28]

٤٨٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو مُسْهِرٍ، عَنِ الْهَيْثَمِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

484. The like of it has been transmitted by way of Abū Mushir from Haytham [with his *isnād*].[29]

It could be said to them, "This *ḥadīth* is also *munqaṭiʿ* because Makḥūl did not hear anything directly from ʿAnbasah ibn Abī Sufyān ﵁.

٤٨٥ - حَدَّثَنَا بِذَلِكَ ابْنُ أَبِي دَاوُدَ، قَالَ: سَمِعْتُ أَبَا مُسْهِرٍ، يَقُولُ ذَلِكَ.

485. Ibn Abī Dāwūd transmitted to us that Abū Mushir said that.

Also you accept Abū Mushir's testimony in cases such as this.[30]

If they based their position on the following:

٤٨٦ - حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى عَنْ عَبْدِ اللّٰهِ بْنِ الْمُؤَمَّلِ الْمَخْزُومِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ: أَنَّ بُسْرَةَ سَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: الْمَرْأَةُ تَضْرِبُ بِيَدِهَا فَتُصِيبُ فَرْجَهَا؟ قَالَ: «تَتَوَضَّأُ يَا بُسْرَةُ».

486. It has been transmitted by way of ʿAbdullāh ibn al-Muʾammal from ʿAmr ibn Shuʿayb from his father from his grandfather that Busrah ﷺ asked the Prophet ﷺ, "When a woman moves her hand and [accidentally] touches her private parts, [what should she do]?" He replied, "She should perform *wuduʾ*, Busrah."[31] It has been transmitted by way of Baqiyyah from Zubaydī from ʿAmr ibn Shuʿayb

٤٨٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْخَطَّابُ بْنُ عُثْمَانَ الْفَوْزِيُّ، قَالَ: ثنا بَقِيَّةُ عَنِ الزُّبَيْدِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «أَيُّمَا رَجُلٍ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ، وَأَيُّمَا امْرَأَةٍ مَسَّتْ فَرْجَهَا فَلْتَتَوَضَّأْ».

487. It has been transmitted by way of Baqiyyah from Zubaydī from ʿAmr ibn Shuʿayb from his father from his grandfather ﷺ that the Messenger of Allah ﷺ said, "Any man who touches his private parts should perform *wuduʾ*; and any woman who touches her private parts should perform *wuduʾ*."[32]

[If they take this as proof, then] it could be said to them, "You claim that ʿAmr ibn Shuʿayb never heard anything directly from his father, and that he received *ḥadīth* from him in the form of a written collection, so according to your statement, this *isnād* is *munqaṭiʿ*, and you do not consider *munqaṭiʿ ḥadīth* to be admissible as proof."

Thus, the unsound nature of all of the traditions that are used as proof by those who say that *wuduʾ* is obligatory for touching the private

parts has been established.

There are also traditions from the Messenger of Allah ﷺ which contradict [their position]:

٤٨٨ - مَا حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ جَابِرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ ﷺ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ أَفِي مَسِّ الذَّكَرِ وُضُوءٌ؟ قَالَ: «لَا».

488. It has been transmitted by way of Sufyān [ibn ʿUyaynah] from Muḥammad ibn Jābir from Qays ibn Ṭalq from his father that he asked the Messenger of Allah ﷺ, "Is *wudu'* made obligatory by touching the penis?" and [the Messenger of Allah ﷺ] replied, "No."[33]

٤٨٩ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا مُسَدَّدٌ، قَالَ: ثنا مُحَمَّدُ بْنُ جَابِرٍ. . . فَذَكَرَ بِإِسْنَادِهِ نَحْوَهُ.

489. The like of it has been transmitted by way of Musaddad from Muḥammad ibn Jābir [with his *isnād*].[34]

٤٩٠/ ٤٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ اللُّؤْلُؤِيُّ، قَالَ: ثنا أَسَدٌ قَالَ: ثنا أَيُّوبُ بْنُ عُتْبَةَ، ح: وَحَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا أَيُّوبُ بْنُ عُتْبَةَ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ ﷺ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

490/491. The like of it has been transmitted [with two *asānīd*], one from Asad and the other from Ḥajjāj, both of them from Ayyūb ibn ʿUtbah from Qays ibn Ṭalq from his father from the Prophet ﷺ.[35]

٤٩٢ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ، قَالَ: ثنا مُلَازِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ السُّحَيْمِيِّ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

492. The like of it has been transmitted by way of Yūsuf ibn ʿAdī from Mulāzim ibn ʿAmr from ʿAbdullāh ibn Badr as-Suḥaymī from Qays ibn Ṭalq from his father ﷺ from the Prophet ﷺ.[36]

٤٩٣ - حَدَّثَنَا أَبُو أُمَيَّةَ، قَالَ: ثنا الْأَسْوَدُ بْنُ عَامِرٍ وَخَلَفُ بْنُ الْوَلِيدِ وَأَحْمَدُ بْنُ يُونُسَ وَسَعِيدُ بْنُ سُلَيْمَانَ، عَنْ أَيُّوبَ، عَنْ قَيْسٍ، أَنَّهُ حَدَّثَهُ عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

493. The like of it has been transmitted by way of Saʿīd ibn Sulaymān from Ayyūb from Qays ibn Ṭalq from his father ﷺ from the Prophet ﷺ.[37]

٤٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا مُلَازِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ ﷺ: عَنِ النَّبِيِّ ﷺ: أَنَّهُ سَأَلَهُ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللَّهِ، مَا تَرَى فِي مَسِّ الرَّجُلِ ذَكَرَهُ بَعْدَ مَا تَوَضَّأَ؟ فَقَالَ النَّبِيُّ ﷺ: «هَلْ هُوَ إِلَّا بَضْعَةٌ مِنْكَ؟» أَوْ «مُضْغَةٌ مِنْكَ».

494. It has been transmitted by way of Ḥajjāj [ibn al-Minhāl] from Mulāzim ibn ʿAmr from ʿAbdullāh ibn Badr as-Suḥaymī from Qays ibn Ṭalq from his father that a man asked the Prophet ﷺ, “Prophet of Allah, what is your opinion about when a man touches his penis after having performed *wudu*ʾ?” The Prophet ﷺ said, “Is it anything but a piece of you?”[38]

This *ḥadīth* from Mulāzim is *ṣaḥīḥ* and has a sound *isnād*: neither the *isnād* nor the text of the *ḥadīth* is *muḍṭarib* (inconsistent). Therefore, it is preferable to all the other traditions we have transmitted, for they are all *muḍṭarib* in terms of their *asānīd*.

٤٩٥ - وَلَقَدْ حَدَّثَنِي ابْنُ أَبِي عِمْرَانَ قَالَ: سَمِعْتُ عَبَّاسَ بْنَ عَبْدِ الْعَظِيمِ الْعَنْبَرِيَّ يَقُولُ: سَمِعْتُ عَلِيَّ بْنَ الْمَدِينِيِّ يَقُولُ: حَدِيثُ مُلَازِمٍ هَذَا أَحْسَنُ مِنْ حَدِيثِ بُسْرَةَ.

495. It has been transmitted to us from ʿAlī ibn al-Madīnī that he said, "This *ḥadīth* of Mulāzim is better (i.e. stronger) than the *ḥadīth* of Busrah ﷺ."[39]

If we are to judge this section (i.e 'Is *wudu'* made obligatory by touching the private parts or not?') according to the soundness of the respective *asānīd*, then we would have to say that the *ḥadīth* of Mulāzim is sounder and preferable [to the traditions that we transmitted first, for their *asānīd* were *muḍṭarib* as we clearly demonstrated earlier.]

As for if we were to take this position by means of reason and intellectual consideration, we have already seen that all of the scholars agree that touching one's penis with the back of one's hand or with one's arm does not make *wudu'* obligatory. Therefore, reason dictates that the ruling should be the same for touching it with the palm of one's hand.

We also know that, if a person touches his penis with his thigh, then that does not make *wudu'* obligatory despite the fact that the thigh is considered to be a part of the private area (*ʿawrah*.) Therefore, given the fact that a person is not obliged to perform *wudu'* when he touches his penis with something that is considered to be part of his private parts, then it is all the more appropriate that he not be obliged to perform it when he touches it with a part of the body that falls outside his private parts.[40]

Those who took the position that *wudu'* is obligatory for that said, "The Companions of the Messenger of Allah ﷺ considered *wudu'* to be

obligatory for touching the private part with the palm of the hand," and they mentioned the following:

٤٩٦ – مَا حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا شُعْبَةُ قَالَ: أَنْبَأَنِي الْحَكَمُ، قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ يَقُولُ: كُنْتُ أُمْسِكُ الْمُصْحَفَ عَلَى أَبِي فَمَسِسْتُ فَرْجِي، فَأَمَرَنِي أَنْ أَتَوَضَّأَ.

496. It has been transmitted from Ḥakam that Muṣʿab ibn Saʿd ibn Abī Waqqāṣ ﷺ said, "I used to hold a written copy of the Qurʾan [open] for my father. [One time, while I was holding it], I touched my private part, so he told me to go and perform *wudu*ʾ."

٤٩٧/٤٩٨ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: كَانَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ ﷺ، يَقُولَانِ فِي الرَّجُلِ يَمَسُّ ذَكَرَهُ، قَالَا: يَتَوَضَّأُ. قَالَ شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: عَمَّنْ هَذَا؟ فَقَالَ: عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ.

497/498. It has been transmitted from Qatādah who said, "Ibn ʿUmar and Ibn ʿAbbās ﷺ used to say that a man who touches his private part should perform *wudu*ʾ." Shuʿbah said, "I asked Qatādah, "Who is this [narration] from?" He replied, "From ʿAṭāʾ ibn Abī Rabāḥ."

٤٩٩ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ: أَنَّهُ رَآهُ صَلَّى صَلَاةً لَمْ يَكُنْ يُصَلِّيهَا. قَالَ: فَقُلْتُ لَهُ: مَا هَذِهِ الصَّلَاةُ؟ قَالَ: إِنِّي مَسِسْتُ فَرْجِي، فَنَسِيتُ أَنْ أَتَوَضَّأَ.

499. It has been transmitted from Sālim from his father [Ibn ʿUmar ﷺ] that he [Sālim] saw [his father, Ibn ʿUmar ﷺ] praying a prayer [at a time in] which he did not normally pray so he said

to him, “What is this prayer?” [Ibn ʿUmar ﷺ] replied, “I touched my private part and forgot to perform *wuduʾ*.”

٥٠٠ - حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ مِثْلَهُ.

500. The like of it has been transmitted from Nāfiʿ from Ibn ʿUmar ﷺ.

٥٠١ - حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ مُجَاهِدٍ، قَالَ: صَلَّيْنَا مَعَ ابْنِ عُمَرَ - أَوْ صَلَّى بِنَا ابْنُ عُمَرَ - ثُمَّ سَارَ، ثُمَّ أَنَاخَ جَمَلَهُ. فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّا قَدْ صَلَّيْنَا. فَقَالَ: إِنَّ أَبَا عَبْدِ الرَّحْمَنِ قَدْ عَرَفَ ذَلِكَ، وَلَكِنِّي مَسِسْتُ ذَكَرِي. قَالَ: فَتَوَضَّأَ وَأَعَادَ الصَّلَاةَ.

501. It has been transmitted from Mujāhid who said, “We prayed with Ibn ʿUmar ﷺ”—or he said “Ibn ʿUmar ﷺ led us in prayer”—“and then continued travelling. Then he caused his camel to kneel [and dismounted], so I said to him, ‘Abū ʿAbd ar-Raḥmān, we have already prayed.’ He replied, ‘Abū ʿAbd ar-Raḥmān knows that, but I touched my penis.’ Then he performed *wuduʾ* and repeated the prayer.”

[If they take these traditions as proof], then it could be said to them, “As for the tradition which you transmitted from Ḥakam from Muṣʿab containing the statement of [his father] Saʿd ibn Abī Waqqāṣ ﷺ, a statement to the opposite effect of what Ḥakam transmitted has also been transmitted from him from his father:”

٥٠٢ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو عَامِرٍ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: كُنْتُ آخُذُ عَلَى أَبِي الْمُصْحَفَ، فَاحْتَكَكْتُ فَأَصَبْتُ فَرْجِي فَقَالَ: أَصَبْتَ فَرْجَكَ؟ قُلْتُ: نَعَمِ، احْتَكَكْتُ، فَقَالَ: اغْمِسْ يَدَكَ فِي التُّرَابِ، وَلَمْ يَأْمُرْنِي أَنْ أَتَوَضَّأَ.

502. It has been transmitted from Ismāʿīl ibn Muḥammad that Muṣʿab ibn Saʿd said, “I used to hold the written copy of the Qurʾan for my father, but [one time while I was doing so] I scratched myself and [in the process] touched my private part. He said [to me], ‘Did you touch your private part?’ I replied, ‘Yes, I scratched myself [there].’ So he commanded me to plunge my hand into earth and did not command me to perform *wuduʾ*.”

It has also been transmitted from Muṣʿab that his father ordered him to wash his hand:

٥٠٣ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ، قَالَ: وَحَدَّثَنَا زَائِدَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: قُمْ فَاغْسِلْ يَدَكَ.

503. The like of it has been transmitted from Zubayr ibn ʿAdī from Muṣʿab ibn Saʿd, except, in this version, [Saʿd ﷺ] commanded, “Stand up and go wash your hand.”

In order to ensure that there is no contradiction between the two narrations, it is possible for us to interpret the *wuduʾ* mentioned in the version of Ḥakam as referring to the washing of the hand mentioned in the version of Zubayr ibn ʿAdī.

Other traditions have been transmitted from Saʿd ﷺ in which he said, “There was no *wuduʾ* for doing that:”

٥٠٤ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ، قَالَ: أنا زَائِدَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: سُئِلَ سَعْدٌ عَنْ مَسِّ الذَّكَرِ، فَقَالَ: إِنْ كَانَ نَجِسًا فَاقْطَعْهُ لَا بَأْسَ بِهِ.

504. It has been transmitted from Qays ibn Abī Ḥāzim ﷺ that Saʿd ﷺ was asked about touching the penis and said, "If it was impure then cut it off: there is no harm in [touching] it."

٥٠٥ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: أنا هُشَيْمٌ، قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: قَالَ رَجُلٌ لِسَعْدٍ ﷺ: إِنَّهُ مَسَّ ذَكَرَهُ وَهُوَ فِي الصَّلَاةِ، فَقَالَ: اقْطَعْهُ إِنَّمَا هُوَ بِضْعَةٌ مِنْكَ.

505. It has been transmitted from Qays ibn Abī Ḥāzim ﷺ who said, "A man told Saʿd ﷺ that he had touched his penis during the prayer, so Saʿd ﷺ said to him, '[If you think it impure then] cut if off! It is only a piece of you.'"

So when we see all of the statements that are attributed to Saʿd ﷺ, we discover that he did not consider *wuduʾ* to be obligatory for touching the penis.

As for the statement which they transmitted from Ibn ʿAbbās ﷺ saying that *wuduʾ* is obligatory for touching the private part, the opposite of that has also been transmitted from him:

٥٠٦ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا يَعْقُوبُ بْنُ إِسْحَاقَ، قَالَ: ثنا عِكْرِمَةُ بْنُ عَمَّارٍ، قَالَ: ثنا عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: مَا أُبَالِي إِيَّاهُ مَسَسْتُ أَوْ أَنْفِي.

506. It has been transmitted from ʿAṭāʾ that Ibn ʿAbbās ﷺ said, "I am not concerned whether I touch it, or [whether I touch] my nose."

٥٠٧ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو عَامِرٍ، قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ - مَوْلَى ابْنِ عَبَّاسٍ - عَنِ ابْنِ عَبَّاسٍ ﷺ مِثْلَهُ.

507. The like of it has been transmitted from Shuʿbah the freedman of Ibn ʿAbbās from Ibn ʿAbbās ﷺ.

٥٠٨ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: ثنا هُشَيْمٌ، قَالَ: أنا الْأَعْمَشُ، عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّهُ كَانَ لَا يَرَى فِي مَسِّ الذَّكَرِ وُضُوءًا.

508. It has been transmitted from Saʿīd ibn Jubayr ﷺ that Ibn ʿAbbās ﷺ did not consider *wuduʾ* to be obligatory for touching the penis.

Thus we can see that there are statements narrated from Ibn ʿAbbās ﷺ which contradict that which Qatādah narrated from ʿAṭāʾ from him.

We do not know of a single one of the Companions of the Messenger of Allah ﷺ giving a *fatwā* to the effect that it is obligatory to perform *wuduʾ* because [of touching the private part] except for Ibn ʿUmar ﷺ. The majority of the Companions of the Messenger of Allah ﷺ disagreed with him:

٥٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ، قَالَ: أنا مِسْعَرٌ، عَنْ قَابُوسٍ، عَنْ أَبِي ظَبْيَانَ، عَنْ عَلِيٍّ ﷺ أَنَّهُ قَالَ: مَا أُبَالِي أَنْفِي مَسَسْتُ أَوْ أُذُنِي أَوْ ذَكَرِي.

509. It has been transmitted from Abū Ẓabyān that ʿAlī ﷺ said, “I am not concerned about whether I touch my nose, or [whether I touch] my ear or penis.”

٥١٠ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ قَيْسِ بْنِ السَّكَنِ، قَالَ: قَالَ عَبْدُ اللّٰهِ بْنُ مَسْعُودٍ ﷺ: مَا أُبَالِي ذَكَرِي مَسَسْتُ فِي الصَّلَاةِ أَوْ أُذُنِي أَوْ أَنْفِي.

510. It has been transmitted by way of Sulaymān [ibn Minhāl al-Aʿmash] from Minhāl ibn ʿAmr from Qays ibn as-Sakan ﷺ that Ibn Masʿūd ﷺ said, "I am not concerned about whether I touch my penis in the prayer, or [whether I touch] my ear or nose."

٥١١ - حَدَّثَنَا بَكْرُ بْنُ إِدْرِيسَ، قَالَ: ثنا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: ثنا شُعْبَةُ، قَالَ: ثنا أَبُو قَيْسٍ، قَالَ: سَمِعْتُ هُزَيْلًا يُحَدِّثُ عَنْ عَبْدِ اللّٰهِ ﷺ نَحْوَهُ.

511. The like of it has been transmitted by way of Shuʿbah from Abū Qays from Huzayl from Ibn Masʿūd ﷺ.

٥١٢ - حَدَّثَنَا صَالِحٌ، قَالَ: ثنا سَعِيدٌ، قَالَ: أنا هُشَيْمٌ، قَالَ: أنا الْأَعْمَشُ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ قَيْسِ بْنِ السَّكَنِ، عَنْ عَبْدِ اللّٰهِ ﷺ مِثْلَهُ.

512. The like of it has been transmitted by way of Aʿmash from Minhāl from Qays ibn as-Sakan ﷺ from ʿAbdullāh [ibn Masʿūd] ﷺ.

٥١٣ - حَدَّثَنَا صَالِحٌ، قَالَ: ثنا سَعِيدٌ، قَالَ: ثنا هُشَيْمٌ، قَالَ: أنا سُلَيْمَانُ الشَّيْبَانِيُّ، عَنْ أَبِي قَيْسٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

513. The like of it has been transmitted from Shaybān from Abū Qays who mentioned it [with his *isnād*] (i.e. from Huzayl from Ibn Masʿūd ﷺ.)

٥١٤/ ٥١٥ - أَخْبَرَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: ثنا مِسْعَرٌ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، ح: وَحَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا مِسْعَرٌ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، قَالَ: كُنْتُ فِي مَجْلِسٍ فِيهِ عَمَّارُ بْنُ يَاسِرٍ فَذُكِرَ مَسُّ الذَّكَرِ فَقَالَ: إِنَّمَا هُوَ بِضْعَةٌ مِنْكَ، مِثْلُ أَنْفِي أَوْ أَنْفِكَ. وَإِنَّ لِكَفِّكَ مَوْضِعًا غَيْرَهُ.

514/515. It has been transmitted [with two *asānīd*] from ʿUmayr ibn Saʿīd ﵀ who said, "I was in a gathering attended by ʿAmmār ibn Yāsir ﵁. [In the course of the meeting], the matter of touching the penis was mentioned, so he said, 'It is only a part of you like my nose or your nose, and there is a place other than it for the palm of your hand."

٥١٦/ ٥١٧/ ٥١٨ - أَخْبَرَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا سُفْيَانُ عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنِ الْبَرَاءِ بْنِ قَيْسٍ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ سَدُوسِيًّا يُحَدِّثُ عَنِ الْبَرَاءِ بْنِ قَيْسٍ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِيهِ، عَنِ الْبَرَاءِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ حُذَيْفَةَ يَقُولُ: مَا أُبَالِي إِيَّاهُ مَسِسْتُ أَوْ أَنْفِي.

516/517/518. It has been transmitted [with three *asānīd*] from Barāʾ ibn Qays who said that he heard Ḥudhayfah ﵁ say, 'I am not concerned whether I touch it or [whether I touch] my nose.'"

٥١٩/ ٥٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا الْخَصِيبُ، قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْمُخَارِقِ بْنِ أَحْمَرَ، عَنْ حُذَيْفَةَ ﵁ نَحْوَهُ.

519/520. The like of it has been transmitted [with two *asānīd*] from Qatādah from Mukhāriq ibn Aḥmar from Hudhayfah ﵁.

٥٢١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عَمْرُو بْنُ أَبِي رَزِينٍ، قَالَ: ثنا هِشَامُ بْنُ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ خَمْسَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ - مِنْهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ، وَحُذَيْفَةُ بْنُ الْيَمَانِ، وَعِمْرَانُ بْنُ حُصَيْنٍ، وَرَجُلٌ آخَرُ ﷺ - أَنَّهُمْ كَانُوا لَا يَرَوْنَ فِي مَسِّ الذَّكَرِ وُضُوءًا.

521. It has been transmitted from Ḥasan from five of the Companions of the Messenger of Allah ﷺ—including, ʿAlī ibn Abī Ṭālib, ʿAbdullāh ibn Masʿūd, Ḥudhayfah ibn al-Yamān, ʿImrān ibn Ḥuṣayn and another man ﷺ—that they did not regard it to be obligatory to perform *wudu*ʾ for touching the penis.

٥٢٢/ ٥٢٣ - حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ، قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ﷺ نَحْوَهُ.

522/523. The like of it has been transmitted [with two *asānīd*] from Qatādah from Ḥasan from ʿImrān ibn Ḥuṣayn ﷺ.

٥٢٤ - حَدَّثَنَا صَالِحٌ، قَالَ: ثنا سَعِيدٌ، قَالَ: ثنا هُشَيْمٌ، قَالَ: أنا حُمَيْدٌ الطَّوِيلُ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ﷺ مِثْلَهُ.

524. The like of it has been transmitted by way of Ḥumayd aṭ-Ṭawīl from Ḥasan from ʿImrān ibn Ḥuṣayn ﷺ.

If it is obligatory to follow the verdict of Ibn ʿUmar ﷺ in matters such as this, then it is even more appropriate to follow all of those people we have mentioned here [for they outnumber Ibn ʿUmar ﷺ.]

There are also traditions narrated from Saʿīd ibn al-Musayyab and Ḥasan [al-Baṣrī:]

٥٢٥ – حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ خُشَيْشٍ، قَالَ: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: ثنا هِشَامٌ، قَالَ: ثنا قَتَادَةُ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ: أَنَّهُ كَانَ لَا يَرَى فِي مَسِّ الذَّكَرِ وُضُوءًا.

525. It has been transmitted from Qatādah that Saʿīd ibn al-Musayyib did not use to consider *wudu'* to be obligatory for touching the penis.

٥٢٦ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا هِشَامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ مِثْلَهُ.

526. The like of it has been transmitted from Qatādah from Ḥasan.

٥٢٧ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ حُمْرَانَ قَالَ: ثنا أَشْعَثُ، عَنِ الْحَسَنِ: أَنَّهُ كَانَ يَكْرَهُ مَسَّ الْفَرْجِ، فَإِنْ فَعَلَهُ، لَمْ يَرَ عَلَيْهِ وُضُوءًا.

527. It has been transmitted from Ashʿath that Ḥasan used to dislike touching the private part, but if he happened to do it, he did not consider it to obligate *wudu'* on himself.

٥٢٨ – حَدَّثَنَا صَالِحٌ، قَالَ: ثنا سَعِيدٌ، قَالَ: ثنا هُشَيْمٌ، قَالَ: أنا يُونُسُ، عَنِ الْحَسَنِ أَنَّهُ كَانَ لَا يَرَى فِي مَسِّ الذَّكَرِ وُضُوءًا.

528. It has been transmitted from Yūnus that Ḥasan did not think that *wudu'* was obligatory for touching the private part.

This is the position we take and this was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

1 The private parts naturally include the vagina and anus however the chapter is discussing the male genitalia in particular as the view of whether touching the penis is a nullifier of *wuḍuʾ* has existed since the era of the *Ṣaḥābah*. (*Amānī al-Abḥār*)

2 Its *isnād* is *ṣaḥīḥ* and is transmitted by way of Zuhrī from ʿUrwah from Marwān from Busrah . It is transmitted by Ṭabarānī in *al-Kabīr* (24:193, *ḥadīth* no. 485) from ʿAbd ar-Razzāq; and by Nasāʾī (*Ghusl* and *Tayammum*, 445) from Maʿmar from Zuhrī from ʿUrwah from Busrah , and (446) from Layth from Zuhrī from ʿUrwah from Marwān from Busrah, may Allah be pleased with her.

Ṭaḥāwī indicated the confusion of Zuhrī when he said, "On certain occasions, Zuhrī transmitted it from ʿUrwah as is the case in this *ḥadīth*, and on other occasions, he transmitted it from ʿAbdullāh ibn Abī Bakr from ʿUrwah as is the case in the next *ḥadīth*. Sufyān ibn ʿUyaynah did not rate [ʿAbdullāh] very highly and said about him, 'He did not know *ḥadīth*.' On other occasions he transmitted from Abū Bakr ibn Muḥammad from ʿUrwah as comes later. This is in terms of the *isnād*. As for the actual text of the *ḥadīth*, ʿUrwah himself did not have a very high opinion of this particular *ḥadīth* of his and paid no attention to it, because Busrah was the only one to narrate this ruling and it is the sort of matter that people in general ought to know [given the fact that so many people are affected by it]. As Rabīʿah said, 'The prayer is the support of the Dīn, and purification is the support of the prayer, so was Busrah the only one of the Companions of the Messenger of Allah to [properly] support the Dīn?'"

3 Those who took this position included Imam Shāfiʿī and Imam Aḥmad.

4 Its *isnād* is *ṣaḥīḥ*. Ṭaḥāwī said, "The soundness of this *ḥadīth* is somewhat compromised by the fact that ʿAbdullāh is in the *isnād*, for a *ḥadīth* from ʿAbdullāh ibn Abī Bakr from ʿUrwah is not the same as a *ḥadīth* from Zuhrī from ʿUrwah. Sufyān ibn ʿUyaynah did not rate the *ḥadīth* of ʿAbdullāh ibn Abī Bakr very highly." It is transmitted by Nasāʾī (Purification/ *Wuḍuʾ* for touching the private part, 167) with his *isnād* from Zuhrī from ʿAbdullāh ibn Abī Bakr; and by Abū Dāwūd (Purification/ *Wuḍuʾ* for touching the penis, 181) from Mālik. Nasāʾī also transmitted it from Mālik (163) and from Sufyān (*Ghusl* and *Tayammum*/ *Wuḍuʾ* for touching the private part, 444). Both these men transmitted it from ʿAbdullāh.

5 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ṭabarānī (24:193, *ḥadīth* no. 487) with his *isnād* from ʿAwzāʿī.

6 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Purification/ *Wuḍuʾ* for touching the penis, 83), Ibn Mājah (Purification/ *Wuḍuʾ* for touching the private part, 479), and Nasāʾī (*Ghusl* and *Tayammum*/ *Wuḍuʾ* for touching the private part, 447) with their respective *asānīd* from Hishām ibn ʿUrwah. Tirmidhī classified it as *ḥasan ṣaḥīḥ*. More than one of the narrators transmitted it thus from Hishām ibn ʿUrwah from his father from Busrah . Abū Usāmah and a few others

narrated it from Hishām ibn ʿUrwah from his father from Marwān from Busrah ﷺ from the Prophet ﷺ.

7 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ṭabarānī in *al-Kabīr* (24:199, *ḥadīth* no. 509).

8 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ṭabarānī in *al-Kabīr* (24:199, *ḥadīth* no. 506) with his *isnād* from ʿAlī ibn Mushir.

9 Its *isnād* is *ḥasan* on account of Saʿīd ibn ʿAbd ar-Raḥmān. It is transmitted by Bayhaqī (1:204, no. 618) with his *isnād* from ʿAbdullāh ibn Wahb.

10 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Purification/ *Wuduʾ* for touching the private part, 84) from ʿAbd ar-Raḥmān ibn Abi'z-Zinād from his father from ʿUrwah from Busrah ﷺ from the Prophet ﷺ. Ṭaḥāwī said, "Hishām ibn ʿUrwah did not hear this *ḥadīth* from his father, but took it from Abū Bakr or from ʿAbdullāh ibn Abī Bakr. He did *tadlīs* when he said he took it from his father (i.e. neglected to mention the intermediary transmitter). This is what Shuʿbah said." Nasāʾī said that he did not hear the *ḥadīth* from his father and that he was not satisfied with its [*isnād*]. Yaḥyā ibn Saʿīd said, "I asked Hishām and he said, "My father told me." Yaḥyā ibn Saʿīd transmitted this *ḥadīth* from Hishām and in his narration are the words, "My father told me."

11 Its *isnād* is *ḥasan* on account of Khaṣīb ibn Nāṣiḥ.

12 Ḥāfiẓ said, "This narration does not prove that Hishām did not hear it from his father, but merely [proves] that he inserted an intermediary narrator [between himself and his father]. The proof that he had heard it from his father may be found in the transmission of Ṭabarānī. In his version we find, "Yaḥyā ibn Saʿīd al-Qaṭṭān said, 'Shuʿbah said [to me], 'Hishām did not hear this *ḥadīth* [directly] from his father,'' so I asked Hishām and he told me that his father had told him it [directly]." Tirmidhī narrated this *ḥadīth* with his *isnād* from Yaḥyā ibn Saʿīd al-Qaṭṭān from Hishām who said, "My father informed me. . ." Nasāʾī also narrated it with his *isnād* from Yaḥyā from Hishām who said, "My father informed me," but Nasāʾī did not pay any heed to Hishām's declaration that he heard it from his father, and said [in his commentary on the *ḥadīth*], "Hishām ibn ʿUrwah did not hear it [directly] from his father."

As for the statement of Ibn Ḥibbān, "'ʿUrwah was not satisfied with merely hearing it from Marwān or with hearing it from his police officer, so he went to Busrah ﷺ in order to hear it [directly] from her. This made the tradition of ʿUrwah from Busrah ﷺ *muttaṣil* (in other words, there was no one between them in the *isnād*)." Thereafter he [Ibn Ḥibbān] narrated it with his own *isnād* from ʿUrwah from Busrah ﷺ. Bayhaqī said, "The two shaykhs (i.e. Bukhāri and Muslim) were not satisfied [with that *isnād*] and neither of them transmitted it in their *Ṣaḥīḥ* collections. This is because of the difference of opinion that occurred with respect to whether

ʿUrwah had heard it directly from Busrah 🦗 or whether it was from Marwān from Busrah 🦗. Similarly, Aḥmad, ʿAlī ibn al-Madīnī and Yaḥyā ibn Maʿīn all paid little heed to [the *isnād* of ʿUrwah directly from Busrah i].”

13 Its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah. This is the last of the ten *asānīd* which the author transmitted from Busrah 🦗.

14 Its *isnād* contains someone who is unknown.

15 One of the narrators is unnamed and it is unheard of for any of them, to accept a *ḥadīth* that contains an unknown narrator.

16 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Aḥmad (5:194); Bazzār as is related in *al-Kashf* (283); and Ṭabarānī in *al-Kabīr* (5:5221). Haythamī said in *al-Majmaʿ* (1:244), “Its transmitters are the transmitters of the *ṣaḥīḥ* [collection] except for Ibn Isḥāq who was a *mudallis*, but he said ‘*haddathanī*’ (he told me).” Ḥāfiẓ said in *at-Talkhīṣ* (1:124), “Bukhārī said, ‘Zuhrī only transmitted it from ʿAbdullāh ibn Abī Bakr from ʿUrwah from Busrah 🦗,’ and Ibn al-Madīnī said, ‘Ibn Isḥāq made a mistake in its [*isnād*].’” Ṭaḥāwī said, “But you do not consider an *isnād* from Muḥammad ibn Isḥāq as a proof when others transmit [an *isnād*] contradictory to his, nor when his is the only [*isnād*]. There is also the fact that when Marwān asked ʿUrwah about touching the private parts, he replied that, in his opinion, it did not make *wuduʾ* obligatory. Also Marwān only asked this question after Zayd ibn Khālid al-Juhanī 🦗 had died, so it would be inconceivable that ʿUrwah would say what he said to Marwān if Zayd 🦗 had already transmitted this *ḥadīth* to him.”

17 Its *isnād* is *ṣaḥīḥ*.

18 All of the people (i.e. narrators of *ḥadīth*) contradicted [the *isnād* of] this *ḥadīth* and regarded it as being transmitted from Zuhrī from Busrah 🦗. Dhahabī said in *al-Mīzān*, “That which is apparent to me is that Ibn Isḥāq was good [*ḥasan*] in *ḥadīth*, righteous and completely truthful. However, when he was the only one to transmit something, there is some doubt as to its soundness because of the questionable state of his memory.”

19 There are five different contradictory views about when Zayd ibn Khālid 🦗 died. Ṭaḥāwī regarded the view that he died before Marwān had informed [ʿUrwah] about that *ḥadīth* as being the strongest.

20 Its *isnād* is *ḍaʿīf* on account of Ibrāhīm ibn Ismāʿīl and ʿUmar ibn Shurayḥ. It is transmitted by Bazzār as is related in *Kashf al-Astār* (284). Haythamī said in *al-Majmaʿ* (1:244), “[The *isnād*] contains ʿUmar ibn Shurayḥ. Azdī said, ‘His *ḥadīth* is not *ṣaḥīḥ*.’”

21 Its *isnād* is *ḍaʿīf* on account of Ibrāhīm ibn Ismāʿīl.

22 ʿUmar ibn Shurayḥ is weak. Ibn ʿAdī said, “His *ḥadīth* from Zuhrī are not sound.” Abū

Ḥātim said, “His *ḥadīth* are *muḍṭarib* and he is not [a] strong narrator: he narrates from Zuhrī but his narrations are disapproved.”

23 Its *isnād* is *ḍaʿīf* on account of Ṣadaqah ibn ʿAbdillāh and Hāshim ibn Zayd. It is transmitted by Bazzār as is related in *al-Kashf* (285). Haythamī said in *al-Majmaʿ* (1:244), “Hāshim ibn Zayd is in it and he is weak.”

24 Its *isnād* is *ḍaʿīf* on account of ʿAlāʾ ibn Sulaymān. It is transmitted by Ṭabarānī in *al-Kabīr* (1318). Haythamī said in *al-Majmaʿ* (1:244), “It contains ʿAlāʾ ibn Sulaymān and he is very weak.”

25 Its *isnād* is *ḍaʿīf* on account of Yazīd ibn ʿAbd al-Malik. It is transmitted by Ṭabarānī in *al-Awsaṭ* (1871) and in *aṣ-Ṣaghīr* (110); Bazzār as is transmitted in *al-Kashf* (286); and Aḥmad (2:333). Haythamī said in *al-Majmaʿ* (1:245), “It contains Yazīd ibn ʿAbd al-Malik who is considered weak by most people. However Yaḥyā ibn Maʿīn deemed him as trustworthy according to one narration.”

26 Its *isnād* is *ḍaʿīf* on account of ʿUqbah ibn ʿAbd ar-Raḥmān. It is transmitted by Ibn Mājah (Purification/ *Wuduʾ* for touching the private part, 480). Ṭaḥāwī said, “All of the *ḥadīth* scholars who transmitted this from Ibn Abī Dhiʾb transmitted it as a broken chain at the point of Muḥammad ibn ʿAbd ar-Raḥmān, and they all disagreed with him (i.e. Ibn Nāfiʿ in narrating the *ḥadīth* as *muttaṣil*) and considered the *ḥadīth* to have an incomplete chain. Hence the *ḥadīth* is *mursal*: people transmitted it from Ibn Thawbān from the Prophet ﷺ as a *mursal ḥadīth*, for they do not mention Jābir ﷺ.” Shāfiʿī said, “I have heard more than one of the *Ḥāfiẓ* scholars transmit it without mentioning Jābir ﷺ.” Bukhārī said, “ʿUqbah only transmitted this *ḥadīth* from Ibn Thawbān as a *mursal ḥadīth* from the Messenger of Allah ﷺ.” He said, “Some of them said that it was from Jābir ﷺ, but that is not sound.” (*at-Tanqīḥ of Ibn* ʿAbd al-Hādī)

27 Its *isnād* is *ḍaʿīf* and *mursal*.

28 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ibn Mājah (Purification/ *Wuduʾ* for touching the private part) with his *isnād* from Haytham ibn Ḥumayd. Aḥmad said, “In terms of touching the private part, the *ḥadīth* of Makḥūl from ʿAnbasah ﷺ is *ṣaḥīḥ*.” Abū Zurʿah said, “The *ḥadīth* of Umm Ḥabībah ﷺ is the soundest *ḥadīth* in this section.” Ṭaḥāwī said, “It is a *munqaṭiʿ ḥadīth* because Makḥūl did not hear it from ʿAnbasah ﷺ.” This seems to suggest that he did not view the *ḥadīth* as being *ṣaḥīḥ*. Abū Ḥātim said something similar: He said, “The narration of Ibn Lahīʿah indicates that Makḥūl inserted a man in the *isnād* between him and ʿAnbasah ﷺ.” Tirmidhī said, “Muḥammad [ibn Ismāʿīl al-Bukhāri] said, ‘Makḥūl did not hear it from ʿAnbasah ﷺ. In fact, Makḥūl transmitted other *aḥādīth* from a man from ʿAnbasah ﷺ.” It seems by this that he did not view the *ḥadīth* as being *ṣaḥīḥ*.

29 Its *isnād* is *ṣaḥīḥ*. Note: The same discussion of the previous *ḥadīth* applies here as well.

30 Tirmidhī narrated that Bukhārī said, "Muḥammad said, 'Makḥūl did not hear [anything] directly from ʿAnbasah ibn Abī Sufyān and indeed narrated other separate *ḥadīth* from a man from ʿAnbasah .'" [When he said this], it was as if he was saying that he did consider the *ḥadīth ṣaḥīḥ*.

31 Its *isnād* is *ḍaʿīf* on account of ʿAbdullāh ibn al-Muʾammal.

32 Its *isnād* is *ḍaʿīf* on account of Baqiyyah and the large amount of his *tadlīs*; and he did not mention that he had heard it. Ṭaḥāwī said, "They say that ʿAmr ibn Shuʿayb did not hear anything from his father, but took *ḥadīth* from him in written form (i.e. after he had died). According to their view, that makes this *ḥadīth munqaṭiʿ*." The *ḥadīth* is transmitted by Aḥmad (2:223) with his *isnād* from Baqiyyah.

33 Its *isnād* is *ḥasan* on account of Muḥammad ibn Jābir. It is transmitted by Ibn Mājah (Purification/ *Wuduʾ* for touching the private part, 483) by way of Wakīʿ and Abū Dāwūd (Purification / The dispensation in performing *wuduʾ* for touching the private part, 183) by way of Musaddad (as in the next narration). Both these men transmitted it from Muḥammad ibn Jābir.

34 Its *isnād* is *ḥasan* on account of Muḥammad ibn Jābir.

35 Its *isnād* is *ḍaʿīf* on account of Ayyūb ibn ʿUtbah. It is transmitted by Aḥmad (4:22) and Ṭabarānī in *al-Kabīr* (8:334, *ḥadīth* no. 8249) with their respective *asānīd* from Ayyūb ibn ʿUtbah.

36 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Purification/ Leaving *wuduʾ* for touching the private part, 85), Abū Dāwūd (Purification/ Dispensation of performing *wuduʾ* for touching the private part, 182), Nasāʾī (Purification/ Leaving *wuduʾ* for touching the penis, private part) with their respective *asānīd* from Mulāzim ibn ʿAmr. Ṭaḥāwī said, "The *ḥadīth* of Mulāzim is *ṣaḥīḥ*: its *isnād* is sound." ʿAlī ibn al-Madīnī said, "This *ḥadīth* of Mulāzim is stronger than the *ḥadīth* of Busrah ."

37 Its *isnād* is *ḍaʿīf* on account of Ayyūb ibn ʿUtbah.

38 Its *isnād* is *ṣaḥīḥ*; reference of this *ḥadīth* is the same as the one of Mulāzim in the footnote above.

39 ʿAmr ibn ʿAlī al-Fallās said, "The *ḥadīth* of Ṭalq is better established than the *ḥadīth* of Busrah ." (*Naṣb ar-Rāyah*)

40 Muḥammad ibn Yaḥyā adh-Dhuhlī said, "Based on the *ḥadīth* of ʿAbdullāh ibn Badr from Qays ibn Ṭalq from his father from the Prophet , I think *wuduʾ* for touching the private part is a recommended matter, not an obligatory one." (*Maʿrifat ʿulūm al-ḥadīth* p. 74)

١٦ - بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ كَمْ وَقْتُهُ لِلْمُقِيمِ وَالْمُسَافِرِ؟

16. HOW LONG MAY A PERSON WIPE OVER HIS *KHUFF* WHEN HE IS RESIDENT AND WHEN HE IS TRAVELLING?

٥٢٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ، قَالَ: أنا يَحْيَى بْنُ أَيُّوبَ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ أُبَيِّ بْنِ عِمَارَةَ ﷺ - وَصَلَّى مَعَ رَسُولِ اللَّهِ ﷺ أُبَيِّ بْنِ عِمَارَةَ الْقِبْلَتَيْنِ - أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ أَمْسَحُ عَلَى الْخُفَّيْنِ؟ قَالَ: «نَعَمْ» قَالَ: يَوْمًا يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ، وَيَوْمَيْنِ». قَالَ: وَيَوْمَيْنِ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ، وَثَلَاثًا». قَالَ: وَثَلَاثًا يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ» حَتَّى بَلَغَ سَبْعًا ثُمَّ قَالَ: «امْسَحْ مَا بَدَا لَكَ».

529. It has been transmitted by way of Ibn Abī Maryam from Yahyā ibn Ayyūb [with his *isnād*] from Muḥammad ibn Yazīd from ʿUbādah ibn Nusayy that Ubayy ibn ʿImārah ﷺ, he was one of those who prayed towards both the *qiblah* with the Messenger of Allah ﷺ, said, “Messenger of Allah ﷺ, may I wipe over my *khuff*?” He said, “Yes,” so [Ubayy ﷺ] asked, “For a single day, Messenger of Allah ﷺ?” [The Messenger of Allah ﷺ] replied, “Yes, and for two days.” Then [Ubayy ﷺ] asked, “For two [whole] days, Messenger of Allah ﷺ?” He replied, “Yes, and for three.” Then [Ubayy ﷺ] asked, “For three [whole days], Messenger of Allah ﷺ?” He replied, “Yes,” [This continued] until they reached seven and then [the Prophet ﷺ] said, “Wipe over

them for as long as you like.” [1]

٥٣٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ: أنا يَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَزِينٍ، أَنَّهُ أَخْبَرَهُ عَنْ مُحَمَّدِ بْنِ يَزِيدَ، عَنْ أَيُّوبَ بْنِ قَطَنٍ، عَنْ عُبَادَةَ، عَنْ أُبَيِّ بْنِ عِمَارَةَ ﷺ – قَالَ: وَكَانَ مِمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ الْقِبْلَتَيْنِ – عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ.

530. The like of it has been transmitted by way of Ibn Abī Dāwūd from Saʿīd ibn ʿUfayr from Yahyā ibn Ayyūb [with his *isnād*] from Muḥammad ibn Yazīd from Ayyūb ibn Qaṭan from ʿUbādah from Ubayy ibn ʿImārah ﷺ, one of those who prayed towards both the *qiblah* with the Messenger of Allah ﷺ, from the Messenger of Allah ﷺ.[2]

٥٣١ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ، قَالَ: ثنا ابْنُ عُفَيْرٍ، قَالَ: ثنا يَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَيُّوبَ بْنِ قَطَنٍ، عَنْ عُبَادَةَ، عَنْ أُبَيِّ بْنِ عِمَارَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ.

531. The like of it has been transmitted by way of Rawḥ ibn al-Faraj from Saʿīd ibn ʿUfayr [with his *isnād*] as above from ʿUbādah from Ubayy ibn ʿImārah ﷺ from the Messenger of Allah ﷺ.[3]

Some of the people [of knowledge][4], basing their position on this, said that there is no time limit when it comes to how long a person may wipe over his *khuff*, regardless of whether he is travelling or residing.

They said, “Our position is further strengthened by what is transmitted from ʿUmar ibn al-Khaṭṭāb ﷺ:

٥٣٢ – مَا حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا بِشْرُ بْنُ بَكْرٍ قَالَ: ثنا مُوسَى بْنُ عُلَيٍّ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: اتَّرَدْتُ مِنَ الشَّامِ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَخَرَجْتُ مِنَ الشَّامِ يَوْمَ الْجُمُعَةِ، وَدَخَلْتُ الْمَدِينَةَ يَوْمَ الْجُمُعَةِ. فَدَخَلْتُ عَلَى عُمَرَ وَعَلَيَّ خُفَّانِ جُرْمُقَانِيَّانِ، فَقَالَ لِي: مَتَى عَهْدُكَ يَا عُقْبَةُ بِخَلْعِ خُفَّيْكَ؟ فَقُلْتُ: لَبِسْتُهُمَا يَوْمَ الْجُمُعَةِ وَهَذِهِ الْجُمُعَةَ، فَقَالَ لِي: أَصَبْتَ السُّنَّةَ.

532. It has been transmitted by way of Mūsā ibn ʿUlay[5] from ʿUqbah ibn ʿĀmir ﷺ who said, “I went as messenger from Shām to ʿUmar ibn al-Khaṭṭāb ﷺ. I left Shām on the day of Jumuʿah and arrived in Madīnah on the day of Jumuʿah [a week later]. [When I arrived] I went in to see ʿUmar ﷺ and, [at the time], I was wearing Jurmuqānī *khuff*. [When he saw them], he said to me, ‘When was the last time you removed your *khuff*, ʿUqbah ﷺ?’ I replied, ‘I put them on on the day of Jumuʿah [last week] and this is the day of Jumuʿah [once more].’ So he said to me, ‘You have hit upon the *Sunnah*.’”[6]

٥٣٣ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ، قَالَ: ثنا الْمُفَضَّلُ بْنُ فَضَالَةَ – قَاضِي أَهْلِ مِصْرَ – عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ الْبَلَوِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ بِمِثْلِهِ.

533. The like of it has been transmitted by way of Mufaḍḍal ibn Faḍālah from Yazīd from ʿAbdullāh ibn al-Ḥakam al-Balawā[7] from ʿUqbah ibn ʿĀmir ﷺ.[8]

٥٣٤ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرٌو وَابْنُ لَهِيعَةَ وَاللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ الْبَلَوِيِّ، أَنَّهُ سَمِعَ عُلَيَّ بْنَ رَبَاحٍ اللَّخْمِيَّ، يُخْبِرُ عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ. . . فَذَكَرَ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ: أَصَبْتَ وَلَمْ يَقُلْ: السُّنَّةَ.

534. The like of it has been transmitted by way of ʿAmr, Ibn Lahīʿah and Layth from Yazīd from ʿAbdullāh ibn al-Ḥakam al-Balawā who heard ʻUlay[9] ibn Rabāḥ al-Lakhmī narrate from ʿUqbah ibn ʿĀmir ﷺ, except in this version ʿUmar ﷺ said, "You have done the right thing," and did not say the word "*Sunnah*."[10]

They said, "The fact that ʿUmar ﷺ said to ʿUqbah ﷺ, 'You have hit upon the *Sunnah*,' proves that he viewed that as being from the Prophet ﷺ, for there is no *Sunnah* except from him."

Others[11] disagreed with them and said that a resident may wipe over his *khuff* for a single day and night, while a traveller may wipe over them for three days and three nights.

They said, "As for the statement of ʿUmar ﷺ which you narrated, 'You have hit upon the *Sunnah*,' there is no proof in that that he viewed that as being from the Prophet ﷺ for the term *Sunnah* is used to refer to both that which comes from the Prophet ﷺ and that which comes from his *khulafāʾ*."

٥٣٥ – حَدَّثَنَا بِهِ أَبُو أُمَيَّةَ، قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السَّلَمِيِّ، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ ﷺ، عَنِ النَّبِيِّ ﷺ.

535. It has been transmitted by way of Thawr ibn Yazīd from Khālid ibn Maʿdān from ʿAbd ar-Raḥmān ibn ʿAmr as-Salamī from ʿIrbāḍ ibn Sāriyah ﷺ that the Messenger of Allah ﷺ said, "You must follow my *Sunnah* and the *Sunnah* of the rightly-guided *khulafāʾ* [after me.]"[12]

This same use of the word *Sunnah* is found in] the statement of Saʿīd ibn

al-Musayyib to Rabīʿah [ar-Raʾy] concerning the compensatory payment due for a woman's fingers: he said, "Nephew, it is the *Sunnah*," by which he meant "the verdict of Zayd ibn Thābit ﷺ."

It is also possible that when ʿUmar ﷺ said what he said to ʿUqbah ﷺ, and ʿUmar ﷺ was one of the rightly-guided *khulafāʾ*, he referred to his own personal opinion as the *Sunnah*.

In addition to this, there are *mutawātir* traditions narrated from the Messenger of Allah ﷺ setting precise time limits for both traveller and resident which contradict what is in the *ḥadīth* of Ubayy ibn ʿImārah ﷺ:

٥٣٦ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا الْفِرْيَابِيُّ، قَالَ: ثنا سُفْيَانُ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، عَنْ عَلِيٍّ ﷺ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيهِنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ، يَعْنِي الْمَسْحَ عَلَى الْخُفَّيْنِ.

536. It has been transmitted by way of Thawrī [with his *isnād*] from Shurayḥ ibn Hāniʾ that ʿAlī ﷺ said, "The Messenger of Allah ﷺ made [the time limit] for the traveller three days and three nights, and [the time limit] for the resident a single day and night, meaning for wiping over the *khuff*."[13]

٥٣٧ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ، قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ، قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، قَالَ: رَأَيْتُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ: كُنَّا نُؤْمَرُ إِذَا كُنَّا سَفْرًا أَنْ نَمْسَحَ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيهِنَّ، وَإِذَا كُنَّا مُقِيمِينَ فَيَوْمًا وَلَيْلَةً.

537. It has been transmitted by way of Abū Isḥāq from Qāsim ibn Mukhaymirah from Shurayḥ ibn Hāniʾ who said, "I saw ʿAlī ﷺ and asked him about wiping over *khuff*. [ʿAlī ﷺ] replied, 'We

were commanded to wipe [over them] for three days and three nights if we were travelling, and for a day and night if we were resident.’”[14]

٥٣٨ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، قَالَ: أَتَيْتُ عَائِشَةَ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ مَا تَرَيْنَ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ؟ فَقَالَتْ: إِئْتِ عَلِيًّا فَهُوَ أَعْلَمُ بِذَلِكَ مِنِّي، كَانَ يُسَافِرُ مَعَ رَسُولِ اللّٰهِ ﷺ، فَسَأَلْتُهُ فَقَالَ: كُنَّا إِذَا كُنَّا سَفْرًا مَعَ رَسُولِ اللّٰهِ ﷺ أُمِرْنَا أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَثَلَاثَ لَيَالٍ.

538. It has been transmitted by way of Zubayd from Ḥakam ibn ʿUtaybah, [directly] from Shurayḥ ibn Hāniʾ that he went to ʿĀʾishah ﵂ and asked her, “Mother of the believers, what do you think about wiping over *khuff*?” She replied, “Go to ʿAlī ﵁, for he knows more about that matter than I do for he used to accompany the Messenger of Allah ﷺ on his journeys.” So [I went to him] and asked him. He replied, “When we travelled with the Messenger of Allah ﷺ, he would tell us to not remove our *khuff* for [a period of] three days and three nights.”[15]

٥٣٩ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي عَبْدِ اللّٰهِ الْجَدَلِيِّ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ جَعَلَ الْمَسْحَ عَلَى الْخُفَّيْنِ لِلْمُسَافِرِ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمًا وَلَيْلَةً. قَالَ: وَلَوْ أَطْنَبَ لَهُ السَّائِلُ فِي مَسْأَلَتِهِ لَزَادَهُ.

539. It has been transmitted by way of Yūnus from Sufyān[16] from Manṣūr from ʿAmr ibn Maymūn from Abū ʿAbdillāh al-Jadalī from Khuzaymah ibn Thābit ﵁ that the Prophet ﷺ made [a time limit]

for wiping over *khuff* of three days and three nights for the traveller, and a single day and night for the resident. Then [Khuzaymah ﷺ] said, "If someone had asked him incessantly, he would have made it longer."[17]

٥٤٠ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ، قَالَ: ثنا سُفْيَانُ وَجَرِيرٌ، عَنْ مَنْصُورٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ إِلَّا أَنَّهُ قَالَ: وَلَوِ اسْتَزَدْنَاهُ لَزَادَنَا.

540. The like of it has been transmitted by way of Yaḥyā ibn Ḥassān from Sufyān[18] and Jarīr from Manṣūr [with his *isnād*], except in this version he said, "If we had asked him to make it longer, he would have made it longer."[19]

٥٤١ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا بِشْرُ بْنُ عُمَرَ، قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، عَنْ خُزَيْمَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، إِلَّا أَنَّهُ لَمْ يَقُلْ: وَلَوِ اسْتَزَدْنَاهُ لَزَادَنَا.

541. The like of it has been transmitted by way of Bishr ibn ʿUmar from Shuʿbah from Ḥakam from Ibrāhīm [an-Nakhaʿī] from Abu ʿAbdillāh al-Jadalī from Khuzaymah ﷺ from the Prophet ﷺ, except in this version he did not say, "If we had asked him to make it longer, he would have made it longer."[20]

٥٤٢ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا يَحْيَى، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

542. The like of it has been transmitted by way of Ḥammād ibn Salamah from Ḥammād [ibn Abī Sulaymān] from Ibrāhīm [an-Nakhaʿī] [with his *isnād*].[21]

٥٤٣ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ وَحَمَّادٍ، عَنْ إِبْرَاهِيمَ، فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

543. The like of it has been transmitted by way of Ṭayālisī from Shuʿbah from Ḥakam and Ḥammād from Ibrāhīm [with his *isnād*].

٥٤٤ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ وَأَبُو عَامِرٍ، قَالَا: ثنا هِشَامٌ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

544. The like of it has been transmitted by way of Ṭayālisī and Abū ʿĀmir from Hishām from Ḥammād [ibn Abī Sulaymān] from Ibrāhīm [with his *isnād*].[22]

٥٤٥/ ٥٤٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا الْخَصِيبُ، قَالَ: ثنا هَمَّامٌ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا هُدبَةُ، قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، عَنْ خُزَيْمَةَ ﷺ، أَنَّهُ شَهِدَ أَنَّ النَّبِيَّ ﷺ قَالَ ذَلِكَ.

545/546. It has been transmitted by way of Abū Maʿshar from Ibrāhīm [an-Nakhaʿī] from Abū ʿAbdillāh al-Jadalī that Khuzaymah [ibn Thābit ﷺ] bore witness that the Prophet ﷺ had said that.[23]

٥٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا مُسْلِمٌ، قَالَ: ثنا هِشَامٌ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ خُزَيْمَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

547. The like of it has been transmitted by way of Muslim [ibn Ibrāhīm] from Hishām [with his *isnād*] from Khuzaymah ﷺ from the Prophet ﷺ.[24]

٥٤٨ - حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا شُعْبَةُ، قَالَ: أنا الْحَكَمُ وَحَمَّادٌ، عَنْ إِبْرَاهِيمَ بِإِسْنَادِهِ مِثْلَهُ.

548. The like of it has been transmitted by way of Ḥajjāj from Shuʿbah from Ḥakam and Ḥammād from Ibrāhīm [with his *isnād*].[25]

٥٤٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، قَالَ: ثنا الصَّعْقُ بْنُ حَزْنٍ، قَالَ: ثنا عَلِيُّ بْنُ الْحَكَمِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زِرِّ بْنِ حُبَيْشٍ الْأَسَدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ﷺ، قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ مِنْ مُرَادٍ - يُقَالُ لَهُ صَفْوَانُ بْنُ عَسَّالٍ - فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أُسَافِرُ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَأَفْتِنِي عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ: «ثَلَاثَةُ أَيَّامٍ لِلْمُسَافِرِ، وَيَوْمٌ وَلَيْلَةٌ لِلْمُقِيمِ».

549. It has been transmitted by way of aṣ-Ṣaʿq ibn Ḥazn from Ibn al-Ḥakam from Minhāl ibn ʿAmr from Zirr ibn Ḥubaysh al-Asadī that ʿAbdullāh ibn Masʿūd ﷺ said, "I was sitting with the Prophet ﷺ when a man from Murād called Ṣafwān ibn ʿAssāl ﷺ came up to him. He said, 'Messenger of Allah, I [regularly] travel between Makkah and Madīnah, so please give me a *fatwā* for wiping over *khuff*.' [The Messenger of Allah ﷺ] replied, '[There is a time limit] of three days for the traveller, and a single day and night for the resident.'"[26]

٥٥٠ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ زِرٍّ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ فَقُلْتُ: حَاكَ فِي نَفْسِي - أَوْ فِي صَدْرِي - الْمَسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ وَالْبَوْلِ، فَهَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي ذَلِكَ شَيْئًا؟ قَالَ: نَعَمْ كُنَّا إِذَا كُنَّا سَفْرًا - أَوْ مُسَافِرِينَ - أَمَرَنَا أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةٍ، وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ.

550. It has been transmitted by way of Sufyān [ibn ʿUyaynah] from ʿĀṣim [Abu'l-Aḥwaṣ] from Zirr who said, "I went to Ṣafwān

ibn ʿAssāl ﷺ and said to him, ‘I feel uneasy in myself ’—or he said ‘in my heart’—‘about wiping over *khuff* after having defecated or urinated: did you hear anything from the Messenger of Allah ﷺ about that?’ [Safwān ﷺ] replied, ‘Yes I did. When we used to travel [with him], he would tell us to not remove our *khuff* for three days and three nights except if any of us found himself in a state of *janābah*, but [we did not need to remove them] on account of defecation or urination.’”[27]

٥٥١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

551. The like of it has been transmitted by way of Ḥammād ibn Zayd from ʿĀsim [with his *isnād*].[28]

٥٥٢ - حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

552. The like of it has been transmitted by way of Ḥajjāj from Ḥammād ibn Salamah from ʿĀsim ibn Bahdalah [with his *isnād*].[29]

٥٥٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عَفَّانُ، قَالَ: ثنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ: ثنا أَبُو رَوْقٍ عَطِيَّةُ بْنُ الْحَارِثِ، قَالَ: ثنا أَبُو الْغَرِيفِ عُبَيْدُ اللَّهِ بْنُ خَلِيفَةَ عَنْ صَفْوَانَ بْنِ عَسَّالٍ ﷺ، قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ، فَقَالَ: «لِلْمُسَافِرِ ثَلَاثٌ وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ مَسْحًا عَلَى الْخُفَّيْنِ».

553. It has been transmitted by way of ʿAffān from ʿAbdulwāḥid ibn Ziyād [with his *isnād*] from Ṣafwān ibn ʿAssāl ﷺ who said, “The Messenger of Allah ﷺ sent me out in an expedition and said, ‘For wiping over *khuff*, [the time limit is] three [days and three nights] for the traveller, and a single day and night for the

resident.’”[30]

٥٥٤ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ، قَالَ: ثنا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ مُهَاجِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ وَزَادَ «إِذَا لَبِسْتَهُمَا عَلَى طَهَارَةٍ».

554. The like of it has been transmitted by way of ʿAbd al-Wahhāb ath-Thaqafī from Muhājir from ʿAbd ar-Raḥmān ibn Abī Bakrah from his father from the Prophet ﷺ, but in his version he added [the precondition], “If you put them on when you are in a state of ritual purity. . .”[31]

٥٥٥ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: أنا هُشَيْمٌ، قَالَ: أنا دَاوُدُ بْنُ عَمْرٍو الْحَضْرَمِيُّ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ الْحَضْرَمِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، قَالَ: ثنا عَوْفُ بْنُ مَالِكٍ الْأَشْجَعِيُّ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ فِي التَّوْقِيتِ خَاصَّةً، وَزَادَ: أَنَّهُ جَعَلَ ذَلِكَ فِي غَزْوَةِ تَبُوكَ.

555. The like of it has been transmitted by way of Saʿīd ibn Manṣūr from Hushaym from Dāwūd ibn ʿAmr [with his *isnād*] from ʿAwf ibn Mālik al-Ashjaʿī ﷺ from the Prophet ﷺ, but, [in his version], the Prophet ﷺ only mentioned the time limit. Then [ʿAwf ﷺ] added that he did that on the expedition to Tabūk.[32]

٥٥٦ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ، قَالَ: ثنا هُشَيْمٌ عَنْ دَاوُدَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

556. The like of it has been transmitted by way of Yaḥyā ibn Ḥassān from Hushaym from Dāwūd [with his *isnād*].[33]

٥٥٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: ثنا دَاوُدُ بْنُ يَزِيدَ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ أَنَّهُ سَمِعَ أَبَاهُ ﷺ يَقُولُ: كُنَّا مَعَ رَسُولِ اللّٰهِ ﷺ، فَذَهَبَ لِحَاجَتِهِ، فَأَتَيْتُهُ بِمَاءٍ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ، فَكَانَتْ سُنَّةً: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ.

557. It has been transmitted from ʿUrwah ibn al-Mughīrah [ibn Shuʿbah] that he heard his father say, “We were in the company of the Messenger of Allah ﷺ when he went off to go to fulfill his need [of relieving himself]. [When he finished], I brought him some water. [At the time], he was wearing an outer robe from Shām. [With the water which I had brought him], he performed *wudu*ʾ and, [in the course of that *wudu*ʾ] wiped over his *khuff*, for it was *Sunnah* for the traveller [to wipe over his *khuff*] for three days and nights, and for the resident [to wipe over them] for a single day and night.”[34]

٥٥٨ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ، قَالَ: ثنا أَبُو شِهَابٍ، عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ، عَنِ النَّبِيِّ ﷺ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: «لِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ، وَلِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ».

558. It has been transmitted by way of Abū Shihāb from Ḥajjāj ibn Arṭāh [with his *isnād*] from ʿAlī ibn Abī Ṭālib ﷺ from the Prophet ﷺ that [the time limit] for wiping over *khuff* was a single day and night for the resident and three days and three nights for the traveller.[35]

The traditions which are narrated above are *mutawātir* from the Messenger of Allah ﷺ and show that the time [limit] for wiping over

khuff is three days and three nights for the traveller and a single day and night for the resident. So it would not be proper for anyone to abandon these traditions in favour of the *ḥadīth* related by Ubayy ibn ʿImārah ﷺ.[36]

There are also *mutawātir* traditions from ʿUmar ﷺ himself which contradict what he said to ʿUqbah:

٥٥٩ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ، قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: قُلْنَا لِنُبَاتَةَ الْجُعْفِيِّ وَكَانَ أَجْرَأَنَا عَلَى عُمَرَ: سَلْهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَسَأَلَهُ فَقَالَ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ.

559. It has been transmitted by way of Abu'l-Aḥwaṣ from ʿImrān ibn Muslim that Suwayd ibn Ghafalah said, "We asked Nubātah al-Juʿfī, the boldest man amongst us when in the presence of ʿUmar ﷺ, to ask him about wiping over *khuff*, so he went and asked him. [ʿUmar ﷺ] replied, '[The time limit] for the traveller is three days and nights, and for the resident a single day and night.'"

٥٦٠ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا مُؤَمَّلٌ، قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، قَالَ: ثنا عِمْرَانُ بْنُ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ: أَنَّ نُبَاتَةَ سَأَلَ عُمَرَ ﷺ عَنْ ذَلِكَ، فَقَالَ: امْسَحْ عَلَيْهِمَا يَوْمًا وَلَيْلَةً.

560. It has been transmitted by way of Sufyān ath-Thawrī from ʿImrān ibn Muslim from Suwayd ibn Ghafalah that Nubātah asked ʿUmar ﷺ about that and he said, "Wipe over them for a day and night."

٥٦١ – حَدَّثَنَا صَالِحٌ، قَالَ: ثنا سَعِيدٌ، قَالَ: ثنا هُشَيْمٌ، قَالَ: أنا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: أَتَيْنَا عُمَرَ فَسَأَلَهُ نُبَاتَةُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ عُمَرُ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ.

561. It has been transmitted by way of Mālik ibn Mighwal from ʿImrān ibn Muslim from Suwayd ibn Ghafalah who said, "We went to ʿUmar ﷺ and Nubātah asked him about wiping over *khuff*. ʿUmar ﷺ replied, 'The traveller may wipe over for three days and nights, and the resident for a day and night.'"

٥٦٢ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا شُعْبَةُ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ نُبَاتَةَ، عَنْ عُمَرَ ﷺ مِثْلَهُ.

562. The like of it has been transmitted by way of Shuʿbah from Ḥammād [ibn Abī Sulaymān] from Ibrāhīm [an-Nakhaʿī] from Aswad from Nubātah from ʿUmar ﷺ.

٥٦٣ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو عَامِرٍ، قَالَ: ثنا هِشَامٌ، عَنْ حَمَّادٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

563. The like of it has been transmitted by way of Abū ʿĀmir from Hishām from Ḥammād [with his *isnād*].

٥٦٤ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا مُسْلِمٌ، قَالَ: ثنا هِشَامٌ، قَالَ: ثنا حَمَّادٌ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ ﷺ مِثْلَهُ.

564. The like of it has been transmitted by way of Muslim from Hishām [with his *isnād*] from Aswad from Nubātah from ʿUmar ﷺ.

٥٦٥ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ الْأَصْبَهَانِيُّ، قَالَ: أنا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، أَنَّ عُمَرَ ﷺ قَالَ: مَنْ أَدْخَلَ قَدَمَيْهِ وَهُمَا طَاهِرَتَانِ فَلْيَمْسَحْ عَلَيْهِمَا إِلَى مِثْلِ سَاعَتِهِ مِنْ يَوْمِهِ وَلَيْلَتِهِ.

565. It has been transmitted from Abū ʿUthmān that ʿUmar ﷺ said, “If anyone puts his feet [into *khuff*] while they are pure (i.e. when he is in a state of ritual purity), then he may continue to wipe over them until the same time the next day or night.”

٥٦٦ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: كَتَبَ إِلَيْنَا عُمَرُ ﷺ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ.

566. It has been transmitted from Yazīd ibn Abī Ziyād that Zayd ibn Wahb ﷺ said, “‘Umar ﷺ wrote, [in a letter] to us about wiping over *khuff*, ‘[The time limit] for the traveller is three days and nights, and for the resident a single day and night.’”

In these [traditions, we can see that] the position of ʿUmar ﷺ when it comes to the time limit [of wiping over *khuff*] for a traveller and resident, is the same as that which we transmitted from the Messenger of Allah ﷺ.

It is possible that ʿUmar ﷺ said what he said to ʿUqbah because he knew that ʿUqbah had come by means of a route in which no water could be found and so was obliged to perform *tayammum* throughout his journey. Therefore [the meaning of ʿUmar’s ﷺ question was], “When was the last time you removed your *khuff* assuming the ruling you were following was that of *tayammum*?” and that was the only reason he said what he said to him. This is the best way to interpret the statement so as to ensure that there is no contradiction between this tradition and the

other [*mutawātir*] traditions that are transmitted from ʿUmar ﷺ.[37]

There are also traditions narrated from Companions of the Messenger of Allah ﷺ other than ʿUmar ﷺ that affirm the ruling regarding the time limit of wiping over *khuff*:

٥٦٧ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو غَسَّانَ، قَالَ: ثنا زُهَيْرٌ، قَالَ: ثنا أَبُو إِسْحَاقَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، قَالَ: أَتَيْتُ عَائِشَةَ فَسَأَلْتُهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَتْ: ائْتِ عَلِيًّا فَإِنَّهُ أَعْلَمُهُمْ بِوُضُوءِ رَسُولِ اللَّهِ ﷺ كَانَ يُسَافِرُ مَعَهُ، فَأَتَيْتُهُ فَسَأَلْتُهُ، فَقَالَ: يَوْمٌ وَلَيْلَةٌ لِلْمُقِيمِ، وَثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ لِلْمُسَافِرِ.

567. It has been transmitted from Shurayḥ ibn Hāniʾ who said, "I went to ʿĀʾishah ﷺ and asked her about wiping over *khuff*. She said, 'Go to ʿAlī ﷺ for he is the most knowledgeable of them (Companions) concerning the *wuduʾ* of the Messenger of Allah ﷺ, for he used to travel with him.' I went to ʿAlī ﷺ and asked him, so he said, '[The time limit] is a day and night for the resident, and three days and nights for the traveller.'"

٥٦٨ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ: جَعَلَ عَبْدُ اللَّهِ الْمَسْحَ عَلَى الْخُفَّيْنِ ثَلَاثَةَ أَيَّامٍ لِلْمُسَافِرِ، وَلِلْمُقِيمِ يَوْمًا.

568. It has been transmitted from Ḥārith ibn Suwayd ﷺ who said, "'Abdullāh [ibn Masʿūd] ﷺ regarded [the time limit for] wiping over *khuff* to be three days for the traveller and a day and night for the resident."

٥٦٩ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا أَبُو عَوَانَةَ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، قَالَ: سَافَرْتُ مَعَ عَبْدِ اللَّهِ، فَكَانَ لَا يَنْزِعُ خُفَّيْهِ ثَلَاثًا.

569. It has been transmitted from ʿAmr ibn al-Ḥārith ﷺ who said, "I travelled with ʿAbdullāh [ibn Masʿūd] ﷺ and he used to not remove his *khuff* for three [days]."

٥٧٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عَبْدُ الصَّمَدِ، قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ مُوسَى بْنِ سَلَمَةَ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، قَالَ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ.

570. It has been transmitted by way of ʿAbd aṣ-Ṣamad from Shuʿbah from Qatādah from Mūsā ibn Salamah who said, "I asked Ibn ʿAbbās ﷺ about wiping over *khuff* and he said, '[The time limit] for the traveller is three days and nights, and for the resident a day and night.'"

٥٧١ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا شُعْبَةُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

571. The like of it has been transmitted by way of Abu'l-Walīd from Shuʿbah [with his *isnād* as above.]

٥٧٢ – حَدَّثَنَا صَالِحٌ، قَالَ: ثنا سَعِيدٌ، قَالَ: ثنا هُشَيْمٌ، قَالَ: أَخْبَرَنِي غَيْلَانُ بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ ذَلِكَ.

572. The like of it has been transmitted from Ghaylān ibn ʿAbdillāh from Ibn ʿUmar ﷺ.

٥٧٣ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا هُدْبَةُ، قَالَ: ثنا سَلَّامُ بْنُ مِسْكِينٍ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ ﷺ مِثْلَهُ.

573. The like of it has been transmitted from ʿAbd al-ʿAzīz [al-Bunānī] from Anas [ibn Mālik] ﷺ.

٥٧٤ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ سَعِيدِ بْنِ قَطَنٍ، عَنْ أَبِي زَيْدٍ الْأَنْصَارِيِّ ﷺ – رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ – مِثْلَ ذَلِكَ.

574. The like of it has been transmitted from Abū Zayd al-Anṣārī ﷺ from one of the Companions of the Messenger of Allah ﷺ.

٥٧٥ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ يُونُسَ وَقَتَادَةَ، عَنْ مُوسَى بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ مِثْلَهُ.

575. The like of it has been transmitted by way of Ḥammād [ibn Salamah] from Yūnus and Qatādah from Mūsā ibn Salamah from Ibn ʿAbbās ﷺ.

These are the verdicts of the Companions of the Messenger of Allah ﷺ and they agree with the position that there is a time limit for both the resident and the traveller for wiping over *khuff*. It would not be correct for anyone to go against this position.

What we have mentioned here was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Yazīd ibn Abī Ziyād. Abū Dāwūd said, “Ibn Abī Maryam transmitted it from Yaḥyā ibn Ayyūb.” He also said, “There is some disagreement regarding its *isnād*, but it is not strong.”

2 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Yazīd ibn Abī Ziyād and Ayyūb ibn Qaṭan. It is transmitted by Abū Dāwūd (Purification/ Time limit for wiping, 158) with his *isnād* from ʿAmr ibn ar-Rabīʿ from Yaḥyā ibn Ayyūb. In the *isnād* there is an intermediary transmitter—Ayyūb ibn Qaṭan—between Muḥammad ibn Yazīd and ʿUbādah ibn Nusayy. It is also transmitted by Ibn Mājah (Purification/ Wiping without a time limit, 557) with his *isnād* from ʿAbdullāh ibn Wahb

from Yaḥyā ibn Ayyūb. Ḥāfiẓ said in *at-Talkhīṣ*, “The *ḥadīth* of Ubayy ibn ʿImārah is not *ṣaḥīḥ*.” Aḥmad said, “It does not have a known *isnād*.” Nawāwī transmitted in his commentary on *al-Muhadhdhab* that the Aʾimmah were in agreement that it is *ḍaʿīf*. ʿAbd al-Ghanī said, “Ubayy ibn Abī ʿImārah only transmitted one *ḥadīth* and its *isnād* is *ḍaʿīf* and *muḍṭarib* and there are elements of unknown [narrators] in it.

3 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Yazīd ibn Abī Ziyād and Ayyūb ibn Qaṭan.

4 Those who took this position included Imam Mālik.

5 Some editions of the text have incorrectly mentioned him as ʿAlī.

6 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Dāraquṭnī (1:198) and Ḥākim (1:180). Ḥākim said, “It is *ṣaḥīḥ* according to the methodology of Muslim.” agreed with him and Dāraquṭnī said, “Its *isnād* is *ṣaḥīḥ*.”

7 Some editions of the text have incorrectly mentioned him as Balawī.

8 Its *isnād* is *ḍaʿīf* on account of ʿAbdullāh ibn al-Ḥakam al-Balawā. It is transmitted by Ibn Mājah (Purification/ Wiping over *khuf*), and Dāraquṭnī (1:198) with their respective *asānīd* from Yazīd ibn Abī Ḥabīb.

9 Some editions of the text have incorrectly mentioned him as ʿAlī.

10 Its *isnād* is *ḍaʿīf* on account of ʿAbdullāh al-Balawā.

11 Those who took this position included the remaining three Aʾimmah, Abū Yūsuf, Muḥammad, and the vast majority of the people of knowledge.

12 Its *isnād* is *ḥasan* on account of ʿAbd ar-Raḥmān ibn ʿAmr as-Sulamī. It is transmitted by Tirmidhī (Knowledge/ Taking hold of the Sunnah and avoiding *bidʿah*, 2676) with his *isnād* from Abū ʿĀṣim, and also with his *isnād* from Buḥayr ibn Saʿīd from Khālid ibn Miʿdānah, and he classified it as *ḥasan ṣaḥīḥ*; by Abū Dāwūd (The Sunnah/ Holding to the Sunnah, 6407) with his *isnād* from Thawr ibn Yazīd; and by Ibn Mājah (Introduction/ Following the Sunnah of the rightly-guided *khulafāʾ*, 42–44) with *asānīd* from Thawr ibn Yazīd, from ʿAbd ar-Raḥmān ibn ʿAmr as-Sulamī and from ʿIrbāḍ .

13 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ Time limit for wiping over *khuff*, 286) from Thawrī from ʿAmr ibn Qays, and from Zayd ibn Abī Unaysah and Aʿmash; by Nasāʾī (Purification/ Time limit for wiping over *khuff* for residents, 129) from Aʿmash; Ibn Mājah (Purification/ Time limit for wiping for residents and travellers) from Shuʿbah. All four men transmitted it from Ḥakam ibn ʿUtaybah [from Qāsim ibn Mukhaymirah from Shurayḥ ibn Hāniʾ.]

14 Its *isnād* is *ṣaḥīḥ*.

15 Its *isnād* is *ṣaḥīḥ*.

16 ‘He appears to be [Sufyān] ibn ʿUyaynah because I am not aware of Yūnus being a student of Thawrī, and Ibn ʿUyaynah is also a well-known narrator from Manṣūr.’ (*Amānī al-Aḥbār*)

17 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Purification/ Wiping over *khuff* for residents and travellers, 95) with his *isnād* from Ibrāhīm at-Taymī, and he classified it as *ḥasan ṣaḥīḥ*; and by Ibn Mājah (Purification/ Time limit for wiping for travellers and residents, 553) with his *isnād* from Sufyān [ath-Thawrī] from his father [Saʿīd ibn Masrūq ath-Thawrī] from ʿAmr ibn Maymūn from Khuzaymah ﷺ and, he dropped Abū ʿAbdillāh al-Jadalī from his *isnād*. Ibn Mājah also transmitted it (554) from Shuʿbah from Salamah from Ibrāhīm from Ḥārith ibn Suwayd from ʿAmr ibn Maymūn. He added Ḥārith ibn Suwayd between Ibrāhīm and ʿAmr ibn Maymūn. The Shaykh [Ibn Daqīq al-ʿĪd] said in *al-Imam* about the first [*isnād*, i.e. the one of Sufyān], “The ruling is in favour of the one who adds as the addition has been made by a trustworthy person and this is in addition to a huge number of people who transmitted it.” He said about the second [*isnād*, i.e. the one of Shuʿbah], “The transmitter went up and down in the [*isnād* of the] *ḥadīth* (i.e. he related it with a longer and shorter *isnād*)—hence he transmitted it in two ways. In terms of the *ḥadīth* there is a story about how it was narrated. Ibrāhīm said, “‘ʿAmr ibn Maymūn told me,” and he used the words *ḥaddathanī*.

18 [Sufyān] ibn ʿUyaynah; ʿAynī said he is Thawrī. Both are possible. (*Amānī al-Aḥbār*)

19 Its *isnād* is *ṣaḥīḥ*.

20 Its *isnād* is *ṣaḥīḥ*. [The *ḥadīth*] is transmitted by Abū Dāwūd (Purification/ Time limit for wiping, 157) with his *isnād* from Shuʿbah from Ḥakam and Ḥammād from Ibrāhīm. Tirmidhī said, “It is not *ṣaḥīḥ*.” Shuʿbah said, “Ibrāhīm an-Nakhaʿī did not hear it from Abū ʿAbdillāh al-Jadalī. Bukhārī said, “It is not known that Abū ʿAbdillāh heard it from Khuzaymah ﷺ.” This is according to the methodology of Bukhārī. If we use the methodology of the other [scholars of *ḥadīth*] then it is sufficient that they were contemporaries to render [the transmition] *muttaṣil*.

21 Its *isnād* is *ṣaḥīḥ*.

22 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ṭabarānī in *al-Kabīr* (4:95, *ḥadīth* no. 3764) from Hishām from Ḥammād.

23 Its *isnād* is *ṣaḥīḥ*. The fact that Khaṣīb is in it does not compromise it as the *ḥadīth* is *mutābaʿ*. It is transmitted by Aḥmad (5:215) with his *isnād* from Qatādah from Abū Maʿshar Ziyād.

24 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ṭabarānī in *al-Kabīr* (4:95, *ḥadīth* no. 3764) with his *isnād* from Muslim.

25 Its *isnād* is *ṣaḥīḥ*.

26 Its *isnād* is *ḥasan* on account of Ṣaʿq ibn Ḥazn, but the *ḥadīth* is *ṣaḥīḥ*. It is transmitted by

Ṭabarānī in *al-Kabīr* (8:54, *ḥadīth* no. 7344) and Nasāʾī in *al-Kubr*ā (Adornments) with their respective *asānīd* from Ṣaʿq ibn Ḥazn. Khaṭīb said, “The mention that is made of ʿAbdullāh in this *isnād* is an unsound addition, because Zirr ibn Ḥubaysh narrated directly from Ṣafwān ﷺ [as in the next narration].

27 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Purification/ Wiping over *khuff* for travellers and residents, 96) from [ʿĀṣim] Abu’l-Aḥwaṣ, and (Supplications/ Excellence of repentance and seeking forgiveness etc., 3535) from Ibn ʿUyaynah; by Nasāʾī (Purification/ Time limit for wiping over *khuff* for travellers, 126 & 127) from Thawrī, Mālik ibn Mighwal, Shuʿbah, Zuhayr ibn Abī Muʿāwiyah, Abū Bakr ibn ʿAyyāsh and Ibn ʿUyaynah; and by Ibn Mājah (Purification/ *Wudu*ʾ on account of sleep, 478) from Ibn ʿUyaynah. These seven men all transmitted it from ʿĀṣim. Tirmidhī classified it as *ḥasan ṣaḥīḥ*. Khaṭīb said, “More than thirty Aʾimmah transmitted it from ʿĀṣim, including both Sufyāns and both Ḥammāds. [Khaṭīb] listed all their names. [Further,] it is transmitted from Zirr by ʿĀṣim, Ḥabīb ibn Abī Thābit, Zubayd al-Yāmī, Ismāʿīl ibn Abī Khālid, Muḥammad ibn Sūqah, Ṭalḥah ibn Muṣṣarif, ʿAlī ibn ʿAbd ar-Raḥmān, Abū Saʿd al-Baqqāl ʿAbd al-Karīm, ʿAbd al-Wahhāb and others.”

28 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Supplications/ The excellence of repentance and seeking forgiveness etc., 3536) with his *isnād* from Ḥammād ibn Zayd. He classified it as *ḥasan ṣaḥīḥ*.

29 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ṭabarānī in *al-Kabīr* (8:58, *ḥadīth* no. 7359) with his *isnād* from Hajjāj ibn al-Minhāl.

30 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Aḥmad (4:241) from Yūnus and ʿAffān; and by Ṭabarānī in *al-Kabīr* (8:70, *ḥadīth* no. 7397) from Muḥammad ibn ʿAbdillāh ar-Raqāshī. All three men transmitted it from ʿAbd al-Wāḥid.

31 Its *isnād* is *ḥasan* on account of Muhājir ibn Mukhallid. Bukhārī said, “The *ḥadīth* of Abū Bakrah is *ḥasan*.” It is transmitted by Ibn Mājah (Purification/ The time limit for wiping for travellers and residents, 556) with his *isnād* from ʿAbd al-Wahhāb ath-Thaqafī.

32 Its *isnād* is *ḥasan* on account of Dāwūd ibn ʿAmr. It is transmitted by Aḥmad (6:27), Bazzār (2757) and Ṭabarānī in *al-Awsaṭ* (473). Aḥmad said, “This is the best *ḥadīth* in terms of wiping over *khuff*.” Haythamī said in *al-Majmaʿ* (1:259), “Its transmitters are the transmitters of the *ṣaḥīḥ* [collections].”

33 Its *isnād* is *ḥasan* on account of Dāwūd ibn ʿAmr.

34 Its *isnād* is *ḍaʿīf* on account of Dāwūd ibn Yazīd. The original *ḥadīth* of Mughīrah ﷺ is transmitted by the two Shaykhs [Bukhāri and Muslim] with their respective paths [of *asānīd*].

35 Its *isnād* is *ḥasan* on account of Ḥajjāj and Abū Shihāb.

36 As for the *ḥadīth* of Ubayy ibn ʿImārah : Abū Dāwūd said: “There is some disagreement regarding its *isnād*, and this [particular *isnād*] is not strong.” Mundhirī related that Bukhārī and Imam Aḥmad said, ‘The transmitters [in the *isnād*] are unknown.’” Dāraquṭnī said, “Its *isnād* is not established.”

As for the *ḥadīth* of Khuzaymah : Khaṭṭābī said: “Both Ḥakam and Ḥammād narrated it from Ibrāhīm without mentioning the statement [of Khuzaymah , ‘If we had asked him to make the time limit longer, he would have made it longer’.] Even if that statement were established, it would not be considered a proof as it is only opinion and speculation: proof is only established by the one responsible for the *Sharīʿah* (i.e the Prophet), not by the opinion of a narrator.” Bayhaqī said, “The *isnād* of the *ḥadīth* of Khuzaymah ibn Thābit is *muḍṭarib* and, even if that were not the case, that which has not come [from the Prophet] does not become Sunnah.”

In *Fatḥ al-Mulhim*, it says, “It is quite likely that, when the Prophet wanted to define the time limit [for wiping over *khuff*]—because of the large number of people asking about that—he did not want to pass a ruling based purely upon his own choice, but saw the benefit in consulting some of the most knowledgeable and insightful men from amongst his Companions. Therefore, the meaning of the statement, ‘If we had asked him to make [the time limit] longer, he would have made it longer,’ is, ‘If we had asked him to increase [the time limit] on the occasion in which it had first been defined, it is to be hoped that he would have accepted that [request].’”

Jaṣṣāṣ said, “The same source which establishes [the dispensation of] wiping over *khuff* also establishes the length of time for which a traveller or resident may do that, for the time limit has been established by such narrations that are similar [in authenticity] to those traditions that only mention the [permissibility] of wiping in general.”

37 Jaṣṣāṣ said, “The statement of ʿUmar , ‘You have hit upon the Sunnah,’ can be interpreted to mean, ‘You have hit upon the Sunnah of wiping over *khuff*.’ When ʿUqbah said that he had wiped over them for a week, he only meant by that that he had wiped over them in a way in which he was allowed to wipe over them, just as someone might say ‘I have wiped over *khuff* for a month,’ meaning, ‘I have wiped over them for a month in a way in which is permissible to wipe over them,’ for it is clear that he did not mean that he wiped over them continuously for an entire month.”

١٦ - بَابُ ذِكْرِ الْجُنُبِ وَالْحَائِضِ وَالَّذِي لَيْسَ عَلَى وُضُوْءٍ وَقِرَاءَتِهِمُ الْقُرْآنِ

17. WHETHER SOMEONE WHO IS IN A STATE OF *JANĀBAH*, SOMEONE WHO IS MENSTRUATING, OR SOMEONE WHO IS NOT IN *WUDUʾ*, MAY RECITE THE QURʾAN

٥٧٦ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ عَنْ حُضَيْنٍ أَبِي سَاسَانَ، عَنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ ﷺ، أَنَّهُ سَلَّمَ عَلَى رَسُولِ اللّٰهِ ﷺ وَهُوَ يَتَوَضَّأُ، فَلَمْ يَرُدَّ عَلَيْهِ، فَلَمَّا فَرَغَ مِنْ وُضُوئِهِ قَالَ: «إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلَّا أَنِّي كَرِهْتُ أَنْ أَذْكُرَ اللّٰهَ ﷻ إِلَّا عَلَى طَهَارَةٍ».

576. It has been transmitted by way of ʿAbd al-Wahhāb ibn ʿAṭāʾ from Saʿīd [ibn Abī ʿArūbah] from Qatādah from Ḥasan [al-Baṣrī] from Ḥuḍayn Abī Sāsān ﷺ from Muhājir ibn Qunfudh ﷺ that he greeted the Messenger of Allah ﷺ while he was performing *wudu*ʾ, but he did not return [the greeting]. Then when he had finished his *wudu*ʾ he said, "Only the fact that I dislike mentioning Allah, Mighty and Majestic, while I am not in a state of purity prevented me from returning [your greeting]."[1]

٥٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، قَالَ: أنا حُمَيْدٌ وَغَيْرُهُ، عَنِ الْحَسَنِ، عَنِ الْمُهَاجِرِ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَبُولُ - أَوْ قَالَ: مَرَرْتُ بِهِ وَقَدْ بَالَ - فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، حَتَّى فَرَغَ مِنْ وُضُوئِهِ، ثُمَّ رَدَّ عَلَيَّ.

577. It has been transmitted by way of Ḥajjāj [ibn al-Minhāl]

from Ḥammād [ibn Salamah] from Ḥumayd [aṭ-Ṭawīl] and others from Ḥasan [directly] from Muhājir ﷺ that the Prophet ﷺ was urinating or he said, "I passed by the Prophet ﷺ just after he had urinated. I greeted him but he did not reply until he had finished his *wudu'*. Then he returned [my greeting]."[2]

Some of the people [of knowledge][3] based their position on this *ḥadīth* and said that it is not right for anyone who is not in a state in which he is permitted to pray to mention Allah in any way.

Others[4] disagreed with them and said, "If someone is greeted while he is in a state of ritual impurity, he should perform *tayammum* and then return the greeting.[5] This applies even when he is in a city (i.e. in a place where water is readily available)." For anything other than the greeting, this group took the same position as the first group. They based their position on:[6]

٥٧٨/ ٥٧٩/ ٥٨٠ - مَا حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا أَسَدٌ قَالَ: ثنا مُحَمَّدُ بْنُ ثَابِتٍ الْعَبْدِيُّ، ح: وَحَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ وَسُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَا: ثنا يَحْيَى بْنُ حَسَّانٍ قَالَ: ثنا مُحَمَّدُ بْنُ ثَابِتٍ قَالَ: ثنا نَافِعٌ قَالَ: انْطَلَقْتُ مَعَ ابْنِ عُمَرَ إِلَى ابْنِ عَبَّاسٍ فِي حَاجَةٍ لِابْنِ عُمَرَ، فَقَضَى حَاجَتَهُ، فَكَانَ مِنْ حَدِيثِهِ يَوْمَئِذٍ أَنَّهُ قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فِي سِكَّةٍ مِنَ السِّكَكِ، وَقَدْ خَرَجَ مِنْ غَائِطٍ أَوْ بَوْلٍ، فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ السَّلَامَ حَتَّى كَادَ الرَّجُلُ أَنْ يَتَوَارَى فِي السِّكَّةِ، فَضَرَبَ بِيَدَيْهِ عَلَى الْحَائِطِ، فَتَيَمَّمَ لِوَجْهِهِ، ثُمَّ ضَرَبَ ضَرْبَةً أُخْرَى فَتَيَمَّمَ لِذِرَاعَيْهِ، قَالَ: ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ وَقَالَ: «أَمَا إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ السَّلَامَ إِلَّا أَنِّي كُنْتُ لَسْتُ بِطَاهِرٍ».

578/579/580. It has been transmitted [with two *asānīd*] from Muḥammad ibn Thābit that Nāfiʿ said, "I went with Ibn ʿUmar ﷺ to Ibn ʿAbbās ﷺ for some task of Ibn ʿUmar's ﷺ which he then

fulfilled. One of the things he said on that day was, ‘A man passed by the Messenger of Allah ﷺ in one of the backstreets, just after he had come out from having finished defecating or urinating. The man greeted him, but [the Prophet ﷺ] did not return the greeting. The man had almost disappeared from view in the backstreets when [the Prophet ﷺ] patted the wall with his hands and performed *tayammum* on his face, then patted it a second time and did *tayammum* on his arms. [Finally, when he had finished performing *tayammum*], he returned his greeting and said, ‘Only the fact that I was not in a state of purity prevented me from returning [your greeting].’’’[7]

٥٨١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: ثنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: ثنا سُفْيَانُ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ، فَلَمْ يَرُدَّ عَلَيْهِ حَتَّى أَتَى حَائِطًا فَتَيَمَّمَ.

581. It has been transmitted by way of Sufyān [ath-Thawrī] from Ḍaḥḥāk ibn ʿUthmān from Nāfiʿ from Ibn ʿUmar ﷺ that a man greeted the Prophet ﷺ while he was in the process of urinating. [The Prophet ﷺ, however], did not return [his greeting] until he had gone to a wall and performed *tayammum* [on it.][8]

٥٨٢ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا شُعَيْبُ بْنُ اللَّيْثِ، قَالَ: ثنا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ عُمَيْرٍ – مَوْلَى ابْنِ عَبَّاسٍ ﷺ – أَنَّهُ سَمِعَهُ يَقُولُ: أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَسَارٍ – مَوْلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ – حَتَّى دَخَلْنَا عَلَى أَبِي الْجُهَيْمِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الْأَنْصَارِيِّ فَقَالَ أَبُو الْجُهَيْمِ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ نَحْوِ بِئْرِ جَمَلٍ، فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ، حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ وَجْهَهُ وَيَدَيْهِ ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

582. It has been transmitted by way of Layth from Jaʿfar ibn Rabīʿah from ʿAbd ar-Raḥmān ibn Hurmuz [al-Aʿraj] from ʿUmayr the freedman of Ibn ʿAbbās ﷺ, who said, "ʿAbdullāh ibn Yasār ﷺ, the freedman of Maymūnah ﷺ the wife of the Prophet ﷺ, and I came to see Abu'l-Juhaym ibn al-Ḥārith ibn aṣ-Ṣimmah al-Anṣārī ﷺ. [When we were with him], Abu'l-Juhaym ﷺ[9] said to us, 'The Messenger of Allah ﷺ came from the direction of the well of Jamal and a man met him and greeted him. The Messenger of Allah ﷺ, however, did not return [his greeting] until he had first gone to a wall and wiped his face and arms [for *tayammum*]. Then he returned his greeting.'"[10]

٥٨٣ - حَدَّثَنَا أَبُو زُرْعَةَ عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الدِّمَشْقِيُّ، قَالَ: ثنا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ، قَالَ: ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: ثنا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُمَيْرٍ، مَوْلَى ابْنِ عَبَّاسٍ ﷺ فَذَكَرَ مِثْلَهُ.

583. The like of it has been transmitted by way of Yaʿqūb ibn Ibrāhīm [with his *isnād*] from ʿUmayr, the freedman of Ibn ʿAbbās ﷺ.[11]

They said, "Based upon these traditions, we have granted a dispensation to someone who has been greeted and is not in a state of purity to perform *tayammum* and return the greeting, for in that way, he is able to [fulfil his obligation of] returning the greeting. This is similar to the case in which a dispensation is granted to people performing the funeral prayer or the two ʿĪd prayers if they are worried that they might miss the prayer if they occupy themselves with searching for water in order to perform *wuduʾ*, [they may perform the prayer with *tayammum*]." [To

substantiate that example with evidence] they would mention the following:

٥٨٤ – مَا حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ، قَالَ: ثنا عُمَرُ بْنُ أَيُّوبَ الْمَوْصِلِيُّ، عَنِ الْمُغِيرَةِ بْنِ زِيَادٍ، عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ ﷺ فِي الرَّجُلِ تَفْجَؤُهُ الْجَنَازَةُ وَهُوَ عَلَى غَيْرِ وُضُوءٍ، قَالَ: يَتَيَمَّمُ وَيُصَلِّي عَلَيْهَا.

584. It has been transmitted from ʿAṭāʾ that Ibn ʿAbbās ﷺ said about a man who is not in a state of *wuduʾ* and suddenly finds [that he must perform] the funeral [prayer], "He should perform *tayammum* and then pray over it (i.e. over the deceased)."

٥٨٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَمْرُو بْنُ عَوْنٍ، قَالَ: أنا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ وَعَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ وَزَكَرِيَّا، عَنْ عَامِرٍ وَيُونُسَ، عَنِ الْحَسَنِ مِثْلَهُ.

585. The like of it has been transmitted by way of Hushaym from Mughīrah from Ibrāhīm [an-Nakhaʿī] and ʿAbd al-Malik from ʿAṭā [ibn Abī Rabāḥ] and Zakariyyā from ʿĀmir [ash-Shaʿbī] and Yūnus from Ḥasan [al-Baṣrī].

٥٨٦ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ مِثْلَهُ.

586. The like of it has been transmitted by way of Shuʿbah from Manṣūr about Ibrāhīm [an-Nakhaʿī].

٥٨٧ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا مُؤَمَّلٌ، قَالَ: ثنا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ مِثْلَهُ.

587. The like of it has been transmitted by way of Muʾammal from Sufyān [ath-Thawrī] from Manṣūr about Ibrāhīm.

٥٨٨ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا سُفْيَانُ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ مِثْلَهُ.

588. The like of it has been transmitted from Sufyān [ath-Thawrī] from Ḥammād [ibn Abī Sulaymān] about Ibrāhīm.

٥٨٩ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا سَعِيدٌ، قَالَ: ثنا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَمُغِيرَةَ عَنْ إِبْرَاهِيمَ وَعَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ نَحْوَهُ.

589. The like of it has been transmitted from Yūnus about Ḥasan; from Mughīrah from Ibrāhīm and ʿAbd al-Malik about ʿAṭāʾ.

٥٩٠/ ٥٩١ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ، قَالَا: ثنا أَبُو دَاوُدَ، عَنْ عَبَّادِ بْنِ رَاشِدٍ، قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ ذَلِكَ.

590/591. The like of it has been transmitted from Abbād ibn Rāshid who said, "I heard Ḥasan say that."

٥٩٢ - حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، مِثْلَهُ، قَالَ: وَقَالَ لِي اللَّيْثُ مِثْلَهُ.

592. The like of it has been transmitted from Ibn Shihāb [az-Zuhrī] who also said, "Layth [ibn Saʿd] told me the like of it (i.e. Layth held the same view)."

٥٩٣ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ، قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي غَنِيَّةَ، عَنِ الْحَكَمِ مِثْلَهُ.

593. The like of it has been transmitted from ʿAbd al-Malik ibn Abī Ghaniyyah about Ḥakam [ibn ʿUtaybah].

The dispensation of performing *tayammum* within cities for fear of missing the funeral prayer or the two ʿĪd prayers has been granted because there is no way of making up those prayers after missing them—

if someone misses them then the opportunity to pray them is gone. They said, “For the exact same reason, we have been granted a dispensation for performing *tayammum* in order to return the greeting—if someone does not return the greeting in that moment then the opportunity to return the greeting will be gone, for if he reciprocates the greeting later [after some time has passed], he would not truly be returning the greeting [but would be initiating a new greeting]. As for other things such as the recitation of the Qurʾan and other forms of *dhikr*, these do not have a specific time and so a person would not fear that he would miss them if he did not perform *tayammum*. Therefore, one ought not to do them except when one is in a state of purity.”

Others[12] disagreed with them and said, “There is no harm in a person mentioning Allah’s Name even when he is in a state of *janābah*. It is permissible to recite the Qurʾan [when not in a state of purity], except in the case of the one who is in a state of *janābah* and the one who is menstruating; neither of these two people may recite Qurʾan. They based their position on the following:

٥٩٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللّٰهِ بْنِ سَلِمَةَ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ أَنَا وَرَجُلٌ مِنَّا وَرَجُلٌ مِنْ بَنِي أَسَدٍ، فَبَعَثَهُمَا فِي وَجْهٍ، ثُمَّ قَالَ: إِنَّكُمَا عَلْجَانِ فَعَالِجَا عَنْ دِينِكُمَا. قَالَ: ثُمَّ دَخَلَ الْمَخْرَجَ، ثُمَّ خَرَجَ فَأَخَذَ حَفْنَةً مِنْ مَاءٍ فَمَسَحَ بِهَا وَجَعَلَ يَقْرَأُ الْقُرْآنَ، فَرَآنَا كَأَنَّا أَنْكَرْنَا عَلَيْهِ ذَلِكَ فَقَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يَخْرُجُ مِنَ الْخَلَاءِ فَيُقْرِئُنَا الْقُرْآنَ، وَيَأْكُلُ مَعَنَا اللَّحْمَ، وَلَمْ يَكُنْ يَحْجِزُهُ عَنْ ذَلِكَ شَيْءٌ، لَيْسَ الْجَنَابَةَ.

594. It has been transmitted by way of Wahb ibn Jarīr from Shuʿbah from ʿAmr ibn Murrah from ʿAbdullāh ibn Salimah ﷺ

who said, “I visited ʿAlī ﷺ with a man from amongst us and a man from Banū Asad. He [wished to] send them both in a direction [for some task] and said, ‘You are two sturdy fellows, so strive hard in your *Dīn*.’ Then he went to the toilet. When he came out, he took a handful of water, wiped (i.e. washed his hands) with it and started to recite the Qurʾan. He saw us [appear] as if we disapproved of him doing that so he said, ‘The Messenger of Allah ﷺ used to come back from the toilet, and then teach us the Qurʾan and eat meat with us. The only thing that prevented him from doing that was being in a state of *janābah*.’” [13]

٥٩٥ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا شُعْبَةُ، قَالَ: أنا عَمْرُو بْنُ مُرَّةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ سَلِمَةَ. . . فَذَكَرَ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ فَيَقْرَأُ الْقُرْآنَ.

595. The like of it has been transmitted by way of Abu’l-Walīd from Shuʿbah from ʿAmr from ʿAbdullāh ibn Salimah ﷺ except, in this version he said, “The Messenger of Allah ﷺ used to fulfil his need (i.e. go to the toilet) and then recite the Qurʾan.”[14]

٥٩٦/ ٥٩٧ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ وَسُلَيْمَانُ بْنُ شُعَيْبٍ قَالَا: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، قَالَ: ثنا شُعْبَةُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

596/597. The like of it has been transmitted by way of ʿAbd ar-Raḥmān ibn Ziyād from Shuʿbah [with his *isnād*].[15]

٥٩٨ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا شُعْبَةُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

598. The like of it has been transmitted by way of Ḥajjāj from

Shuʿbah [with his *isnād*].[16]

٥٩٩ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا عَمْرُو بْنُ حَفْصٍ، قَالَ: ثنا أَبِي، قَالَ: ثنا الْأَعْمَشُ، قَالَ: قَالَ عَمْرُو بْنُ مُرَّةَ، عَنْ عَبْدِ اللّٰهِ بْنِ سَلِمَةَ، عَنْ عَلِيٍّ ﷺ قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يَقْرَأُ الْقُرْآنَ عَلَى كُلِّ حَالٍ إِلَّا الْجَنَابَةَ.

599. It has been transmitted by way of Aʿmash from ʿAmr ibn Murrah from ʿAbdullāh ibn Salimah ﷺ that ʿAlī ﷺ said, "The Messenger of Allah ﷺ would recite the Qurʾan in every state except when he was in a state of *janābah*."[17]

٦٠٠ – حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ السُّوسِيُّ، قَالَ: ثنا يَحْيَى بْنُ عِيسَى، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَمْرٍو، عَنْ عَبْدِ اللّٰهِ بْنِ سَلِمَةَ، عَنْ عَلِيٍّ ﷺ قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يُعَلِّمُنَا الْقُرْآنَ عَلَى كُلِّ حَالٍ إِلَّا الْجَنَابَةَ.

600. It has been transmitted by way of Ibn Abī Laylā from ʿAmr from ʿAbdullāh ibn Salimah ﷺ that ʿAlī ﷺ said, "The Messenger of Allah ﷺ used to teach us the Qurʾan in every state except for when he was in a state of *janābah*."[18]

Abū Jaʿfar ﷺ says, "In the traditions we have transmitted from the Messenger of Allah ﷺ here, the one who is not in a state of *wuduʾ* is permitted to both take Allah's Name and recite the Qurʾan, while the one who is in a state of *janābah* is only prohibited from reciting the Qurʾan."

There are also other traditions from the Messenger of Allah ﷺ which indicate that it is permissible to mention Allah when not in a state of purity:

٦٠١ - مَا حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحَسَنُ بْنُ الرَّبِيعِ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنِ الْأَعْمَشِ، عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: ثنا أَبُو ظَبْيَةَ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَبَسَةَ يَقُولُ: قَالَ رَسُولُ اللّٰهِ ﷺ: «مَا مِنِ امْرِئٍ مُسْلِمٍ يَبِيتُ طَاهِرًا عَلَى ذِكْرِ اللّٰهِ، فَيَتَعَارُّ مِنَ اللَّيْلِ، يَسْأَلُ اللّٰهَ تَعَالَى شَيْئًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ».

601. It has been transmitted by way of Ḥasan ibn ar-Rabīʿ [with his *isnād*] from Aʿmash from Shimr ibn ʿAṭiyyah from Shahr ibn Ḥawshab from Abū Ẓabyah from ʿAmr ibn ʿAbasah ﷺ that the Messenger of Allah ﷺ said, “If a Muslim man spends the night in a state of purity and remembrance of Allah; and wakes up in the night [whilst turning] and asks Allah, may He be exalted, for anything in this world or the Next, then Allah will give it to him.”[19]

٦٠٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عَفَّانُ، قَالَ: ثنا حَمَّادٌ، قَالَ: كُنْتُ أنا وَعَاصِمُ بْنُ بَهْدَلَةَ وَثَابِتٌ، فَحَدَّثَ عَاصِمٌ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ ﷺ، عَنِ النَّبِيِّ ﷺ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قَوْلَهُ «عَلَى ذِكْرِ اللّٰهِ». قَالَ ثَابِتٌ: قَدِمَ عَلَيْنَا فَحَدَّثَنَا هَذَا الْحَدِيثَ، وَلَا أَعْلَمُهُ إِلَّا عنه، يَعْنِي أَبَا ظَبْيَةَ. قُلْتُ لِحَمَّادٍ: عَنْ مُعَاذٍ؟ قَالَ: عَنْ مُعَاذٍ.

602. The like of it has been transmitted by way of Ḥammād [ibn Salamah] from ʿĀṣim [ibn Abi’n-Najūd] from Shahr ibn Ḥawshab from Abū Ẓabyah from Muʿādh ibn Jabal ﷺ from the Prophet ﷺ except, in this version, he did not mention the words, “remembrance of Allah.”[20] Thābit said, “He came to us and related this narration to us. I am not aware of this narration from anyone but him, i.e. Abū Ẓabyah. I asked Ḥammād, '[Did he relate it] from Muʿādh?' He responded, '[Yes,] from Muʿādh.'”

٦٠٣ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ شِمْرِ بْنِ عَطِيَّةَ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

603. The like of it has been transmitted by way of Zayd ibn Abī Unaysah from ʿĀṣim ibn Abi'n-Najūd from Shimr ibn ʿAṭiyyah [from Shahr ibn Ḥawshab from Abū Ẓabyah from ʿAmr ibn ʿAbasah ﷺ from the Messenger of Allah ﷺ].[21]

So this is after a person has been asleep, so it also makes it permissible for a person to mention Allah after doing something which nullifies his purity.

Something of this sort has also been transmitted from ʿĀʾishah ﷺ:

٦٠٤ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا مُعَلَّى بْنُ مَنْصُورٍ، قَالَ: ثنا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﷺ قَالَتْ: كَانَ رَسُولُ اللّٰهِ ﷺ يَذْكُرُ اللّٰهَ عَلَى كُلِّ أَحْيَانِهِ.

604. It has been transmitted by way of Ibn Abī Zāʾidah from his father from Khālid ibn Salamah from ʿUrwah that ʿĀʾishah ﷺ said, "The Messenger of Allah ﷺ used to remember Allah in his every moment."[22]

This *ḥadīth* shows that it is permissible to mention Allah's Name when a person is in a state of *janābah*, but neither this *ḥadīth* nor the *ḥadīth* of Abū Ẓabyah [from ʿAmr ibn ʿAbasah and Muʿādh ibn Jabal ﷺ] say anything about reciting the Qurʾan.

However, the *ḥadīth* of ʿAlī ﷺ does show the difference between reciting the Qurʾan and mentioning Allah's Name when in a state of *janābah* (i.e. that it is not permissible to recite the Qurʾan in that state

whereas it is permissible to mention Allah in other ways).

There are other traditions which have been transmitted forbidding the recitation of the Qurʾan in a state of *janābah*:

٦٠٥ - مَا حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْرَأُ الْجُنُبُ وَلَا الْحَائِضُ الْقُرْآنَ».

605. It has been transmitted by way of Ismāʿīl ibn ʿAyyāsh from Mūsā ibn ʿUqbah from Nāfiʿ from Ibn ʿUmar ﷺ that the Messenger of Allah ﷺ said, "Someone who is in a state of *janābah* and someone who is menstruating may not recite the Qurʾan."[23]

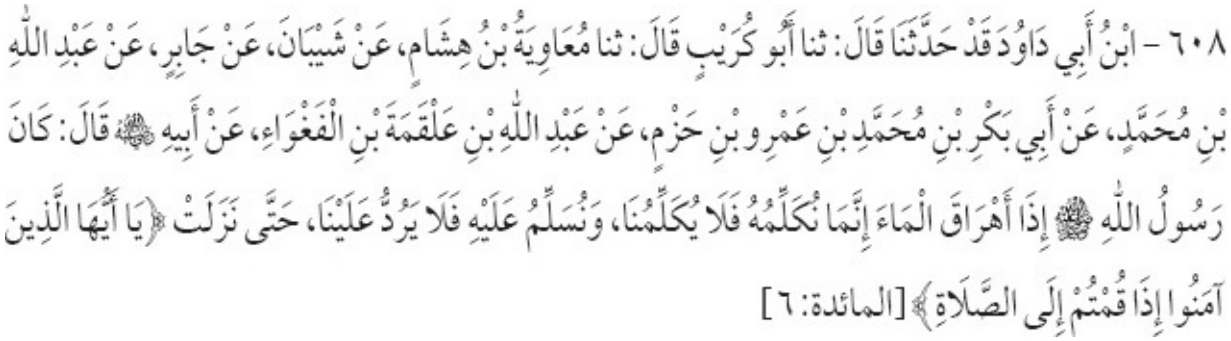
٦٠٦/ ٦٠٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ، ح: وَحَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ، قَالَ: ثنا ابْنُ بُكَيْرٍ، قَالَا: ثنا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ، عَنْ ثَعْلَبَةَ بْنِ أَبِي الْكَنُودِ، عَنْ مَالِكِ بْنِ عُبَادَةَ الْغَافِقِيِّ ﷺ، قَالَ: أَكَلَ رَسُولُ اللَّهِ ﷺ وَهُوَ جُنُبٌ، فَأَخْبَرْتُ عُمَرَ بْنَ الْخَطَّابِ، فَجَرَّنِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا أَخْبَرَنِي أَنَّكَ أَكَلْتَ وَأَنْتَ جُنُبٌ. قَالَ: «نَعَمْ، إِذَا تَوَضَّأْتُ أَكَلْتُ وَشَرِبْتُ، وَلَكِنِّي لَا أُصَلِّي، وَلَا أَقْرَأُ حَتَّى أَغْتَسِلَ».

606/607. It has been transmitted [with two *asānīd*] from Mālik ibn ʿUbādah al-Ghāfiqī ﷺ who said, "The Messenger of Allah ﷺ ate while he was in a state of *janābah*, so I told that to ʿUmar ibn al-Khaṭṭāb ﷺ. He dragged me back to the Messenger of Allah ﷺ and said, 'Messenger of Allah, this person told me that you ate while you were in a state of *janābah*.' [The Messenger of Allah ﷺ] replied, 'Yes, if I have performed *wuduʾ*, I will eat and drink; but I will not perform the prayer or recite [the Qurʾan] until I have

performed *ghusl*.’”[24]

The prohibition of reciting the Qurʾan while in a state of *janābah* may be found in both these two traditions, and the prohibition of reciting the Qurʾan while in a state of menstruation may be found in one of them. If we read these two *ḥadīth* in conjunction with the *ḥadīth* which we transmitted from ʿAlī ﷺ, we are able to see that there is nothing wrong with reciting the Qurʾan or mentioning Allah’s Name when in a state of ritual impurity other than the state of *janābah* or menstruation. If a person is in one of these two states, then it is specifically reprehensible to recite the Qurʾan, [but not mentioning Allah].

[Given that there is some contradiction between these *ḥadīth* and those which we transmitted at the beginning of this section], we decided to look more closely at the traditions to see if there is anything which demonstrates which traditions were abrogated and which traditions came later:


٦٠٨ - ابْنُ أَبِي دَاوُدَ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو كُرَيْبٍ قَالَ: ثنا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ شَيْبَانَ، عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَلْقَمَةَ بْنِ الْفَغْوَاءِ، عَنْ أَبِيهِ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَهْرَاقَ الْمَاءَ إِنَّمَا نُكَلِّمُهُ فَلَا يُكَلِّمُنَا، وَنُسَلِّمُ عَلَيْهِ فَلَا يَرُدُّ عَلَيْنَا، حَتَّى نَزَلَتْ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ﴾ [المائدة: ٦]

608. It has been transmitted from ʿAbdullāh ibn ʿAlqamah ibn al-Faghwāʾ that his father said, “When the Messenger of Allah ﷺ had urinated, we would talk to him but he would not talk to us, and we would greet him but he would not return our greetings. [This state of affairs continued] until the Quranic verse, ‘You who

have *Īmān*! When you get up to perform the prayer. . .' was revealed."[25]

In this *ḥadīth,* ʿAlqamah informs us that the ruling that someone in a state of *janābah* may not talk or return the greeting was acted upon before this verse was revealed. This verse then abrogated that ruling and made it that only a person who intended to perform the prayer had to purify himself. This proved that the *ḥadīth* of Abu'l-Juhaym, Ibn ʿUmar, Ibn ʿAbbās ﷺ (according to Ṭaḥāwī's attribution of that particular *ḥadīth,*[26]) and Muhājir [ibn Qunfudh ﷺ] were all abrogated, and that the [correct] ruling must be taken from the later *ḥadīth* of ʿAlī ﷺ.

The following traditions also proved this:

٦٠٩ - مَا حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا الْحَسَنُ بْنُ صَالِحٍ قَالَ: سَمِعْتُ سَلَمَةَ بْنَ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كَانَ ابْنُ عَبَّاسٍ وَابْنُ عُمَرَ ﷺ يَقْرَآنِ وَهُمَا عَلَى غَيْرِ وُضُوءٍ.

609. It has been transmitted by way of Ḥasan ibn Ṣāliḥ from Salamah ibn Kuhayl from Saʿīd ibn Jubayr that Ibn ʿAbbās and Ibn ʿUmar ﷺ used to recite without being in a state of *wudu'*.

٦١٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، قَالَ: ثنا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ. . . فَذَكَرَ بِإِسْنَادِهِ نَحْوَهُ.

610. The like of it has been transmitted by way of Shuʿbah from Salamah ibn Kuhayl [with his *isnād*].

٦١١/ ٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ، قَالَ: ثنا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، ح: وَحَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ مِثْلَهُ.

611/612. The like of it has been transmitted [with two *asānīd*] from ʿIkrimah from Ibn ʿAbbās ﷺ.

٦١٣ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الصَّيْرَفِيُّ، قَالَ: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: ثنا هَمَّامٌ، قَالَ: ثنا قَتَادَةُ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّهُ كَانَ يَقْرَأُ حِزْبَهُ وَهُوَ مُحْدِثٌ.

613. It has been transmitted from ʿAbdullāh ibn Buraydah that Ibn ʿAbbās ﷺ used to recite his *ḥizb*[27] while he was in a state of ritual impurity [having no *wuduʾ*].

٦١٤ – حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ قَالَ: أَخْبَرَنِي الْأَزْرَقُ بْنُ قَيْسٍ، عَنْ رَجُلٍ – يُقَالُ لَهُ أَبَانُ – قَالَ: قُلْتُ لِابْنِ عُمَرَ: إِذَا أَهْرَقْتُ الْمَاءَ أَذْكُرُ اللَّهَ؟ قَالَ: أَيُّ شَيْءٍ إِذَا أَهْرَقْتَ الْمَاءَ؟ قَالَ: إِذَا بُلْتُ، قَالَ: نَعَمْ، اذْكُرِ اللَّهَ.

614. It has been transmitted from a man called Abān who said, "I asked Ibn ʿUmar ﷺ, 'May I mention Allah's Name after passing water?' He asked, 'What is passing water?' I replied, 'Urinating.' He said, 'Yes, you may mention Allah.'"

Both Ibn ʿAbbās[28] and Ibn ʿUmar ﷺ transmitted traditions from the Prophet ﷺ that he would not return the greeting while in a state of ritual impurity until he had performed *tayyammum*, and yet they both recited Qurʾan while in a state of ritual impurity. In our view, it would be impossible that they would do that, unless they knew those traditions of the Prophet ﷺ to be abrogated.

Others followed them in adopting that position:

٦١٥ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ حَمَّادٍ الْكُوفِيِّ، عَنْ إِبْرَاهِيمَ: أَنَّ ابْنَ مَسْعُودٍ ﷺ كَانَ يُقْرِئُ رَجُلًا، فَلَمَّا انْتَهَى إِلَى شَاطِئِ الْفُرَاتِ كَفَّ عَنْهُ الرَّجُلُ. فَقَالَ لَهُ: مَا لَكَ؟ قَالَ: أَحْدَثْتُ، قَالَ: اقْرَأْ، فَجَعَلَ يَقْرَأُ، وَجَعَلَ يَفْتَحُ عَلَيْهِ.

615. It has been transmitted from Ibrāhīm [an-Nakhaʿī] that Ibn Masʿūd ﷺ used to teach a man Qurʾan. [One time], when they came to the banks of the Euphrates, the man stopped [reciting]. [Ibn Masʿūd ﷺ] said to him, “What is wrong with you?” [The man] replied, “I have broken my *wuduʾ*.” [Ibn Masʿūd ﷺ] said to him, “Recite” so [the man] began to recite [again] and [Ibn Masʿūd ﷺ] continued to correct him.

٦١٦ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عَزْرَةَ، عَنْ سَلْمَانَ ﷺ: أَنَّهُ أَحْدَثَ فَجَعَلَ يَقْرَأُ. فَقِيلَ لَهُ: أَتَقْرَأُ وَقَدْ أَحْدَثْتَ؟ قَالَ: نَعَمْ، إِنِّي لَسْتُ بِجُنُبٍ.

616. It has been transmitted from ʿAzrah[29] [ibn ʿAbd ar-Raḥmān al-Khuzāʿī] that Salmān lost his *wuduʾ* and [yet still] began to recite [the Qurʾan]. Someone said to him, “Do you recite [the Qurʾan] while you are not in a state of *wuduʾ*?” [Salmān] replied, “Yes, for I am not in a state of *janābah*.”

٦١٧ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، قَالَ: ثنا شُعْبَةُ، قَالَ: سَأَلْتُ قَتَادَةَ عَنِ الرَّجُلِ، يَقْرَأُ الْقُرْآنَ، وَهُوَ غَيْرُ طَاهِرٍ. فَقَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيِّبِ يَقُولُ، كَانَ أَبُو هُرَيْرَةَ ﷺ رُبَّمَا قَرَأَ السُّورَةَ وَهُوَ غَيْرُ طَاهِرٍ.

617. It has been transmitted by way of ʿAbd ar-Raḥmān ibn Ziyād from Shuʿbah that he said, “I asked Qatādah about a man reciting

the Qurʾan in an impure state," He said, 'I heard Saʿīd ibn al-Musayyib say', 'Abū Hurayrah ﷺ would at times recite a *sūrah* while not in a state of ritual purity.'"

٦١٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ مِثْلَهُ.

618. The like of it has been transmitted by way of Wahb ibn Jarīr from Shuʿbah from Qatādah from Saʿīd from Abū Hurayrah ﷺ.

٦١٩ - حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

619. The like of it has been transmitted by way of Hammām from Qatādah [with his *isnād*].

The abrogation of the *ḥadīth* of Ibn ʿAbbās ﷺ[30] and those who followed him and the confirmation of the *ḥadīth* of ʿAlī ﷺ is proved by all of the traditions which we have transmitted along with the verdicts of the Companions ﷺ.

This is the position that we act by: we consider it *makrūh* [as in forbidden[31]] for someone in a state of *janābah* or menstruation to recite a verse of the Qurʾan in its entirety, but we do not see that there is any problem in someone who is not in a state of *wuduʾ* doing that. As for mentioning Allah's Name, we do not consider there to be anything wrong with anyone doing that, regardless of the state [of purity or impurity] that he is in.

Prohibition from reciting the Qurʾan while in a state of *janābah* has also been been transmitted from ʿUmar ibn al-Khaṭṭāb ﷺ:

٦٢٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الصَّيْرَفِيُّ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: ثنا زَائِدَةُ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبِيدَةَ، قَالَ: كَانَ عُمَرُ ﷺ يَكْرَهُ أَنْ يَقْرَأَ الْقُرْآنَ وَهُوَ جُنُبٌ.

620. It has been transmitted by way of Zāʾidah from Aʿmash from Shaqīq from ʿAbīdah that ʿUmar ibn al-Khattab ﷺ disliked reciting the Qurʾan while in a state of *janābah*.

٦٢١ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا عُمَرُ بْنُ حَفْصٍ، قَالَ: ثنا أَبِي، قَالَ: ثنا الْأَعْمَشُ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

621. The like of it has been transmitted by way of ʿUmar ibn Ḥafṣ's father from Aʿmash [with his *isnād*].

This is preferable to the verdict of Ibn ʿAbbās ﷺ because it concurs with what the Prophet ﷺ said in the *ḥadīth* of ʿAlī ibn Abī Ṭālib, Ibn ʿUmar, Abū Mūsā and Mālik ibn ʿUbādah ﷺ.

This was the verdict of Imam Abū Ḥanīfah, Abū Yusuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

There is also a verdict ascribed to Ibn ʿAbbās ﷺ which indicates the opposite of that which Nāfiʿ narrated from him earlier in this section:[32]

٦٢٢ - حَدَّثَنَا يُونُسُ، قَالَ: ثنا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَطَعِمَ، فَقِيلَ لَهُ: أَلَا تَتَوَضَّأُ، فَقَالَ: «إِنِّي لَا أُرِيدُ أَنْ أُصَلِّيَ فَأَتَوَضَّأَ».

622. It has been transmitted by way of Sufyān [ibn ʿUyaynah] from ʿAmr ibn Dīnār from Saʿīd ibn al-Ḥuwayrith from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ came out of the toilet and ate [some food]. Someone asked him, "Will you not perform *wudu*ʾ [in order to eat]?" [The Messenger of Allah ﷺ] replied, "I do not

intend to pray and so [I do not have to] perform *wudu'*."[33]

٦٢٣ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو عَاصِمٍ، قَالَ: ثنا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْحُوَيْرِثِ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

623. The like of it has been transmitted by way of Ibn Jurayj from Saʿīd ibn al-Ḥuwayrith [with his *isnād*].[34]

٦٢٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا مُحَمَّدُ بْنُ الْمِنْهَالِ، قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: ثنا رَوْحُ بْنُ الْقَاسِمِ، عَنْ عَمْرِو بْنِ دِينَارٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

624. The like of it has been transmitted by way of Rawḥ ibn al-Qāsim from ʿAmr ibn Dīnār [with his *isnād*].[35]

٦٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ، قَالَ: ثنا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمْرٍو مِثْلَهُ بِإِسْنَادِهِ.

625. The like of it has been transmitted by way of Ḥammād ibn Salamah from ʿAmr [ibn Dīnār with his *isnād*].[36]

Do you not see that when the Prophet ﷺ was asked, "Will you not perform *wudu'*?" he replied, "I do not intend to pray and so [I do not have to] perform *wudu'*." Thus the Prophet ﷺ indicated that *wudu'* is only obligatory for the prayer and not for mentioning Allah. This contradicts the *ḥadīth* we transmitted from Ibn ʿAbbās ﷺ in the beginning of this section, but this *ḥadīth* is preferable over it because Ibn ʿAbbās ﷺ acted by it after the lifetime of the Messenger of Allah ﷺ and that indicates that this *ḥadīth* is the abrogating one.

If some people were to claim that the following *ḥadīth* contradicts our position:

٦٢٦ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ، قَالَ: أنا زُهَيْرٌ، قَالَ: ثنا جَابِرٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂ قَالَتْ: مَا أَتَى رَسُولُ اللَّهِ ﷺ الْخَلَاءَ إِلَّا تَوَضَّأَ حِينَ يَخْرُجُ مِنْهُ وُضُوءَهُ لِلصَّلَاةِ.

626. It has been transmitted from Aswad that ʿĀʾishah ﵂ said "Whenever the Messenger of Allah ﷺ went to the toilet, he would perform the *wuḍūʾ* which he performed for the prayer as soon as he came out."[37]

[If they were to] say, "This *ḥadīth* proves the unsound nature of the *ḥadīth* you transmitted from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ used to remember Allah in his every moment," then it would be said to them, "There is no proof for you here, for it is possible that the Messenger of Allah ﷺ used to perform *wuḍūʾ* when he came out of the toilet, but not perform *wuḍūʾ* after he had urinated. Therefore, the time after he urinated was a time in which he was in a state of ritual impurity and yet still mentioned Allah. Therefore, so as to ensure that there is no contradiction between the two traditions, we can interpret ʿĀʾishah's ﵂ statement that the Messenger of Allah ﷺ used to remember Allah in every moment to mean that he used to mention Allah both during the times in which he was in a state of ritual purity and during the times in which he was in a state of ritual impurity."

There is another interpretation [of the statement of ʿĀʾishah ﵂ that the Messenger of Allah ﷺ performed *wuḍūʾ* for the prayer when he came out of the toilet, and this second interpretation] is supported by what Ibn ʿAbbās ﵄ related from the Prophet ﷺ that he said, "I do not intend to pray so I do not have to perform *wuḍūʾ*," which means that he used to only perform *wuḍūʾ* whenever he intended to pray. It is possible that the

*wudu*ʾ referred to in the *ḥadīth* of ʿĀʾishah 🌺 was actually because he intended to perform the prayer [immediately after], not because he came out of the toilet.

It is also possible that this *ḥadīth* of ʿĀʾishah 🌺 refers to what the Prophet 🌺 used to do before the verse mentioned was revealed, and the *ḥadīth* of Khālid ibn Salamah (of Ibn ʿAbbās 🌺) refers to what the Prophet 🌺 used to do after the verse was revealed, and this interpretation is good because it means that her *ḥadīth* does not contradict the *ḥadīth* transmitted by other than her.

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1 Its *isnād* is *ḥasan* on account of ʿAbd al-Wahhāb ibn ʿAṭāʾ. It is transmitted by Abū Dāwūd (17), Nasāʾī (1:37), Ibn Mājah (350) and Aḥmad (5:80) with their respective *asānīd* from Saʿīd ibn Abī ʿArūbah.

2 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ṭabarānī in *al-Kabīr* (20:329, *ḥadīth* no. 779) by way of ʿAlī ibn ʿAbd al-ʿAzīz from Ḥajjāj.

3 Those who took this position included Ḥasan al-Baṣrī and Abu'l-ʿĀliyah.

4 Those who took this position included some of the people of *ḥadīth* including Ḥumayd and others.

5 The reason why the greeting is so relevant here is because the word *salām* is one of the Beautiful Names of Allah.

6 This *ḥadīth* is not a *ḥadīth* of Ibn ʿAbbās 🌺, but on the contrary is one of the *ḥadīth* of Ibn ʿUmar 🌺. It is an inexactitude on Ṭaḥāwī's part to think that it is a *ḥadīth* of Ibn ʿAbbās 🌺. Based upon this, Imam Ṭaḥāwī continually refers to it later on in this chapter and others as the *ḥadīth* of Ibn ʿAbbās 🌺.

7 Its *isnād* is *ḥasan* on account of Muḥammad ibn Thābit al-ʿAbdī. It is transmitted by Abū Dāwūd (Performing *Tayammum* when resident, 330) and Dāraquṭnī (1:185) by way of Muḥammad ibn Thābit al-ʿAbdī. Imam Aḥmad deemed this *ḥadīth* as *munkar*. Abū Dāwūd said, "Muḥammad ibn Thābit transmitted a *munkar ḥadīth* about *Tayammum*." Everyone who questioned his soundness was talking about this *ḥadīth* specifically. [Further] the reality is that the first narrator of the *isnād* of this *ḥadīth* is Ibn ʿUmar 🌺, and to regard its first narrator to be Ibn ʿAbbās 🌺 is an inexactitude on the part of Ṭaḥāwī.

8 Its *isnād* is *ḥasan* on account of Ḍaḥḥāk ibn ʿUthmān. It is transmitted by Muslim (370), Abū Dāwūd (16), Tirmidhī (90), Nasāʾī (37) and Ibn Mājah (353) with their respective *asānīd* from Sufyān. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

9 Some editions of the text have incorrectly mentioned him as Abu'l-Jahm.

10 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (337), Muslim (369), Abū Dāwūd (329) and Nasāʾī (312) with their respective *asānīd* from Layth ibn Saʿd.

11 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq. It is transmitted by Dāraquṭnī (1:185) with his *isnād* from Yaʿqūb ibn Ibrāhīm.

12 Those who took this position included the four Aʾimmah and the vast majority of the people of knowledge.

13 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Salimah ﷺ, whose soundness is questioned by many. Ḥāfiẓ said, "The truth however is that he is one of those who are *ḥasan*." It is transmitted by Abū Dāwūd (229), Tirmidhī (146), Nasāʾī (266) and Ibn Mājah (594) with their respective *asānīd* from ʿAmr ibn Murrah. It is also transmitted by Tirmidhī with his *isnād* from Ḥafṣ ibn Ghiyāth and ʿUqbah ibn Khālid from Aʿmash [from ʿAmr, similar to the fourth narration after this], and Ibn Abī Laylā [from ʿAmr, similar to the fifth narration after this], and he classified it as *ḥasan ṣaḥīḥ*. Ibn Abī Shaybah (1:97, *ḥadīth* no. 1078) also transmitted it.

14 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Salimah ﷺ.

15 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Salimah ﷺ.

16 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Salimah ﷺ.

17 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Salimah ﷺ.

18 Its *isnād* is *ḍaʿīf* on account of the teacher of the author, but the *ḥadīth* is *mutābaʿ*. It is transmitted by Aḥmad (1:134) by way of Abū Muʿāwiyah from Ibn Abī Laylā. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

19 Its *isnād* is *ḥasan* on account of Abū Ẓabyah and Shahr ibn Ḥawshab. It is transmitted by Ṭabarānī in *al-Kabīr* as is transmitted in *al-Majmaʿ* (1:518) by way of ʿAlī ibn ʿAbd alʿAzīz from Ḥasan ibn ar-Rabīʿ.

20 Its *isnād* is *ḥasan* on account of Abū Ẓabyah and Shahr ibn Ḥawshab. It is transmitted by Abū Dāwūd (5042) and Ibn Mājah (3881) with their respective *asānīd* from Ḥammād ibn Salamah.

21 Its *isnād* is *ḥasan* on account of Abū Ẓabyah and Shahr ibn Ḥawshab. Note: This *isnād* should be compared with the one before the above narration; and not with the above narration.

22 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī as a *muʿallaq* narration (i.e. without

mentioning its *isnād*) (Chapter 19, Adhān), Muslim (373), Abū Dāwūd (18) and Ibn Mājah (302) with their respective *asānīd* from Ibn Abī Zāʾidah. However, in the narrations of all of these Aʾimmah there is the addition of ʿAbdullāh al-Bahī between Khālid ibn Salamah and ʿUrwah. In the *isnād* of Ṭaḥāwī, however, Bahī does not appear, and Khālid ibn Salamah had [also] transmitted *ḥadīth* [directly] from ʿUrwah. Had it not been established that he [also] transmitted directly from ʿUrwah we would have said that al-Bahī is missing in the *isnād* of Ṭaḥāwī because of a mistake on the part of the copyists. Allah knows best.

23 Its *isnād* is *ḍaʿīf* on account of Ismāʿīl ibn ʿAyyāsh, for he was weak when he transmitted from the people of the Ḥijāz and Iraq. In this *ḥadīth*, he narrated from ʿUqbah who was one of the people of the Ḥijāz. It is transmitted by Tirmidhī (131) and Ibn Mājah (596) with their respective *asānīd* from Ismāʿīl ibn ʿAyyāsh. Tirmidhī said, "The *ḥadīth* of Ibn ʿUmar رضي الله عنه is a *ḥadīth* which we only know about from Ismāʿīl ibn ʿAyyāsh from Mūsā ibn ʿUqbah and I heard Muḥammad ibn Ismāʿīl [al-Bukhāri] say, 'Ismāʿīl ibn ʿAyyāsh transmitted *munkar ḥadīth* from the people of Ḥijāz and Iraq.'" It is as if he was declaring his narration from them as being *ḍaʿīf* when he was the only one to transmit it from them. He said that the only [acceptable] *ḥadīth* of Ismāʿīl ibn ʿAyyāsh were those he narrated from the people of Shām.

24 Its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah. It is transmitted by Ṭabarānī in *al-Kabīr* (19:259, *ḥadīth* no. 656), but there is no mention made of ʿAbdullāh ibn Sulaymān in his *isnād* after Ibn Lahīʿah.

25 Its *isnād* is *ḍaʿīf* on account of Jābir al-Juʿfī. It is transmitted by Ṭabarānī in *al-Kabīr* (18:6, *ḥadīth* no. 3) with his *isnād* from Jābir al-Juʿfī. Haythamī said in *al-Majmaʿ* (1:276), "Jābir al-Juʿfī is in it and he is weak."

26 This is referring to the fact that Ṭaḥāwī had incorrectly attributed the *ḥadīth* to Ibn 'Abbas رضي الله عنه when in fact it is a *ḥadīth* of Ibn 'Umar رضي الله عنه.

27 This would be a regular daily recitation of specific litanies, formulaic incantations and portions from the Qurʾān.

28 Mentioning Ibn ʿAbbās's رضي الله عنه name is an inexactitude, as stated previously.

29 ʿAynī's edition has ʿUrwah in place of ʿAzrah. The author of *Amānī al-Aḥbār* inclines towards that being correct saying that it would be Ibn az-Zubayr رضي الله عنه, whilst Shaykh M. Amīn Awrakzay, the author of *Nathr al-Azhār*, inclines towards ʿAzrah being the correct version.

30 As as already been detailed this should be Ibn ʿUmar رضي الله عنه and is repeated through the chapter.

31 *Makrūh* in this case means *Ḥarām*. (*Amānī al-Aḥbār*)

32 When the author mentioned Ibn ʿAbbās رضي الله عنه here, he was basing that on his claim that the

ḥadīth of Muḥammad ibn Thābit from Nāfiʿ may be attributed to Ibn ʿAbbās . But the correct version is that Muḥammad ibn Thābit's *ḥadīth* is from Nāfiʿ from Ibn ʿUmar , as has been clearly stated by Ṭayālisī. The authors of the M*asānīd* have also recorded it in the section of the *musnad ḥadīth* of Ibn ʿUmar , and this has been highlighted by the experts of '*Jarḥ* and *Taʿdīl*' too. (*Amānī al-Aḥbār*)

33 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (374) by way of ʿAmr ibn Dīnār.

34 Its *isnād* is *ṣaḥīḥ*.

35 Its *isnād* is *ṣaḥīḥ*.

36 Its *isnād* is *ṣaḥīḥ*.

37 Its *isnād* is *ḍaʿīf* on account of Jābir al-Juʿfī. It is transmitted by Aḥmad (6:189) with his *isnād* from Jābir. Haythamī said in *al-Majmaʿ* (1:241), "Jābir al-Juʿfī is in it. Shuʿbah and Sufyān considered him trustworthy, but most people considered him weak."

١٨ - بَابُ حُكْمِ بَوْلِ الْغُلَامِ وَالْجَارِيَةِ قَبْلَ أَنْ يَأْكُلَا الطَّعَامَ

18. THE RULING ON THE URINE OF A BOY AND GIRL BEFORE THEY REACH THE AGE WHERE THEY CAN EAT SOLID FOOD

٦٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ، قَالَ: ثنا بَكْرُ بْنُ خَلَفٍ، قَالَ: ثنا مُعَاذُ بْنُ هِشَامٍ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الرَّضِيعِ: «يُغْسَلُ بَوْلُ الْجَارِيَةِ، وَيُنْضَحُ بَوْلُ الْغُلَامِ».

627. It has been transmitted by way of Muʿādh ibn Hishām from his father [Hishām ad-Dastuwāʾī] from Qatādah [with his *isnād*] from ʿAlī ﷺ that the Prophet ﷺ said concerning a suckling infant, "[The place] in which a girl urinates should be washed, and [the place] in which a boy urinates should be sprinkled with water."[1]

٦٢٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَابُوسِ بْنِ الْمُخَارِقِ، عَنْ لُبَابَةَ بِنْتِ الْحَارِثِ ﷺ: أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ بَالَ عَلَى النَّبِيِّ ﷺ، فَقُلْتُ: أَعْطِنِي ثَوْبَكَ أَغْسِلْهُ، فَقَالَ: «إِنَّمَا يُغْسَلُ مِنَ الْأُنْثَى، وَيُنْضَحُ مِنْ بَوْلِ الذَّكَرِ».

628. It has been transmitted by way of Abu'l-Walīd from Abu'l-Aḥwaṣ from Simāk ibn Ḥarb from Qābūs ibn al-Mukhāriq from [Umm al-Faḍl] Lubābah bint al-Ḥārith ﷺ who said, "Ḥusayn ibn ʿAlī ﷺ urinated on the Prophet ﷺ, so I said [to the Prophet ﷺ], 'Give me your garment so that I may wash it.' He replied, "It only

needs to be washed for [when] a female [urinates on it]. Water should be sprinkled on it for the urine of a male."[2]

٦٢٩ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ: ثنا أَبُو الْأَحْوَصِ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

629. The like of it has been transmitted to us by way of Ibn Abī Shaybah from Abu'l-Aḥwaṣ [with his *isnād*].[3]

٦٣٠ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي مَالِكٌ وَاللَّيْثُ وَعَمْرٌو وَيُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ ﷺ أَنَّهَا أَتَتْ بِابْنٍ لَهَا – لَمْ يَأْكُلِ الطَّعَامَ – إِلَى رَسُولِ اللَّهِ ﷺ، فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حِجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ، فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

630. It has been transmitted by way of Mālik, Layth, ʿAmr and Yūnus from Zuhrī [with his *isnād*] from Umm Qays bint Miḥṣan ﷺ that she brought one of her sons to the Messenger of Allah ﷺ when [the boy] had not yet eaten solid food. When the Messenger of Allah ﷺ sat the boy on his lap, [the boy] urinated on his garment, so he called for some water and did not wash [his garment], but merely sprinkled water on it.[4]

٦٣١ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

631. The like of it has been transmitted by way of Sufyān [ibn ʿUyaynah] from Zuhrī [with his *isnād*].[5]

٦٣٢ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: أنا زَائِدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: أُتِيَ النَّبِيُّ ﷺ بِصَبِيٍّ يُحَنِّكُهُ وَيَدْعُو لَهُ، فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ، فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

632. It has been transmitted by way of Hishām ibn ʿUrwah from his father that [his aunt] ʿĀʾishah ﷺ said, “A [newly born] infant was brought to the Prophet ﷺ so that he could perform *taḥnīk* (put the juice mixed in saliva of a ready-chewed date in his mouth) and make supplication for him. [The boy] urinated on him so he called for some water and sprinkled water over his garment and did not wash it.”[6]

Abū Jaʿfar ﷺ says, “Some of the people [of knowledge],[7] [basing their position on these traditions] took the position that the ruling differs depending on whether the child who has not yet reached the age of eating solid food is a boy or a girl: they said that the urine of a boy is pure, and that of a girl is impure.”

Others[8] disagreed with them, however, and said that there is no difference between the urine of a boy and the urine of a girl: they considered both forms of urine to be impure.

They said, “It is possible that when the Prophet ﷺ said that water be sprinkled over the urine of an infant boy, he used the term ‘sprinkled’ *(yunḍaḥu)*[9] to mean ‘poured over’, for the Arabs did sometimes refer to the act of pouring water over something as ‘sprinkling’. An example of this may be found in the statement of the Prophet ﷺ,[10] “I know a city whose side is sprinkled by the ocean,” for the Prophet ﷺ did not mean that the water from the ocean sprays the side of the city, but rather that it clings to it.”

They said, “The only reason he distinguished between them is because a boy’s urine, because of the narrow aperture from which it emerges, falls upon a single spot, whereas a girl’s urine spreads out [and

falls over a large area] because of the wideness of the aperture from which it emerges. Therefore, he gave the command of sprinkling for a boy's urine– in other words, by pouring—water over a single spot; and gave the command of washing for a girl's urine—in other words, by following the urine with water—because her urine falls into many different places. This is the most likely explanation [the distinction between the two types of urine]."

Some of the early scholars gave verdicts which indicate this interpretation:

٦٣٣ - مَا حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ قَالَ: الرَّشُّ بِالرَّشِّ، وَالصَّبُّ بِالصَّبِّ، مِنَ الْأَبْوَالِ كُلِّهَا.

633. It has been transmitted from Qatādah that Saʿīd ibn al-Musayyib said, "For all types of urine, what sprinkles out should be sprinkled on and what pours out should be poured on."

٦٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ: بَوْلُ الْجَارِيَةِ يُغْسَلُ غَسْلًا، وَبَوْلُ الْغُلَامِ يُتْبَعُ بِالْمَاءِ.

634. It has been transmitted from Ḥumayd that Ḥasan said, "The urine of a baby-girl should be washed thoroughly, and the urine of a baby-boy should be followed up with water."

Do you not see that Saʿīd considered the ruling to be the same for all types of urine, regardless of whether that urine emerged from a child or an adult? He opined that what sprinkled out should be purified by sprinkling and what poured out should be purified by pouring. He did

not consider one type to be pure and the other type impure, rather he considered all types of urine to be impure but the means of purifying something from it to vary according to the narrowness and openness of the aperture from which it emerged.

[Having dealt with the traditions which the first group used to back up their position], we next want to look at those *ḥadīth* which back up this second position [that all urine is impure]. We found the following:

٦٣٥ – مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتَى بِالصِّبْيَانِ فَيَدْعُو لَهُمْ، فَأُتِيَ بِصَبِيٍّ مَرَّةً، فَبَالَ عَلَيْهِ، فَقَالَ: «صُبُّوا عَلَيْهِ الْمَاءَ صَبًّا».

635. It has been transmitted by way of Muḥammad ibn ʿAmr from Abū Muʿāwiyah [Muḥammad ibn Khāzim] from Hishām ibn ʿUrwah from his father that ʿĀʾishah ﵂ said, "People used to bring their babies to the Messenger of Allah ﷺ so that he could make supplication for them. One time, a baby was brought to him who urinated on him, so he said, 'Pour plenty water on it.'" [11]

٦٣٦ – حَدَّثَنَا رَبِيعٌ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا مُحَمَّدُ بْنُ خَازِمٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

636. The like of it has been transmitted to us by way of Asad from Muḥammad ibn Khāzim [with his *isnād*].[12]

٦٣٧ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِصَبِيٍّ، فَبَالَ عَلَيْهِ، فَأَتْبَعَهُ الْمَاءَ، وَلَمْ يَغْسِلْهُ.

637. It has been transmitted by way of Asad from ʿAbdah ibn Sulaymān from Hishām from ʿUrwah from ʿĀʾishah ﵂ that a boy

was brought to the Prophet ﷺ and urinated on him, so he followed it up with water and did not wash it."[13]

٦٣٨ - حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ هِشَامٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَقُلْ: وَلَمْ يَغْسِلْهُ.

638. The like of it has been transmitted to us by way of [Imam] Mālik from Hishām [with his *isnād*] except [in this version] he did not say, "and did not wash it."[14]

The ruling of following it up with water is the same as the ruling of washing it. Do you not see that if faeces were to have gotten onto a man's garment and he were to follow up that area with water until the [traces of] faeces had gone; the garment would become pure? This *ḥadīth* is also transmitted as mentioned before from Zāʾidah from Hishām in which she said, "He called for water and sprinkled it over [the area in which there was urine].

[Imam] Mālik, Abū Muʿāwiyah and ʿAbdah have also transmitted from Hishām [in which she said], "He called for water and poured it over [the area in which there was urine]. This proves that they considered 'sprinking' to mean 'pouring'.

٦٣٩ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَحْمَدُ ابْنُ يُونُسَ، قَالَ: ثنا ابْنُ شِهَابٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عِيسَى بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي لَيْلَى ﷺ، قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَجِيءَ بِالْحَسَنِ، فَبَالَ عَلَيْهِ، فَأَرَادَ الْقَوْمُ أَنْ يُعَجِّلُوهُ، فَقَالَ: «ابْنِي ابْنِي» فَلَمَّا فَرَغَ مِنْ بَوْلِهِ، صَبَّ عَلَيْهِ الْمَاءَ.

639. It has been transmitted from by way of Muḥammad [ibn ʿAbd ar-Raḥmān] ibn Abī Laylā from [his brother] ʿĪsā ibn ʿAbd

ar-Raḥmān from [his father] ʿAbd ar-Raḥmān ibn Abī Laylā that [his father] Abū Laylā ﷺ said, “I was with the Messenger of Allah ﷺ when Ḥasan ﷺ was brought to him and he started urinating on him. People wanted to hurry him away, but [the Prophet ﷺ] said, ‘My son, my son!’ Then when [Ḥasan ﷺ] had finished urinating, [the Prophet ﷺ] poured water over it.”[15]

٦٤٠ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أنا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

640. The like of it has been transmitted by way of Wakīʿ from [Muḥammad] Ibn Abī Laylā [with his *isnād*].[16]

٦٤١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا يَحْيَى بْنُ صَالِحٍ، قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ عِيسَى، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ ﷺ، قَالَ: كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللّٰهِ ﷺ وَعَلَى بَطْنِهِ – أَوْ عَلَى صَدْرِهِ – حَسَنٌ – أَوْ حُسَيْنٌ – فَبَالَ عَلَيْهِ حَتَّى رَأَيْتُ بَوْلَهُ أَسَارِيعَ فَقُمْنَا إِلَيْهِ، فَقَالَ: «دَعُوهُ» فَدَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ.

641. It has been transmitted by way of ʿAbdullāh ibn ʿĪsā from his grandfather ʿAbd ar-Raḥmān ibn Abī Laylā that his father [Abū Laylā ﷺ] said, “I was sitting in the company of the Messenger of Allah ﷺ whilst Ḥasan—or he said, “Ḥusayn” ﷺ—was sitting on his (i.e. the Prophet’s ﷺ) stomach—or he said “his chest.”—He urinated on him until I saw the urine [having made] streams. We got up [to take the child off of him], but he said, ‘Leave him.’ Then he called for some water and poured it over [his garment].”[17]

٦٤٢ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو غَسَّانَ، قَالَ: ثنا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ قَابُوسٍ، عَنْ أُمِّ الْفَضْلِ ﵂، قَالَتْ: لَمَّا وُلِدَ الْحُسَيْنُ، قُلْتُ: يَا رَسُولَ اللّٰهِ أَعْطِنِيهِ - أَوِ ادْفَعْهُ إِلَيَّ فَلِأُكَفِّلْهُ أَوْ أُرْضِعْهُ بِلَبَنِي - فَفَعَلَ. فَأَتَيْتُهُ بِهِ فَوَضَعَهُ عَلَى صَدْرِهِ، فَبَالَ عَلَيْهِ فَأَصَابَ إِزَارَهُ، فَقُلْتُ لَهُ: يَا رَسُولَ اللّٰهِ، أَعْطِنِي إِزَارَكَ أَغْسِلْهُ. قَالَ: «إِنَّمَا يُصَبُّ عَلَى بَوْلِ الْغُلَامِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِ».

642. It has been transmitted by way of Sharīk from Simāk from Qābūs that Umm al-Faḍl ﵂ said, "When al-Ḥusayn ﵁ was born, I said, 'Messenger of Allah ﷺ, give him to me,'—or she said 'pass him to me'—'so that I can look after him'—or she said 'breastfeed him'—'with my milk.' He did [as I asked]. Then I brought him to him and placed him on his chest whereupon he urinated on him and it [the urine] reached his *izār* (loin cloth). I said, 'Messenger of Allah ﷺ, give me your *izār* so I can wash it.' He replied, 'One only need pour water over the urine of an infant boy: it is the urine of an infant girl that has to be washed [off].'"[18]

Abū Jaʿfar ﵀ says, "In this *ḥadīth*, Umm al-Faḍl ﵂ related the words, 'One only need pour water over the urine of an infant boy,' whereas in her previous narration, she related, '[It is enough] to sprinkle water on it for the urine of a male.' This proves that what is meant by sprinkling in the first narration is pouring, [and it must be interpreted thus] to ensure that there is no contradiction between the two narrations."

Also we can see that there is no disagreement that Abū Laylā ﵁ saw the Prophet ﷺ pour water over the urine [of a baby boy]. Therefore, these traditions prove that an infant boy's urine must be washed, even though it is sufficient when washing it to pour water over it. The ruling of an infant girl is also that her urine be washed, but the ratio legis for

the distinction that is drawn between the two is because of the respective width of a boy's orifice and a girl's orifice. This is how we come to this ruling by means of the traditions.

As for how we come to this ruling by means of reason and intellectual consideration, we have already seen that the urine of a girl and boy is considered to share the same ruling after they have reached the age in which they can eat solid food, so it reason dictates that their urine share the same ruling before they reach the age in which they eat solid food. Given that the urine of an infant girl is considered to be impure, the urine of an infant boy is also impure.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Muʿādh ibn Hishām. It is transmitted by Tirmidhī (Prayer/ Chapter on what is mentioned about sprinkling [water] on the urine of a suckling boy, 610) and he classified it as *ḥasan*; by Abū Dāwūd (Purification/ The urine of a baby boy falling on clothing, 378), Ibn Mājah (Purification/ What has come down concerning the urine of a baby boy who has not yet eaten [solid food], 525) with their respective *asānīd* from Muʿādh ibn Hishām. It is also transmitted by Abū Dāwūd (377) with his *isnād* from Saʿīd ibn Abū ʿArūbah [from Qatādah] as a *mawqūf* tradition (i.e. as a statement of ʿAlī). Bukhārī said, "Saʿīd ibn Abī ʿArūbah did not transmit it as a *marfūʿ ḥadīth*, but Hishām ad-Dastuwāʾī did and he is a *Ḥāfiẓ* scholar."

2 Its *isnād* is *ḥasan* on account of Qābūs ibn al-Mukhāriq. It is transmitted by Abū Dāwūd (Purification/ The urine of a baby boy falling on clothing, 375) from Abu'l-Aḥwaṣ.

3 Its *isnād* is *ḥasan* on account of Qābūs ibn al-Mukhāriq. It is transmitted by Ibn Mājah (Purification/ Concerning the urine of a baby boy who has not yet eaten solid food) from Abū Bakr ibn Abī Shaybah.

4 Its *isnād* is *ṣaḥīḥ*. It is transmitted by the group (i.e all six compilers of the *ṣaḥīḥ* and *sunan* collections): Bukhārī (*Wuduʾ*/ The urine of babies, 223), Abū Dāwūd (Purification/ The urine of a baby boy falling on clothing, 374), and Nasāʾī (Purification/ The urine of a baby boy who has yet

to eat solid food, 302) with their respective *asānīd* from Mālik. It is also transmitted by Muslim (Purification/ The ruling on the urine of a suckling baby, 287) by way of Layth and Yūnus ibn Yazīd al-ʾAylī; and again by Muslim (Greetings/ Seeking a cure from Indian ʿŪd, which is called al-Kast), Tirmidhī (Purification/ On what is mentioned about sprinkling [water] on the urine of a suckling boy, 71), and Ibn Mājah (Purification/ The urine of a baby boy who has not yet eaten solid food, 524) with their respective *asānīd* from Sufyān. All four of these men—namely, Mālik, Layth, Yūnus and Sufyān –transmitted it from Zuhrī.

5 Its *isnād* is *ṣaḥīḥ*.

6 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Wuduʾ*/ The urine of babies, 222), Muslim (Purification/ The urine of a suckling baby boy and how it should be washed, 286), Nasāʾī (Purification/ The urine of a baby boy who has yet to eat solid food, 303), Ibn Mājah (Purification/ The urine of a baby boy who has yet to eat solid food, 523) with their respective *asānīd* from Hishām.

7 Those who took this position included Dāwūd aẓ-Ẓāhirī. Ibn ʿAbd al-Barr and Ibn Baṭṭāl claimed that Imam Shāfiʿī and Imam Aḥmad also took this position, but neither the Shāfiʿī school nor the Ḥanbali school acknowledge that fact. Imam Nawawī said, “This is a false reference. It seems as though they took that for granted [that he would hold such a postion. But it is not the case] because sprinkling water over impurity in such a way that [none of the sprinkled] water drips off [the garment] does not remove [the impurity] nor reduce it.”

8 Those who took this position included all of the four Aʾimmah. However they did disagree as to how the [garment that had been urinated on] could be purified. Imam Shāfiʿī and Imam Aḥmad said that it is enough to sprinkle water on the urine of an infant boy, whereas the urine of an infant girl must be washed: they interpreted the word ‘sprinkling’ to mean something different to washing. Imam Abū Ḥanīfah and Imam Mālik, on the other hand, took the position that both types of urine must be washed. They did however, consider there to be a qualitative difference between the two types of urine, saying that the washing for the urine of a boy was much gentler and only involved pouring water over the [garment], not rubbing or squeezing it. [These two scholars] said that the word ‘sprinkling’ [in the *ḥadīth*] means washing [as shall be explained in the forthcoming paragraphs].

9 Over the course of this chapter sprinkling and pouring are mentioned. In Arabic the root *naḍaḥa* is used for sprinkling and the root *ṣabba* is used for pouring.

10 As a rule, bear in mind *aḥādīth* explain one another.

11 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAmr, but the *ḥadīth* is *ṣaḥīḥ*. It is transmitted by Bukhārī (222), Muslim (286), Nasāʾī (303), and Ibn Mājah (523) with the same

asānīd as we have already mentioned.

12 Its *isnād* is *ṣaḥīḥ*.

13 Its *isnād* is *ṣaḥīḥ*.

14 ʿAynī said in *Nukhab al-Afkār* that its *isnād* is *ṣaḥīḥ*.

15 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Abī Laylā.

16 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Abī Laylā.

17 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Aḥmad (4:348), and Ṭabarānī in *al-Kabīr* (7:5423). Haythamī said in *al-Majmaʿ* (1:284), "Its narrators are trustworthy men."

18 Its *isnād* is *ḥasan* on account of Sharīk and Qābūs. We have already mentioned the *isnād* of the *ḥadīth* of Lubābah: she is in fact Umm al-Faḍl . [That transmition was] from Abu'l-Aḥwaṣ from Simāk. It is also transmitted by Ibn Mājah (Interpretation of dreams/ 3923) from ʿAlī ibn Ṣāliḥ from Simāk, but does not contain the words, "Water is merely poured over the urine of an infant boy, and the urine of an infant girl is washed." The version of Aḥmad in (6:340) with his *isnād* from ʿAbdullāh ibn al-Ḥārith from Umm al-Faḍl and in (6:339) with his *isnād* from Ḥammād ibn Salamah from ʿAṭāʾ from Umm al-Faḍl both contain the same wording as the author.

١٩ - بَابُ الرَّجُلِ لَا يَجِدُ إِلَّا نَبِيْذَ التَّمْرِ: هَلْ يَتَوَضَّأُ بِهِ أَوْ يَتَيَمَّمُ؟

19. SHOULD A MAN WHO ONLY FINDS THE *NABĪDH*[1] OF DATES PERFORM *WUDUʾ* WITH IT OR PERFORM *TAYAMMUM* INSTEAD?

٦٤٣ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ لَهِيعَةَ قَالَ: ثنا قَيْسُ بْنُ الْحَجَّاجِ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّ ابْنَ مَسْعُودٍ خَرَجَ مَعَ رَسُولِ اللّٰهِ ﷺ لَيْلَةَ الْجِنِّ، فَسَأَلَهُ رَسُولُ اللّٰهِ ﷺ: «أَمَعَكَ يَا ابْنَ مَسْعُودٍ مَاءٌ؟» قَالَ: مَعِي نَبِيذٌ فِي إِدَاوَتِي. فَقَالَ رَسُولُ اللّٰهِ ﷺ: «أُصْبُبْ عَلَيَّ» فَتَوَضَّأَ بِهِ، وَقَالَ: «شَرَابٌ وَطَهُورٌ».

643. It has been transmitted from Ibn ʿAbbās ﷺ that Ibn Masʿūd ﷺ went out with the Messenger of Allah ﷺ on the night of the Jinn, and the Messenger of Allah ﷺ asked him, “Do you have any water with you, Ibn Masʿūd?” [Ibn Masʿūd ﷺ] replied, “I have some *nabīdh* with me in my waterskin,” so the Messenger of Allah ﷺ said, “Pour it over [my hands],” and he performed *wuduʾ* with it. Then he said, “[It is] a drink and a means of purification.”[2]

٦٤٤ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي رَافِعٍ - مَوْلَى ابْنَةِ عُمَرَ - عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ ﷺ: أَنَّهُ كَانَ مَعَ رَسُولِ اللّٰهِ ﷺ لَيْلَةَ الْجِنِّ وَأَنَّ رَسُولَ اللّٰهِ ﷺ احْتَاجَ إِلَى مَاءٍ يَتَوَضَّأُ بِهِ وَلَمْ يَكُنْ مَعَهُ إِلَّا النَّبِيذُ، فَقَالَ رَسُولُ اللّٰهِ ﷺ: «تَمْرَةٌ طَيِّبَةٌ، وَمَاءٌ طَهُورٌ». فَتَوَضَّأَ بِهِ رَسُولُ اللّٰهِ ﷺ.

644. It has been transmitted by way of Ḥammād ibn Salamah from ʿAlī ibn Zayd ibn Judʿān from Abū Rāfiʿ, the freedman of the

daughter of ʿUmar ﷺ, that Ibn Masʿūd ﷺ went out with the Messenger of Allah ﷺ on the night of the Jinn, and that the Messenger of Allah ﷺ needed some water with which to perform *wuḍūʾ* but did not have anything with him except for *nabīdh*, so the Prophet ﷺ said, "A wholesome date and purifying water." Then the Messenger of Allah ﷺ performed *wuḍūʾ* with it.[3]

Abū Jaʿfar ﷺ says, "Some of the people [of knowledge], basing their position on these traditions, said that, when someone is on a journey, it is permissible for him to perform *wuḍūʾ* with the *nabīdh* of dates if there is nothing else around. One of those to take this position was [Imam] Abū Ḥanīfah.

Others[4] disagreed with them and said, "One should not perform *wuḍūʾ* with *nabīdh*, but should perform *tayammum* instead when there is nothing else around." [Imam] Abū Yūsuf was one of those who took this position.

One of the proofs used by this group of scholars was to say that this *ḥadīth* of Ibn Masʿūd ﷺ which we transmitted at the beginning of this section has been transmitted from him only through those paths of transmission which we recorded, and even those who accept a *khabar al-wāḥid ḥadīth* as proof would not consider those paths of transmission as being sufficient to establish a proof. As for those who only take a *ḥadīth* when it is *mutawātir*, this *ḥadīth* has not been transmitted with *mutawātir* paths. Therefore, according to the methods of both groups whom we have mentioned (i.e. those who accept *khabar al-wāḥid* and those who only accept *mutawātir*), it is not obligatory for us to act by this *ḥadīth*.[5]

Additionally, there is a tradition transmitted by Abū ʿUbaydah ibn

ʿAbdillāh which indicates that [his father] ʿAbdullāh [ibn Masʿūd] ﷺ was not with the Messenger of Allah ﷺ on that night:

٦٤٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ: ثنا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: قُلْتُ لِأَبِي عُبَيْدَةَ: أَكَانَ عَبْدُ اللّٰهِ بْنُ مَسْعُودٍ مَعَ رَسُولِ اللّٰهِ ﷺ لَيْلَةَ الْجِنِّ؟ فَقَالَ: لَا.

645. It has been transmitted by way of Ghundar from Shuʿbah from ʿAmr ibn Murrah ﷺ who said, "I asked Abū ʿUbaydah, 'Was ʿAbdullāh ibn Masʿūd ﷺ with the Messenger of Allah ﷺ on the night of the Jinn?' He replied, 'No.'"

٦٤٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبٌ، عَنْ شُعْبَةَ. . . فَذَكَرَ مِثْلَهُ.

646. The like of it has been transmitted to us by way of Wahb from Shuʿbah [with his *isnād*].

Those traditions which tell us what the Prophet ﷺ did on that night (i.e night of the Jinn when in the company of Ibn Masʿūd ﷺ) are proved to be false by the fact that Abū ʿUbaydah denied that his father was with the Messenger of Allah ﷺ on that night, and it is impossible that such a matter would be unknown to someone like him.

If someone were to say, "The first group of traditions are preferred over this one because they are all *muṭṭasil* and this is *munqaṭiʿ* because Abū ʿUbaydah did not hear anything from his father," it would be said to him, "This is not the perspective from which we consider the statement of Abū ʿUbaydah to be a proof: the only reason we consider these words to be a proof is because we do not think it possible that a matter such as this could possibly be unknown to someone such as Abū ʿUbaydah, on account of his great knowledge, his relationship with ʿAbdullāh [ibn

Masʿūd] ﷺ, and the huge amount of time he spent with the inner circle of ʿAbdullāh [ibn Masʿūd] ﷺ after [his death]. So we did not take his statement as a proof in the way in which you suggest, but rather in the manner it was laid out."

There is also a statement from Ibn Masʿūd ﷺ himself, with a *muṭṭasil isnād*, which agrees with what Abū ʿUbaydah said:

٦٤٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: نا عَمْرُو بْنُ عَوْنٍ، قَالَ: نا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: لَمْ أَكُنْ مَعَ النَّبِيِّ ﷺ لَيْلَةَ الْجِنِّ، وَلَوَدِدْتُ أَنِّي كُنْتُ مَعَهُ.

647. It has been transmitted by way of Khālid ibn ʿAbdillāh from Abū Maʿshar from Ibrāhīm from ʿAlqamah that ʿAbdullāh ﷺ said, "I was not with the Messenger of Allah ﷺ on the night of the Jinn, but I wanted to have been with him."[6]

٦٤٨ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: حَدَّثَنَا أَسَدٌ قَالَ: ثنا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ قَالَ: ثنا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ عَامِرٍ، عَنْ عَلْقَمَةَ، قَالَ سَأَلْتُ ابْنَ مَسْعُودٍ: هَلْ كَانَ مَعَ النَّبِيِّ ﷺ لَيْلَةَ الْجِنِّ أَحَدٌ؟ فَقَالَ: لَمْ يَصْحَبْهُ مِنَّا أَحَدٌ، وَلَكِنْ فَقَدْنَاهُ ذَاتَ لَيْلَةٍ، فَقُلْنَا: اسْتُطِيرَ أَوِ اغْتِيلَ، فَتَفَرَّقْنَا فِي الشِّعَابِ وَالْأَوْدِيَةِ نَلْتَمِسُهُ، وَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ، نَقُولُ: اسْتُطِيرَ، أَمِ اغْتِيلَ. فَقَالَ: «إِنَّهُ أَتَانِي دَاعِي الْجِنِّ، فَذَهَبْتُ أُقْرِئُهُمُ الْقُرْآنَ» فَأَرَانَا آثَارَهُمْ.

648. It has been transmitted by way of Yaḥyā from Dāwūd from ʿĀmir from ʿAlqamah who said I asked Ibn Masʿūd ﷺ, "Was there anyone with the Messenger of Allah ﷺ on the night of the Jinn?" He replied, 'None of us accompanied him, but one night we lost him and said amongst ourselves, 'He has been carried off [by the Jinn] or murdered.' So we spread out in the roadways and valleys searching for him. We spent the worst night a people could

possibly spend, saying [amongst ourselves the entire night], 'He has been carried off or murdered.' [When he came back], he said, 'One of the Jinn came to invite me, so I went [with him] in order to teach them Qurʾan.' Then he showed us their tracks.'"[8]

Here we find Ibn Masʿūd ﷺ himself denying that he was with the Messenger of Allah ﷺ on the night of the Jinn.

If this section is to be considered based on soundness of *isnād*, then this *ḥadīth* containing denial [of the fact that Ibn Masʿūd ﷺ was with the Prophet ﷺ on the night of the Jinn] is preferable [to the other traditions] because its path of transmission is sounder and its narrators are more established and precise.

As for how we come to this position by means of reason and intellectual consideration, we have already seen that all the scholars agree that it is not permissible to perform *wuduʾ* with the *nabīdh* of raisins or vinegar, so the same ought to be true of the *nabīdh* of dates.

The scholars unanimously agree that, when water is available, it is not permissible to perform *wuduʾ* with the *nabīdh* of dates because [*nabīdh*] is not water. Given that *nabīdh* does not have the same ruling as water when water is available, reason dictates that it should also not have the same ruling as water when water is not available.

Furthermore, the *ḥadīth* of Ibn Masʿūd ﷺ which mentions *wuduʾ* with the *nabīdh* of dates merely states that the Messenger of Allah ﷺ performed *wuduʾ* with it while he was not a traveller, for he went out from Makkah only to see them and it is said that he performed *wuduʾ* in that place, a place which comes under the ruling of being in Makkah as he was performing his prayers in full [unlike the traveller]. Therefore,

when he performed *wudu*ʾ with it there, it was as if he was performing *wudu*ʾ with it within Makkah itself. If this tradition truly established that it was permissible to perform *wudu*ʾ from date *nabīdh* in both urban and rural areas, then it would also be established that it was permissible to perform *wudu*ʾ with it both when water was around and when water was not around. However, the scholars unanimously agree that it is not permissible to do this and that a person must do the opposite (i.e. use water instead of *nabīdh*), thus demonstrating that it is not permissible for someone to perform *wudu*ʾ with it in urban areas or in areas which share the same ruling as urban areas. This proves that they abandoned this *ḥadīth* and proves that *nabīdh* does not have the same ruling as water. This, in turn, proves that it is not permissible to perform *wudu*ʾ with it under any circumstances.[9]

This was the verdict of Abū Yūsuf and we consider it to be the correct one, and Allah knows best.

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1 *Nabīdh* is a simple fruit juice drink made by placing a fruit in water and extracting the juices and sugar through the passage of time. Fermentation does take place, however it can be consumed before it reaches the point of intoxication; this process varies depending on amount of time, ratio of fruit to water and type of vessel.

2 The author first brought this *ḥadīth* from the *Musnad* of Ibn ʿAbbās, and then [in the next narration] brought it from the *Musnad* of Ibn Masʿūd. The *isnād* [of this narration of Ibn ʿAbbās ﷺ] is *ḍaʿīf* on account of Ibn Lahīʿah. It is transmitted by Ibn Mājah (Purification/ *Wudu*ʾ with *Nabīdh*, 385) with his *isnād* from Ibn Lahīʿah.

3 Its *isnād* is *ḍaʿīf* on account of ʿAlī ibn Zayd ibn Judʿān. It is transmitted by Dāraquṭnī (1:78, no. 243 & 244) with his *isnād* from Ḥammād ibn Salamah.

4 Those who took this position included Imam Abū Yūsuf, Imam Abū Ḥanīfah in the narration [of a position] which he reverted to, the other three Aʾimmah and Ṭaḥāwī.

5 The *ḥadīth* scholars regard the *ḥadīth* of Ibn Masʿūd ﷺ as *ḍaʿīf*, even though it has been

narrated from him with more than ten paths of transmission. That is because each of those narrations contains weak transmitters.

6 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (*Salāh*/Reciting out loud in *Ṣubḥ* and reciting over the Jinn, 1010) with his *isnād* from Khālid ibn ʿAbdillāh, and Abū Dāwūd (Purification/ *Wuduʾ* with *Nabīdh*, 85) with his *isnād* from Dāwūd from ʿĀmir from ʿAlqamah [as is the case in the next narration].

7 In some texts this is written as a muʿanʿan transmission (i.e. عَنِ ابْنِ مَسْعُودٍ)

8 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (*Tafsīr*/ Sūrah al-Aḥqāf, 3258) from Dāwūd ibn Abī Hind; by Nasāʾī in *al-Kubr*ā (*Tafsīr*) with his *isnād* from Yaḥyā ibn Zakariyyā ibn Abī Zāʾidah; and by Muslim (*Salāh*/ Reciting out loud in *Ṣubḥ* and reciting over the Jinn, 1007) from both of them.

9 For this to truly be a contradiction, we must take the position that *Tayammum* and other such things with similar rulings, such as *wuduʾ* with *Nabīdh*, are not permissible in an urban environment, but this is contrary to the verdict of the Imam, for he took the position that it is permissible to perform [*Tayammum*] while resident (in the absence of water). Abū Yūsuf, on the other hand, said, “While a person is resident, there are no circumstances under which *Tayammum* would be permissible for him.”

٢٠ - بَابُ الْمَسْحِ عَلَى النَّعْلَيْنِ

20. WIPING OVER SANDALS

٦٤٩/ ٦٥٠/ ٦٥١ - حَدَّثَنَا أَبُو بَكْرَةَ وَإِبْرَاهِيمُ بْنُ مَرْزُوقٍ، قَالَا: ثنا أَبُو دَاوُدَ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، ح: وَحَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَوْسِ بْنِ أَبِي أَوْسٍ ﷺ قَالَ: رَأَيْتُ أَبِي تَوَضَّأَ، وَمَسَحَ عَلَى نَعْلَيْنِ لَهُ. فَقُلْتُ لَهُ: أَتَمْسَحُ عَلَى النَّعْلَيْنِ؟ فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى النَّعْلَيْنِ.

649/650/651. It has been transmitted [with two *asānīd*] by way of Ḥammād ibn Salamah from Yaʿlā ibn ʿAṭāʾ from Aws ibn Abī Aws ﷺ who said, "I saw my father performing *wuduʾ* and wiping over his sandals, so I said to him, 'Do you wipe over your sandals?' He replied, 'I saw the Messenger of Allah ﷺ wipe over [his] sandals.'"[1]

٦٥٢ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أنا شَرِيكٌ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَوْسِ بْنِ أَبِي أَوْسٍ ﷺ قَالَ: كُنْتُ مَعَ أَبِي فِي سَفَرٍ وَنَزَلْنَا بِمَاءٍ مِنْ مِيَاهِ الْأَعْرَابِ، فَبَالَ فَتَوَضَّأَ، وَمَسَحَ عَلَى نَعْلَيْهِ. فَقُلْتُ لَهُ: أَتَفْعَلُ هَذَا؟ فَقَالَ: مَا أَزِيدُكَ عَلَى مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ.

652. It has been transmitted by way of Sharīk from Yaʿlā ibn ʿAṭāʾ from Aws ibn Abī Aws ﷺ who said, "I was on a journey with my father when we stopped by one of the watersources belonging to the desert Arabs. He urinated and then performed *wuduʾ*, wiping over his sandals. I said to him, 'Do you do that?' He replied, 'I do no more than that which I saw the Messenger of Allah ﷺ do.'"[2]

Abū Jaʿfar ﷺ said, "[Some of] the people [of knowledge][3] took the position that one may wipe over sandals just as one wipes over *khuff*. They further said, "This position is reinforced by that which is narrated about ʿAlī ﷺ," so they mentioned regarding that:

٦٥٣ – مَا حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ وَوَهْبٌ قَالَا: ثنا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي ظَبْيَانَ: أَنَّهُ رَأَى عَلِيًّا ﷺ بَالَ قَائِمًا، ثُمَّ دَعَا بِمَاءٍ، فَتَوَضَّأَ، وَمَسَحَ عَلَى نَعْلَيْهِ، ثُمَّ دَخَلَ الْمَسْجِدَ، فَخَلَعَ نَعْلَيْهِ، ثُمَّ صَلَّى.

> 653. It has been transmitted from Abū Ẓabyān that he saw ʿAlī ﷺ urinate whilst standing, then call for water, and perform *wuduʾ*, wiping over his sandals [in the course of his *wuduʾ*]. Then he entered the mosque, removed his sandals and performed the prayer.

Others[4] disagreed with them and said that it is not permissible to wipe over sandals.

One of their proofs was to say that it is possible that the Messenger of Allah ﷺ was wiping over sandals within which were *jawrab* (type of sock). So his intention when wiping was to wipe over the *jawrab*, not the sandals. His *jawrab* [must have been] of a nature that it would be permissible for him to wipe over them, if he were not wearing sandals. His wiping was actually intended for the *jawrab*, although he wiped over the *jawrab* as well as the sandals. Therefore, when he wiped, the element of purification was carried out by him wiping [the part of] the *jawrab* [that showed through the sandals], and wiping the sandals was just an extra.

The following clarifies that:

٦٥٤ - مَا حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا الْمُعَلَّى بْنُ مَنْصُورٍ قَالَ: ثنا عِيسَى بْنُ يُونُسَ، عَنْ أَبِي سِنَانٍ، عَنِ الضَّحَّاكِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مُوسَى ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى جَوْرَبَيْهِ وَنَعْلَيْهِ.

654. It has been transmitted by way of Muʿallā ibn Manṣūr from ʿĪsā ibn Yūnus from Abū Sinān [ʿĪsā ibn Sinān] from Ḍaḥḥāk from Abū Mūsā al-Ashʿarī ﷺ that the Messenger of Allah ﷺ wiped over his *jawrab* and sandals.[5]

٦٥٥/٦٥٦ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا أَبُو عَاصِمٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

655/656. The like of it has been transmitted from Thawrī from Abū Qays from Hudhayl ibn Shuraḥbīl from Mughīrah ibn Shuʿbah ﷺ from the Messenger of Allah ﷺ.[6]

So Abū Mūsā and Mughīrah ﷺ have told us in these two traditions how the Messenger of Allah ﷺ wiped over his sandals.

Another aspect of that is transmitted by Ibn ʿUmar ﷺ:

٦٥٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَحْمَدُ بْنُ الْحُسَيْنِ اللِّهَبِيُّ، قَالَ: ثنا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ ﷺ كَانَ إِذَا تَوَضَّأَ وَنَعْلَاهُ فِي قَدَمَيْهِ، مَسَحَ عَلَى ظُهُورِ قَدَمَيْهِ بِيَدَيْهِ وَيَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ هَكَذَا.

657. It has been transmitted by way of Ibn Abī Fudayk from Ibn Abī Dhiʾb from Nāfiʿ that Ibn ʿUmar ﷺ, when he performed *wuduʾ* whilst wearing sandals, wiped over the upper parts of his feet with his hands, and said, “The Messenger of Allah ﷺ used to do it like this.”[7]

Ibn ʿUmar informs us here that, when the Messenger of Allah wiped over his sandals, he was wiping over his feet. Therefore, it is possible that he was fulfilling that which was obligatory by wiping over his feet, and wiping over his sandals was merely an extra.

Thus, the *ḥadīth* of Abū Aws may be interpreted either in the light of the *ḥadīth* of Abū Mūsā and Mughīrah ibn Shuʿbah or in the light of the *ḥadīth* of Ibn ʿUmar .

If we interpret it according to the *ḥadīth* of Abū Mūsā and Mughirah , then that is [also] our verdict since we don't see any problem in wiping over *jawrab* when they are thick and tightly-knit, and that was also the verdict of Abū Yūsuf and Muḥammad. As for Imam Abū Ḥanīfah, he did not take the view [that it was permissible to wipe over *jawrab*] unless they were thick and coated in leather, thus making them similar to *khuff*.

If we interpret it according to the *ḥadīth* of Ibn ʿUmar , then we would say that this *ḥadīth* establishes the act of wiping feet [in *wuduʾ*], and we have already given elaborate clarification in the section concerning what is obligatory for feet, [*ḥadīth*] that contradict it and abrogate it.

Regardless of which interpretation we adopt, whether the interpretation of Abū Mūsa and Mughīrah or the interpretation of Ibn ʿUmar , there is nothing in the *ḥadīth* of Aws which proves that it is permissible to wipe over sandals.

As the *ḥadīth* of Aws may be interpreted in the ways in which we mentioned and because there is no proof in it that it is permissible to wipe over sandals, we decided to use reason and intellectual consideration to find out how we can come to that ruling. We found that

all the scholars unanimously agree that, if *khuff* are so torn up that the feet or most of one's feet show from underneath them, it is not permissible to wipe over them. Therefore, the ruling on *khuff* is that it is only permissible to wipe them when the feet are completely covered: if part of the foot is uncovered then it is not allowed. It is known that sandals do not cover the whole feet: as a result they should be treated as those [torn] *khuff* that do not cover the whole feet. [Thus reason dictates that it is not permissible to wipe over them.]

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1 Its *isnād* is *ḥasan* on account of Aws ibn Abī Aws ﷺ. Abū Dāwūd (Purification/ 160) transmitted with his *isnād* from Hushaym from Yaʿlā ibn ʿAṭāʾ from his father from Aws ibn Abī Aws ath-Thaqafī ﷺ that he saw the Prophet ﷺ. . .. He inserted 'from his father' into his *isnād* between Yaʿlā and Aws ﷺ, thus adding the intermediary transmitter ʿAṭāʾ and made it from the *musnad* of Aws ibn Abī Aws ﷺ. However, Ṭaḥāwī recorded it thus, "Aws ibn Abī Aws ﷺ said, "I saw my father. . .," so the one who transmitted it from the Messenger of Allah ﷺ was the father of Aws ﷺ.

2 Its *isnād* is *ḥasan* on account of Aws ibn Abī Aws ﷺ.

3 Those who took this position included Awzāʿī.

4 The vast majority of the people of knowledge took this position.

5 Its *isnād* is *ḥasan*. Abū Dāwūd said, "Its *isnād* is neither *muttaṣil* nor strong, for it is not established that Ḍaḥḥāk ibn ʿAbd ar-Raḥmān heard [*ḥadīth*] from Abū Mūsā al-Ashʿarī ﷺ. There is also the fact that [Abū Sinān] ʿĪsā ibn Sinān is weak." It is transmitted by Ibn Mājah (Wiping over socks and sandals, 560) with his *isnād* from Muʿallā ibn Manṣūr and Bishr ibn Ādam from ʿĪsā ibn Yūnus.

6 It is transmitted by Tirmidhī (Wiping over socks and sandals, 99), Abū Dāwūd (Purification/ Wiping over socks, 159), Ibn Mājah (Purification/ What has come down concerning wiping over socks and sandals, 559) with their respective *asānīd* from Sufyān. Tirmidhī classified it as *ḥasan ṣaḥīḥ* and Abū Dāwūd said, "'ʿAbd ar-Raḥmān ibn Mahdī would not transmit this *ḥadīth*, for it is known from Mughīrah ﷺ that the Prophet ﷺ wiped his *khuff*." Bayhaqī said, "The *ḥadīth* is *munkar* and it is considered weak by Sufyān ath-Thawrī, ʿAbd ar-Raḥmān ibn Mahdī, Aḥmad ibn Ḥanbal, Yaḥyā ibn Maʿīn, ʿAlī ibn al-Madīnī and Muslim ibn al-Ḥajjāj. The *ḥadīth* that is best known from Mughīrah ﷺ is the *ḥadīth* concerning wiping over

khuff”. Ibn Daqīq al-ʿĪd said, “Those who consider this *ḥadīth ṣaḥīḥ*, after accepting the word of Abū Qays that he is trustworthy, rely on the fact that it does not directly contradict the narration of the vast majority—rather it merely adds something to that which they related, especially since it is an independent path of transmission from Hudhayl from Mughīrah which does not share its *isnād* with the other famous narrations.”

7 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* has already passed in the chaper on ‘What is obligatory for the feet when performing *wudu*ʾ for the prayer’. It is transmitted by Bazzār in his *musnad* from Rawḥ ibn ʿUbādah from Ibn Abī Dhiʾb.

٢١ - بَابُ الْمُسْتَحَاضَةِ كَيْفَ تَتَطَهَّرُ لِلصَّلَاةِ؟

21. HOW DOES A WOMAN EMITTING BLOOD DUE TO A DYSFUNCTIONAL UTERINE (*ISTIḤĀḌAH*) PURIFY HERSELF FOR THE PRAYER?

٦٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ السَّقَطِيُّ قَالَ: ثنا الْحُمَيْدِيُّ قَالَ: ثنا عَبْدُ الْعُزِيزِ بْنُ أَبِي حَازِمٍ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﵂: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ، كَانَتْ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَأَنَّهَا اسْتُحِيضَتْ حَتَّى لَا تَطْهُرَ، فَذُكِرَ شَأْنُهَا لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «لَيْسَتْ بِالْحَيْضَةِ، وَلَكِنَّهَا رَكْضَةٌ مِنَ الرَّحِمِ، لِتَنْظُرْ قَدْرَ قُرُوئِهَا الَّتِي تَحِيضُ لَهَا، فَلْتَتْرُكِ الصَّلَاةَ، ثُمَّ لْتَنْظُرْ مَا بَعْدَ ذَلِكَ، فَلْتَغْتَسِلْ عِنْدَ كُلِّ صَلَاةٍ وَتُصَلِّي».

658. It has been transmitted by way of Ibn al-Hād from Abū Bakr ibn Muḥammad from ʿAmrah from ʿĀʾishah ﵂ that Umm Ḥabībah bint Jaḥsh ﵂, who was married to ʿAbd ar-Raḥmān ibn ʿAwf ﵁, suffered from dysfunctional uterine bleeding to such an extent that she never had a state of purity (*ṭuhr*). Her condition was mentioned to the Messenger of Allah ﷺ who said, “It is not menstruation, but is a gush from the womb. She should consider [and calculate] the period of her cycles in which she [normally] menstruates and give up the prayer [for that period of time]. Then she should consider [and calculate the period of purity] after that [and treat it as dysfunctional uterine bleeding and], perform *ghusl* for every prayer and pray.”[1]

٦٥٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا الْوَهْبِيُّ، قَالَ: ثنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂: أَنَّ أُمَّ حَبِيبَةَ بِنْتِ جَحْشٍ كَانَتِ اسْتُحِيضَتْ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ بِالْغُسْلِ لِكُلِّ صَلَاةٍ. فَإِنْ كَانَتْ لَتَغْتَمِسُ فِي الْمِرْكَنِ وَهُوَ مَمْلُوءٌ مَاءً، ثُمَّ تَخْرُجُ مِنْهُ وَإِنَّ الدَّمَ لَغَالِبُهُ، ثُمَّ تُصَلِّي.

659. It has been transmitted by way of Ibn Isḥāq from Zuhrī from ʿUrwah from ʿĀʾishah ﵂ that Umm Ḥabībah bint Jaḥsh ﵂ had suffered from dysfunctional uterine bleeding during the lifetime of the Messenger of Allah ﷺ and that the Messenger of Allah ﷺ commanded her to take a *ghusl* for every prayer. [Umm Ḥabībah ﵂] would immerse herself in a tub full of water, [bathe] and get out leaving the water overwhelmingly discoloured by the blood [that had come out]. Then she would perform the prayer."[2, 3]

Abū Jaʿfar ﵀ says, "Some of the people [of knowledge][4] took the position that a woman who suffers from dysfunctional uterine bleeding (continuous bleeding outside her normal menstrual cycle) should give up the prayer for the customary duration of her menstrual cycle and then perform *ghusl* for every prayer [for as long as the bleeding continues]. They based this position on the traditions of the Messenger of Allah ﷺ narrated here and upon the practice of Umm Ḥabībah bint Jaḥsh ﵂ during the lifetime of the Messenger of Allah ﷺ":

٦٦٠ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْجِيزِيُّ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ، قَالَ: ثنا الْهَيْثَمُ بْنُ حُمَيْدٍ، قَالَ: أَخْبَرَنِي النُّعْمَانُ وَالْأَوْزَاعِيُّ وَأَبُو مُعْبَدٍ حَفْصُ بْنُ غَيْلَانَ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ وَعَمْرَةُ، عَنْ عَائِشَةَ ﵂ قَالَتْ: اسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ، فَاسْتَفْتَتْ رَسُولَ اللّٰهِ ﷺ. فَقَالَ لَهَا رَسُولُ اللّٰهِ ﷺ: «إِنَّ هَذِهِ لَيْسَتْ بِحَيْضَةٍ، وَلَكِنَّهُ عِرْقٌ فَتَقَهُ إِبْلِيسُ، فَإِذَا أَدْبَرَتِ الْحَيْضَةُ، فَاغْتَسِلِي وَصَلِّي، وَإِذَا أَقْبَلَتْ، فَاتْرُكِي لَهَا الصَّلَاةَ». قَالَتْ عَائِشَةُ ﵂: فَكَانَتْ أُمُّ حَبِيبَةَ ﵂ تَغْتَسِلُ لِكُلِّ صَلَاةٍ، وَكَانَتْ تَغْتَسِلُ أَحْيَانًا فِي مِرْكَنٍ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ وَهِيَ عِنْدَ رَسُولِ اللّٰهِ ﷺ، حَتَّى إِنَّ حُمْرَةَ الدَّمِ لَتَعْلُو الْمَاءَ، فَتُصَلِّي مَعَ رَسُولِ اللّٰهِ ﷺ فَمَا مَنَعَهَا ذَلِكَ مِنَ الصَّلَاةِ.

660. It has been transmitted by way of Rabīʿ ibn Sulaymān [with his *isnād*] from Nuʿmān, Awzāʿī and Ḥafṣ from Zuhrī from ʿUrwah and ʿAmrah that ʿĀʾishah ﵂ said, "Umm Ḥabībah ﵂ suffered from dysfunctional uterine bleeding and so asked the Messenger of Allah ﷺ what she should do. The Messenger of Allah ﷺ replied, 'This is not menstruation. Rather it is a vein which has been ruptured by Iblīs. When the [true] menstrual bleeding ends, perform *ghusl* and pray. When it starts, leave the prayer.'" ʿĀʾishah ﵂ said, "Umm Ḥabībah ﵂ used to take a *ghusl* for every prayer. Sometimes she used to take a *ghusl* in a washtub in the room of her sister Zaynab ﵂ who was [married] to the Messenger of Allah ﷺ, and the redness of the blood would overwhelmingly discolour the water. She would then pray with the Messenger of Allah ﷺ and [all of] that did not prevent her from praying."[6]

٦٦١ - حَدَّثَنَا رَبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ ﵂: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ اسْتُحِيضَتْ سَبْعَ سِنِينَ فَسَأَلَتِ النَّبِيَّ ﷺ عَنْ ذَلِكَ، فَأَمَرَهَا أَنْ تَغْتَسِلَ وَقَالَ: «إِنَّ هَذِهِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ». فَكَانَتْ هِيَ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

661. It has been transmitted by way of Ibn Abī Dhiʾb from Zuhrī from ʿUrwah and ʿAmrah from ʿĀʾishah ﵂ that Umm Ḥabībah ﵂ suffered from dysfunctional uterine bleeding for seven years and so she asked the Messenger of Allah ﷺ about that. He commanded her to perform *ghusl* and said, “This is [from a] vein: it is not true menstrual bleeding.” So then, she used to perform *ghusl* for every prayer.[7]

٦٦٢ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ. قَالَ اللَّيْثُ: لَمْ يَذْكُرِ ابْنُ شِهَابٍ: أَنَّ رَسُولَ اللّٰهِ ﷺ أَمَرَ أُمَّ حَبِيبَةَ ﵂ أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ.

662. The like of it has been transmitted by way of Layth from Zuhrī from ʿUrwah from ʿĀʾishah ﵂, but in this version Layth [one of the narrators] said, “Ibn Shihāb [az-Zuhrī] did not mention that the Messenger of Allah ﷺ commanded Umm Ḥabībah ﵂ to perform *ghusl* for every prayer.”[8]

٦٦٣ – حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى الْمُزَنِيُّ، قَالَ: ثنا مُحَمَّدُ بْنُ إِدْرِيسَ، قَالَ: أنا إِبْرَاهِيمُ بْنُ سَعْدٍ، سَمِعَ ابْنَ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ وَلَمْ يَذْكُرْ قَوْلَ اللَّيْثِ.

663. The like of it has been transmitted by way of Ibrāhīm ibn Saʿd from Zuhrī from ʿAmrah bint ʿAbd ar-Raḥmān from ʿĀʾishah ﵂.[9]

٦٦٤ – حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: ثنا مُحَمَّدٌ، قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

664. The like of it has been transmitted by way of Sufyān [ibn

ʿUyaynah] from Zuhrī from ʿAmrah from ʿĀʾishah ﵂, but in this version there is no mention of the statement of Layth.[10]

They said, "Umm Ḥabībah ﵂ used to do that in the lifetime of the Messenger of Allah ﷺ in accordance to a command from the Messenger of Allah ﷺ that she perform *ghusl*; and she understood that to mean that she perform *ghusl* for every prayer.

Both ʿAlī and Ibn ʿAbbās ﵄ issued *fatwā* to that effect after the lifetime of the Messenger of Allah ﷺ:

٦٦٥ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ، قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّ امْرَأَةً أَتَتِ ابْنَ عَبَّاسٍ ﵄ بِكِتَابٍ بَعْدَمَا ذَهَبَ بَصَرُهُ، فَدَفَعَهُ إِلَى ابْنِهِ فَتَتَرْتَرَ فِيهِ، فَدَفَعَهُ إِلَيَّ فَقَرَأْتُهُ – فَقَالَ لِابْنِهِ: أَلَا هَذْرَمْتَهُ كَمَا هَذْرَمَهُ الْغُلَامُ الْمِصْرِيُّ؟ – فَإِذَا فِيهِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنِ امْرَأَةٍ مِنَ الْمُسْلِمِينَ، أَنَّهَا اسْتُحِيضَتْ، فَاسْتَفْتَتْ عَلِيًّا، فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتُصَلِّيَ. فَقَالَ: اللَّهُمَّ لَا أَعْلَمُ الْقَوْلَ إِلَّا مَا قَالَ عَلِيٌّ ثَلَاثَ مَرَّاتٍ. قَالَ قَتَادَةُ: وَأَخْبَرَنِي عَزْرَةُ، عَنْ سَعِيدٍ أَنَّهُ قِيلَ لَهُ: إِنَّ الْكُوفَةَ أَرْضٌ بَارِدَةٌ، وَأَنَّهُ يَشُقُّ عَلَيْهَا الْغُسْلُ لِكُلِّ صَلَاةٍ، فَقَالَ: لَوْ شَاءَ اللَّهُ لَابْتَلَاهَا بِمَا هُوَ أَشَدُّ مِنْهُ.

665. It has been transmitted by way of Abū Ḥassān from Saʿīd ibn Jubayr who said, "A woman brought a letter to Ibn ʿAbbās ﵄ after he had lost his sight, so he handed it to his son who stuttered [as he read it]. So he handed it to me. I read it and then he said to his son, 'Why couldn't you read it quickly just as the Kūfan[11] youth did?' The letter read, 'In the name of Allah, the All Merciful, the Most Merciful; from a woman among the Muslims. She suffered from dysfunctional uterine bleeding and sought a ruling from ʿAlī ﵁ and he commanded her to take a *ghusl* and pray.' [Ibn ʿAbbās ﵄] said, 'O Allah! I know of no other verdict

except for that given by ʿAlī ﷺ,' and repeated that three times. Qatādah [one of the narrators] said, "ʿAzrah told me that Saʿīd ﷺ said, "And then someone said to him, 'Kūfa is a cold place, and it would be a hardship upon her for her to take a *ghusl* for every prayer.' [Ibn ʿAbbās ﷺ] replied, 'If Allah had so desired, he could have tested her with something far more difficult than that.'"

٦٦٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا الْخَصِيبُ، قَالَ: ثنا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّ امْرَأَةً مِنْ أَهْلِ الْكُوفَةِ اسْتُحِيضَتْ، فَكَتَبَتْ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ﷺ، تُنَاشِدُهُمُ اللَّهَ وَتَقُولُ: إِنِّي امْرَأَةٌ مُسْلِمَةٌ أَصَابَنِي بَلَاءٌ - وَإِنَّمَا اسْتُحِضْتُ مُنْذُ سَنَتَيْنِ - فَمَا تَرَوْنَ فِي ذَلِكَ؟ فَكَانَ أَوَّلُ مَنْ وَقَعَ الْكِتَابُ فِي يَدِهِ ابْنُ الزُّبَيْرِ ﷺ فَقَالَ: مَا أَعْلَمُ لَهَا إِلَّا أَنْ تَدَعَ قُرُوءَهَا، وَتَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ وَتُصَلِّي، فَتَتَابَعُوا عَلَى ذَلِكَ.

666. It has been transmitted by way of Abū Zubayr from Saʿīd ibn Jubayr who said, "A woman from among the people of Kūfah suffered from dysfunctional uterine bleeding, so she wrote to ʿAbdullāh ibn ʿUmar, ʿAbdullāh ibn ʿAbbās and ʿAbdullāh ibn Zubayr ﷺ adjuring them in the name of Allah [to give her a ruling]. [In her letter], she said, 'I am a Muslim woman who has been struck by an affliction, for I have been suffering from dysfunctional uterine bleeding for two years. What do you think [I should do]?' The first person into whose hands the letter fell was Ibn az-Zubayr ﷺ. He said, 'The only thing I know is that she should give up [the prayer] during the periods in which she ordinarily undergoes menstrual bleeding, and then perform the prayer [for the remainder of the time], taking a *ghusl* for every

prayer.' [The others] all concurred with that [ruling]."

٦٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ حَمَّادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ خَاصَّةً مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: تَدَعُ الصَّلَاةَ أَيَّامَ حَيْضِهَا.

667. The like of it has been transmitted by way of Ḥammād [ibn Salamah] from Ḥammād [ibn Abī Sulaymān] from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ in particular, but in this version he said, "She should leave the prayer in the days of her menstrual period," (using the word *ḥayḍ* for menstrual period instead of *qurʾ* which was used in the previous version).

Those who said that the one suffering from dysfunctional uterine bleeding should perform *ghusl* for every prayer based that position upon these traditions.

Others[12] disagreed with them and said that she (i.e. a woman who suffers from dysfunctional uterine bleeding) should take one *ghusl* for Ẓuhr and ʿAṣr, and then pray Ẓuhr at the end of its time and ʿAṣr at the beginning of its time with [that *ghusl*]; then take another *ghusl* for Maghrib and ʿIshāʾ, delaying the first (i.e. Maghrib towards the end of its time) and bringing ʿIshāʾ forward (i.e. praying it as soon as its time arrives); and then take a another *ghusl* for *Ṣubḥ* (Fajr). They based this position on the following:

٦٦٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا نُعَيْمُ بْنُ حَمَّادٍ قَالَ: ثنا ابْنُ الْمُبَارَكِ قَالَ: أنا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ ﷺ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ أَنَّهَا مُسْتَحَاضَةٌ فَقَالَ: «لِتَجْلِسْ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلْ، وَتُؤَخِّرِ الظُّهْرَ وَتُعَجِّلِ الْعَصْرَ، وَتَغْتَسِلْ وَتُصَلِّي، وَتُؤَخِّرِ الْمَغْرِبَ وَتُعَجِّلِ الْعِشَاءَ، وَتَغْتَسِلْ وَتُصَلِّي، وَتَغْتَسِلْ لِلْفَجْرِ».

668. It has been transmitted by way of Ibn al-Mubārak from Sufyān [ath-Thawrī] from ʿAbd ar-Raḥmān ibn al-Qāsim from [his father] Qāsim ibn Muḥammad that Zaynab bint Jaḥsh ﷺ asked the Prophet ﷺ about [what she should do] because she was a woman who suffered from dysfunctional uterine bleeding. He replied that she should sit out the days of her [customary] menstrual period (i.e. not perform the prayer during that time), then take a *ghusl*: she should delay Ẓuhr and bring ʿAṣr forward, perform *ghusl* and pray [them together]; then she should delay Maghrib and bring ʿIshāʾ forward, perform [another] *ghusl* and pray [them together]; and she should perform [another] *ghusl* for Fajr.[13]

٦٦٩ - حَدَّثَنَا يُونُسُ، قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ ﷺ: أَنَّ امْرَأَةً اسْتُحِيضَتْ مِنَ الْمُسْلِمِينَ، فَسَأَلُوا النَّبِيَّ ﷺ. . . ثُمَّ ذَكَرَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «قَدْرَ أَيَّامِهَا».

669. It has been transmitted by way of Yūnus from Sufyān [ibn ʿUyaynah] from ʿAbd ar-Raḥmān ibn al-Qāsim from his father that a woman among the Muslims suffered from dysfunctional uterine bleeding and so they asked the Prophet ﷺ about that. Then he mentioned the like of what is in the previous *ḥadīth* except that he

said “for the amount of her days” [instead of “for the days of her menstrual period”].[14]

٦٧٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا بِشْرُ بْنُ عُمَرَ، قَالَ: ثنا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂: أَنَّ امْرَأَةً اسْتُحِيضَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأُمِرَتْ. . . ثُمَّ ذَكَرَ نَحْوَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ تَرْكَهَا الصَّلَاةَ أَيَّامَ أَقْرَائِهَا وَلَا أَيَّامَ حَيْضِهَا.

670. It has been transmitted by way of Shuʿbah from ʿAbd ar-Raḥmān ibn al-Qāsim from his father from ʿĀʾishah ﵂ that a woman who suffered from dysfunctional uterine bleeding during the lifetime of the Messenger of Allah ﷺ was commanded to do that which is mentioned above [in the *ḥadīth* of Zaynab ﵂], except in this version she did not mention that she should leave off performing the prayer during the days of her normal menstrual period.[15]

٦٧١ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا الْحِمَّانِيُّ، قَالَ: ثنا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَسْمَاءَ ابْنَةِ عُمَيْسٍ ﵂، قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ اسْتُحِيضَتْ مُنْذُ كَذَا وَكَذَا، فَلَمْ تُصَلِّ. فَقَالَ: «سُبْحَانَ اللَّهِ، هَذَا مِنَ الشَّيْطَانِ، لِتَجْلِسْ فِي مِرْكَنٍ، فَإِذَا رَأَتْ صُفْرَةً فَوْقَ الْمَاءِ، فَلْتَغْتَسِلْ لِلظُّهْرِ وَالْعَصْرِ غُسْلًا وَاحِدًا، ثُمَّ تَغْتَسِلْ لِلْمَغْرِبِ وَالْعِشَاءِ غُسْلًا وَاحِدًا، وَتَتَوَضَّأْ فِيمَا بَيْنَ ذَلِكَ».

671. It has been transmitted by way of Khālid ibn ʿAbdillāh from Suhail from Zuhrī from ʿUrwah that Asmāʾ bint ʿUmays ﵂ said, “I said, ‘Messenger of Allah ﷺ, Fāṭimah bint Abī Ḥubaysh ﵂ has been suffering from dysfunctional uterine bleeding since such-and-such a time and has not prayed [throughout that whole

time].'" He remarked, "*SubḥānAllah*—Glory be to Allah! This is from Shayṭān. She should sit in a tub [full of water], and then when she sees a yellowness on the surface of the water, she should perform a single *ghusl* for Ẓuhr and ʿAṣr, and then a single *ghusl* for Maghrib and ʿIshāʾ. She should perform *wuduʾ* in between that."[16]

[It is possible that] his words, "She should perform *wuduʾ* in between that," in this *ḥadīth* mean that she only need to perform *wuduʾ* if she nullifies her state of purity [by urinating or excreting or the like],[17] and it is possible that they mean that she should perform *wuduʾ* for *Ṣubḥ*. [Given this ambiguity], there is no proof to be found in this *ḥadīth* [of Asmāʾ i] against that which the *ḥadīth* which preceded it have viz. the *ḥadīth* of Shuʿbah, Sufyān [ath-Thawrī and Sufyān ibn ʿUyaynah].[18]

They said, "As we have mentioned, these *ḥadīth* that contain the ruling of praying Ẓuhr and ʿAṣr together with a single *ghusl*, Maghrib and ʿIshāʾ together with a single *ghusl*, and *Ṣubḥ* on its own with a single *ghusl* have been transmitted from the Messenger of Allah ﷺ ; and it is upon these traditions which we base our position for they are preferable to those traditions which contain the command of performing *ghusl* for every prayer. This is because that which indicates that they are abrogated has been transmitted from the Messenger of Allah ﷺ":

٦٧٢ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْوَهْبِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂ قَالَتْ: إِنَّمَا هِيَ سَهْلَةُ ابْنَةُ سُهَيْلِ بْنِ عَمْرٍو اسْتُحِيضَتْ، وَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُهَا بِالْغُسْلِ عِنْدَ كُلِّ صَلَاةٍ فَلَمَّا أَجْهَدَهَا ذَلِكَ أَمَرَهَا أَنْ تَجْمَعَ الظُّهْرَ وَالْعَصْرَ فِي غُسْلٍ وَاحِدٍ، وَالْمَغْرِبَ وَالْعِشَاءَ فِي غُسْلٍ وَاحِدٍ، وَتَغْتَسِلَ لِلصُّبْحِ.

672. It has been transmitted by way of Ibn Isḥāq from ʿAbd ar-Raḥmān ibn al-Qāsim from his father from ʿĀʾishah ﵂ who said, "Sahlah, the daughter of Suhayl ibn ʿAmr, ﵂ suffered from dysfunctional uterine bleeding. The Messenger of Allah ﷺ had commanded her to perform *ghusl* for every prayer but when that proved difficult for her, he told her to join Ẓuhr and ʿAṣr together and pray them with a single *ghusl*, [join] Maghrib and ʿIshāʾ [together and pray them] with a single *ghusl*, and also perform a *ghusl* for *Ṣubḥ*."[19]

They said, "This proves that this ruling abrogated the ruling derived from the first group of traditions, for he commanded her to do this (i.e. bathe at three times) after commanding her to do that (i.e. bathe at five times). This means that this position is preferable to the position based upon the first group of traditions."

They said, "This position has also been transmitted from ʿAlī ﵁ and Ibn ʿAbbās ﵄:

٦٧٣ – مَا حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو مَعْمَرٍ قَالَ: ثنا عَبْدُ الْوَارِثِ قَالَ: ثنا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﵄ قَالَ: جَاءَتْهُ امْرَأَةٌ مُسْتَحَاضَةٌ تَسْأَلُهُ، فَلَمْ يُفْتِهَا، وَقَالَ لَهَا: سَلِي غَيْرِي. قَالَ: فَأَتَتِ ابْنَ عُمَرَ فَسَأَلَتْهُ، فَقَالَ لَهَا: لَا تُصَلِّي مَا رَأَيْتِ الدَّمَ، فَرَجَعَتْ إِلَى ابْنِ عَبَّاسٍ فَأَخْبَرَتْهُ، فَقَالَ: رَحِمَهُ اللَّهُ إِنْ كَادَ لَيُكَفِّرُكِ. قَالَ: ثُمَّ سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ فَقَالَ: تِلْكَ رِكْزَةٌ مِنَ الشَّيْطَانِ، أَوْ قُرْحَةٌ فِي الرَّحِمِ، اغْتَسِلِي عِنْدَ كُلِّ صَلَاتَيْنِ مَرَّةً، وَصَلِّي. قَالَ: فَلَقِيتُ ابْنَ عَبَّاسٍ بَعْدُ، فَسَأَلْتُهُ، فَقَالَ: مَا أَجِدُ لَكِ إِلَّا مَا قَالَ عَلِيٌّ.

673. It has been transmitted by way of Ismāʿīl ibn Rajāʾ from Saʿīd ibn Jubayr from Ibn ʿAbbās ﵄ who said, "A woman suffering from dysfunctional uterine bleeding came to him (i.e. Ibn ʿAbbās

ﷺ) in order to ask him [for a ruling]. He did not give her one however and said to her, 'Ask someone else.' So she went to Ibn ʿUmar ﷺ and asked him. He said, 'As long as you see blood, do not pray.' She returned to Ibn ʿAbbās ﷺ and told him [what Ibn ʿUmar ﷺ had said]. He said, 'May Allah have mercy on him! He would almost make you [do an act of] a *kāfir*[20] [by that ruling]!' Then she asked ʿAlī ibn Abī Ṭālib ﷺ. He replied, 'That [bleeding] is a gush from Shayṭān' or he said 'a wound in the womb. Perform *ghusl* once for each two prayers and pray.' Then she met Ibn ʿAbbās ﷺ again, after that, and asked him. He replied, 'I can find nothing for you except for the verdict given to you by ʿAlī ﷺ.'"

٦٧٤ – حَدَّثَنَا ابْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ، قَالَ: قِيلَ لِابْنِ عَبَّاسٍ ﷺ: إِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ. قَالَ: تُؤَخِّرُ الظُّهْرَ وَتُعَجِّلُ الْعَصْرَ، وَتَغْتَسِلُ لَهُمَا غُسْلًا وَاحِدًا، وَتُؤَخِّرُ الْمَغْرِبَ وَتُعَجِّلُ الْعِشَاءَ، وَتَغْتَسِلُ لَهُمَا غُسْلًا، وَتَغْتَسِلُ لِلْفَجْرِ غُسْلًا.

674. It has been transmitted from Mujāhid who said, "Someone said to Ibn ʿAbbās ﷺ, "Our land is a cold land." [Ibn ʿAbbās ﷺ] said, "Delay Ẓuhr, bring ʿAṣr forward and perform a single *ghusl* for them both. Then delay Maghrib, bring ʿIshāʾ forward and perform a single *ghusl* for them both. Then perform *ghusl* for Fajr."

This group of scholars based their position upon all of these traditions.

Others[21] disagreed with them and said that a woman who suffers from dysfunctional uterine bleeding should give up the prayer during the days in which she customarily experienced her menstrual period; then perform *ghusl* upon the termination of that period. Then she should perform *wudu*ʾ for each prayer and pray. They based their position on

the following:

٦٧٥ - مَا حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ السُّوسِيُّ قَالَ: ثنا يَحْيَى بْنُ عِيسَى قَالَ: ثنا الْأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ؛ إِنِّي أُسْتَحَاضُ فَلَا يَنْقَطِعُ عَنِّي الدَّمُ. فَأَمَرَهَا أَنْ تَدَعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلَ، وَتَتَوَضَّأَ لِكُلِّ صَلَاةٍ وَتُصَلِّيَ وَإِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيرِ قَطْرًا.

675. It has been transmitted from by way of Yaḥyā ibn ʿĪsā from Aʿmash from Ḥabīb ibn Abī Thābit from ʿUrwah that ʿĀʾishah ﵂ said, "Fāṭimah bint Abī Ḥubaysh ﵂ came to the Messenger of Allah ﷺ and said, 'Messenger of Allah ﷺ, I suffer from dysfunctional uterine bleeding and the bleeding never ceases.' [The Messenger of Allah ﷺ] told her to give up the prayer during the days in which she customarily experienced her menstrual period, then perform *ghusl*, and [after that] perform *wuduʾ* for each prayer and pray, even if blood was dripping onto the mat.'"[22]

٦٧٦/ ٦٧٧ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، قَالَ: ثنا أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ، ح: وَحَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا أَبُو حَنِيفَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي أَحِيضُ الشَّهْرَ وَالشَّهْرَيْنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ ذَلِكَ لَيْسَ بِحَيْضٍ وَإِنَّمَا ذَلِكِ عِرْقٌ مِنْ دَمِكِ، فَإِذَا أَقْبَلَ الْحَيْضُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَ فَاغْتَسِلِي لِطُهْرِكِ؛ ثُمَّ تَوَضَّئِي عِنْدَ كُلِّ صَلَاةٍ».

676/677. It has been transmitted [with two *asānīd*] from Abū Ḥanīfah ﵀ from Hishām ibn ʿUrwah from his father that ʿĀʾishah

ﷺ said, “Fāṭimah bint Abī Ḥubaysh ﷺ came to the Prophet ﷺ and said, ‘I sometimes menstruate for a month or [even] two.’ The Messenger of Allah ﷺ said, ‘That is not menstruation, rather [it is blood that flows out of] a vein. When your customary menstrual period comes upon you then give up the prayer. Then, when [your customary menstrual period] ends, perform *ghusl* as if you were completely pure, and then perform *wudu’* for each prayer.’”[23]

٦٧٨/ ٦٧٩ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى شَرِيكٍ عَنْ أَبِي الْيَقْظَانِ، ح: وَحَدَّثَنَا فَهْدٌ، قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدِ ابْنُ الْأَصْبَهَانِيِّ، قَالَ: أنا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُسْتَحَاضَةُ تَدَعُ الصَّلَاةَ أَيَّامَ حَيْضِهَا ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ لِكُلِّ صَلَاةٍ وَتَصُومُ وَتُصَلِّي».

678/679. It has been transmitted by way of Yaḥyā ibn Yaḥyā from Sharīk from Abū Yaqẓān; and from Fahd from Sharīk from Abū Yaqẓān from ʿAdī ibn Thābit from his father from his grandfather ﷺ that the Prophet ﷺ said, “The woman who is suffering from dysfunctional uterine bleeding should give up the prayer during the days of her [customary] menstrual period and then perform *ghusl*. Then she should perform *wudu’* for every prayer and fast and pray.”[24]

They (those who advocate this verdict) say, this verdict has also been transmitted from ʿAlī ﷺ:

٦٨٠ - مَا حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أنا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ ﷺ مِثْلَهُ.

680. The like of it (i.e. of the above *ḥadīth* from ʿAdī ibn Thābit ﷺ from his father from his grandfather from the Prophet ﷺ) has also been transmitted by way of Sharīk from Abu'l-Yaqẓān from ʿAdī ibn Thābit from his father from ʿAlī ﷺ(i.e. as a *mawqūf* narration).

They say: Hence we adopt the verdict that conforms to what we have narrated from the Messenger of Allah ﷺ and from ʿAlī ﷺ.

Some of them countered this argument by saying that the *ḥadīth* of Abū Ḥanīfah ﷺ which he narrated from Hishām from ʿUrwah [wherein the words 'then perform *wudu*ʾ for every prayer' are mentioned] is a mistake, because all of the other *ḥāfiẓ* narrators transmitted it from Hishām with a different wording [i.e. without this addition]:

٦٨١ - مَا حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو، وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ وَمَالِكٌ وَاللَّيْثُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَنَّهُ أَخْبَرَهُمْ عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﷺ: أَنَّ فَاطِمَةَ ابْنَةَ أَبِي حُبَيْشٍ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ - وَكَانَتْ تُسْتَحَاضُ - فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي وَاللَّهِ مَا أَطْهُرُ، أَفَأَدَعُ الصَّلَاةَ أَبَدًا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ. فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلَاةَ، وَإِذَا ذَهَبَ قَدْرُهَا، فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي».

681. It has been transmitted by way of ʿAmr ibn al-Ḥārith, Saʿīd ibn ʿAbd ar-Raḥmān, Mālik and Layth from Hishām ibn ʿUrwah from his father from ʿĀʾishah ﷺ that Faṭimah bint Abī Ḥubaysh ﷺ , who used to suffer from dysfunctional uterine bleeding, went to the Messenger of Allah ﷺ and said, "Messenger of Allah ﷺ, by

Allah, I never become pure so should I give up the prayer indefinitely?" The Messenger of Allah ﷺ replied, "That is only from a vein: it is not menstrual bleeding. When your menstrual period begins then leave the prayer. When the normal amount of time [which your period usually lasts] passes, then [perform *ghusl* and] wash off the blood and pray."[25]

٦٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ دَاوُدَ، قَالَ: ثنا سُلَيْمَانُ بْنُ دَاوُدَ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ وَهِشَامٍ، كِلَيْهِمَا عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ.

682. The like of it has been transmitted by way of ʿAbd ar-Raḥmān ibn Abī az-Zinād from Abu'z-Zinād and Hishām, both of them from ʿUrwah from ʿĀʾishah ﵂.[26]

Thus the *ḥāfiẓ* scholars transmitted the *ḥadīth* in this way from Hishām ibn ʿUrwah, not in the way Abū Ḥanīfah ﵀ transmitted it.

One of the proofs against those who say this is that Ḥammād ibn Salamah narrated this *ḥadīth* from Hishām and added some words which indicate that he agreed with [the narration] of Abū Ḥanīfah ﵀:

٦٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجُ بْنُ الْمِنْهَالِ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂، عَنِ النَّبِيِّ ﷺ مِثْلَ حَدِيثِ يُونُسَ، عَنِ ابْنِ وَهْبٍ، وَحَدِيثِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، غَيْرَ أَنَّهُ قَالَ: «فَإِذَا ذَهَبَ قَدْرُهَا، فَاغْسِلِي عَنْكِ الدَّمَ، وَتَوَضَّئِي وَصَلِّي».

683. The like of the *ḥadīth* above has been transmitted by way of Ḥammād ibn Salamah from Hishām ibn ʿUrwah from his father from ʿĀʾishah ﵂, but in this version [the Prophet ﷺ] said, "Then when the period of time [which it normally takes] comes to an

end, [perform *ghusl* and] wash off the blood, then perform *wuduʾ* and pray."[27]

In this *ḥadīth*, we find that the Messenger of Allah ﷺ also commanded her to perform *wuduʾ* when he commanded her to perform *ghusl*. The *wuduʾ* that is referred to here is the *wuduʾ* for every prayer and this is what is meant in the *ḥadīth* of Abū Ḥanīfah رحمه الله.

According to you, Ḥammād ibn Salamah when he narrates from Hishām ibn ʿUrwah is of no less a rank than Mālik, Layth and ʿAmr ibn al-Ḥārith, so this proves that the narration from the Messenger of Allah ﷺ that states that a woman suffering from dysfunctional uterine bleeding should perform *wuduʾ* for every prayer during the period of time in which the dysfunctional uterine bleeding occurs is *ṣaḥīḥ*.[28]

Due to [the contradiction between] what we transmitted from the Messenger of Allah ﷺ earlier in this section [and what we have transmitted here], we wanted to examine the various traditions more closely to discover which ones we should act by. The first thing we transmitted was that the Messenger of Allah ﷺ commanded Umm Ḥabībah bint Jaḥsh رضي الله عنها to perform *ghusl* for every prayer, but we have already established that that was abrogated by the *ḥadīth* which we transmitted in the second group about Sahlah bint Suhayl رضي الله عنها in which the Prophet ﷺ commanded her to perform *ghusl* for every prayer and, when that became too hard for her, he commanded her to perform a single *ghusl* for Ẓuhr and ʿAṣr, a single *ghusl* for Maghrib and ʿIshāʾ and a *ghusl* for *Ṣubḥ*. So this command of his has abrogated his previous command of performing *ghusl* for every prayer.

Then we decided to look more closely into the different narrations to

find out what the significance of all this was. We discovered that those who narrated from ʿAbd ar-Raḥmān ibn al-Qāsim from his father concerning the woman who suffered from dysfunctional uterine bleeding in the lifetime of the Prophet ﷺ disagreed with one another.

Thawrī transmitted it from him from his father from Zaynab bint Jaḥsh ؓ that the Prophet ﷺ commanded her to do that and give up the prayer during the days of her [menstrual] period.

Ibn ʿUyaynah, on the other hand, transmitted it from ʿAbd ar-Raḥmān from his father without mentioning Zaynab ؓ. In terms of the meaning of the *ḥadīth*, however, the text of his narration was essentially the same as that of Thawrī, and that was that performing a single *ghusl* for two prayers was only applicable during the days of dysfunctional uterine bleeding. This proved the fact that she (Zaynab ؓ) knew on which days her menstrual period fell.

Finally, Shuʿbah transmitted it in the same way as Thawrī and Ibn ʿUyaynah from ʿAbd ar-Raḥmān from his father from ʿĀʾishah ؓ, but he did not mention the days of her menstrual period. He was concurred with in that by Muḥammad ibn Isḥāq.[29]

As they disagreed to such an extent about this *ḥadīth*, we wanted to know how this difference of opinion arose, for the days of the true menstrual period were mentioned in the *ḥadīth* of Qāsim from Zaynab ؓ, but not in his *ḥadīth* from ʿĀʾishah ؓ. Therefore, it becomes obligatory for us to declare that the narration from Zaynab ؓ is a different *ḥadīth* to the narration from ʿĀʾishah ؓ. The *ḥadīth* of Zaynab ؓ which mentions menstrual periods is a *munqaṭiʿ ḥadīth* and is therefore not considered as a proof by the scholars of *ḥadīth*, for they do not accept *munqaṭiʿ ḥadīth* as proof. The reason it is considered *munqaṭiʿ* is because

Qāsim ibn Muḥammad narrated it from her and he never met her. Indeed, he had not even been born while Zaynab ﵂ was still alive, for she was the first of the wives of the Prophet ﷺ to die: she died during the caliphate of ʿUmar ﵁.

As for the *ḥadīth* of ʿĀʾishah ﵂ which does not mention menstrual periods, but only mentions that the Prophet ﷺ commanded a woman suffering from dysfunctional uterine bleeding to perform both prayers with a single *ghusl* without clarifying which woman it was who was [suffering from dysfunctional uterine bleeding and the nature of it].

We found out that there are [three] different ways in which a woman could suffer from dysfunctional uterine bleeding:[30]

1. A woman suffering from dysfunctional uterine bleeding who bleeds continuously, but knows the days in which her normal menstrual period falls. She must give up the prayer during the days in which her normal menstrual period falls and then perform *ghusl*. Then she should perform *wudu*ʾ [for every prayer].
2. A woman suffering from dysfunctional uterine bleeding who bleeds continuously, but does not know the days in which her normal menstrual period falls. She should perform *ghusl* for every prayer because at any particular time she could be in a state of purity from menstruation or experiencing menstruation, or in a state of dysfunctional uterine bleeding. Therefore, as a precaution, [she should not give up the prayer] and should perform *ghusl* [for every prayer].
3. A woman suffering from dysfunctional uterine bleeding who

does not know the days in which her normal menstrual period falls and whose blood does not flow continuously: she bleeds every day but the bleeding is not constant, flowing for some time and stopping for some time. She knows for certain that, when the bleeding stops, she has not become pure from menstruation whereby she has entered into that state of purity which makes *ghusl* obligatory (i.e. she is sure that her bleeding would resume some time later that day.) She should perform *ghusl* then and pray as many prayers that she wants to with that *ghusl* if she is able whilst she is in that state (i.e. not bleeding).

There are these different types of dysfunctional uterine bleeding which are mentioned above and each of these types has a different ruling attached to it. A woman experiencing any of the above may be called a '*mustaḥāḍah*.' However, in the *ḥadīth* of ʿĀʾishah ﵂, the symptoms of the false menstruation from which the lady in the *ḥadīth* is suffering is not clear, and so it would not be correct for us to interpret it as referring to any one of these types of dysfunctional uterine bleeding without proof that that is what it is referring to. Therefore, we looked to see if we could find any proof and found the following:

٦٨٤ - بَكْرُ بْنُ إِدْرِيسَ قَدْ حَدَّثَنَا قَالَ: ثنا آدَمُ قَالَ: ثنا شُعْبَةُ قَالَ: ثنا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ وَالْمُجَالِدُ بْنُ سَعِيدٍ وَبَيَانٌ، قَالُوا: سَمِعْنَا عَامِرًا الشَّعْبِيَّ يُحَدِّثُ عَنْ قَمِيرٍ - امْرَأَةِ مَسْرُوقٍ - عَنْ عَائِشَةَ ﵂ أَنَّهَا قَالَتْ فِي الْمُسْتَحَاضَةِ: تَدَعُ الصَّلَاةَ أَيَّامَ حَيْضِهَا، ثُمَّ تَغْتَسِلُ غُسْلًا وَاحِدًا، وَتَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ.

684. It has been transmitted by way of Shuʿbah from ʿAbd al-Malik ibn Maysarah, Mujālid ibn Saʿīd and Bayān from ʿĀmir ash-

Shaʿbī from Qamīr the wife of Masrūq that ʿĀʾishah ﷺ said about someone who suffers from dysfunctional uterine bleeding, "She should give up the prayer for the days of her customary menstrual period and then perform a single *ghusl*. Then she should perform *wudu*ʾ for every prayer."

٦٨٥/٦٨٦ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، وَعَلِيُّ بْنُ شَيْبَةَ، قَالَا: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا سُفْيَانُ، عَنْ فِرَاسٍ وَبَيَانٍ، عَنِ الشَّعْبِيِّ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

685/686. The like of it has been transmitted to us by way of Sufyān [ath-Thawrī] from Firās and Bayān from ash-Shaʿbī [with his *isnād*].

As for that which has been transmitted from ʿĀʾishah ﷺ which we mentioned [earlier in this section]—that the Prophet ﷺ commanded that someone suffering from dysfunctional uterine bleeding perform *ghusl* for every prayer, and that the Prophet ﷺ commanded that someone suffering from dysfunctional uterine bleeding perform a single *ghusl* for two prayers—and the third narration that she gives up the prayer for the days of her customary menstrual period, perform a single *ghusl* and then perform *wudu*ʾ for every prayer and finally she gave this *fatwā*, after the Prophet ﷺ. This proves that she believed that this [final] ruling to have abrogated the first two, for it would not be possible, in our view, for her to leave the abrogating and give *fatwā* according to the abrogated, for that would necessitate that all her narrations be dropped [and that is clearly not the case]. As this *fatwā* of ʿĀʾishah ﷺ is established as abrogating [the previous traditions], it becomes incumbent upon us to base our position upon it and the opposite is not permissible.

This is one of the ways in which the [contradictory] traditions may be harmonised and interpreted. There is, however, another way in which we can interpret them: in one sense, there is no contradiction between the command of the Messenger of Allah ﷺ to Fāṭimah bint Abī Ḥubaysh ؓ and his command to Sahlah bint Suhayl ؓ, because Fāṭimah ؓ knew when her normal menstrual period fell and Sahlah ؓ did not know—the only thing she did know was that the blood stopped at particular times and flowed at other times and that there was not enough time, after the menstrual bleeding had stopped and she had performed *ghusl*, for her to pray both prayers [in their own times].

If this were the case, then we could say that both *ḥadīth* may still be acted upon: the ruling in the *ḥadīth* of Fāṭimah ؓ applies to any woman suffering from her symptoms [when it comes to dysfunctional uterine bleeding] and the ruling in the *ḥadīth* of Sahlah ؓ applies to any woman suffering from her symptoms.

When it comes to Umm Ḥabībah ؓ, there are many different versions of her *ḥadīth* which have been transmitted to us.

Some of them, on the authority of ʿĀʾishah ؓ, said that the Prophet ﷺ commanded [Umm Ḥabībah ؓ] to perform *ghusl* for every prayer, without mentioning the days of her normal menstrual period. It is possible that he commanded her to do that, because that would act as a suitable treatment for her condition for the water would cause her womb to contract and the blood to cease flowing.

Others, again on the authority of ʿĀʾishah ؓ, said that the Prophet ﷺ commanded her to give up the prayer during the days of her normal menstrual period and perform *ghusl* for every prayer. If this were indeed the case, then it is possible that he commanded her to do that for the

purpose of treatment and it is also possible to interpret this *ḥadīth* as referring to [the type of dysfunctional uterine bleeding] we mentioned earlier in the chapter, for her bleeding was constant [and she did not know upon which days her normal menstrual period fell]. Therefore, at the time of any particular prayer, there is always the possibility that she has just finished her menstrual period and become pure, thus making it obligatory for her to perform a *ghusl* and pray. For that reason, the Messenger of Allah ﷺ commanded her to perform *ghusl* for every prayer.

If this is the meaning of her *ḥadīth*, then we can say that this ruling applies to any woman suffering from dysfunctional uterine bleeding whose bleeding is constant and who does not know the days upon which her normal menstrual period falls.

Now that we can see that each of the different narrations may be interpreted as referring to a different [form of dysfunctional uterine bleeding] and we have also narrated from ʿĀʾishah ؓ her verdict after the time of Rasūlullah ﷺ, it becomes established that her verdict is what contains the [final] law of a woman experiencing dysfunctional uterine bleeding who does not know her days. Further, as regards the other narrations pertaining to women experiencing the same or any other different case of dysfunctional uterine bleeding, the best thing to do is to take the ruling from the *ḥadīth* about Fāṭimah bint Abī Ḥubaysh ؓ, because that was the verdict chosen by ʿĀʾishah ؓ after [the passing of] the Messenger of Allah ﷺ, after having heard that which contradicts that and that which concurs with that from the Prophet ﷺ.

In the same way, the difference between each one of the contradictory traditions transmitted of ʿAlī ؓ—that someone suffering from dysfunctional uterine bleeding perform *ghusl* for every prayer, that

she performs a single *ghusl* for every two prayers, and that she give up the prayer during the days of her normal menstrual period, perform *ghusl* and then perform *wuḍuʾ* for every prayer—may be due to the different types of dysfunctional uterine bleeding about which he was giving *fatwā*.

As for that which was transmitted about Umm Ḥabībah ﷺ—that she was commanded to perform *ghusl* for every prayer—in our opinion, and Allah know best, that is because that was [the most effective] treatment for her condition. This is the [final] ruling of this chapter in respect of the traditions are concerned, and this is the way evidence is derived therefrom.

Those scholars who agree that she should perform *wuḍuʾ* for every prayer do however disagree with one another:

Some of them, namely Abū Ḥanīfah, Zufar, Abū Yūsuf and Muḥammad ibn al-Ḥasan, said that she should perform *wuḍuʾ* at the time of every prayer, [and then she may perform as many obligatory and supererogatory prayers as she desires within that time].

Others[31] said that she must perform *wuḍuʾ* for every single prayer [that she prays], not the time of the prayer.

We wanted to find of the two verdicts, which was the correct one, so we looked and saw that [both parties] agreed unanimously that, if she were to perform *wuḍuʾ* at the time of the prayer and then not pray until after the time had ended, it would not be valid for her to perform the prayer with that *wuḍuʾ*—rather she would be obliged to perform *wuḍuʾ* again. We also saw that, if she were to perform *wuḍuʾ* at the time of the prayer and pray [that obligatory prayer], then it would be permissible for her to pray as many supererogatory prayers as she wished as long as

she remained within the time [of that prayer]. Both these facts indicate that it is the passing of the [prayer] time that breaks *wudu'*, [not the completion of the prayer], and that it is the time of the prayer that makes it obligatory for her to perform *wudu'*, not the prayer itself.

We have also seen that if she were to have missed some obligatory prayers and wanted to make them up, it would be permissible for her to pray them all together in the time of a prayer with a single *wudu'*. If *wudu'* had been obligatory on her for every single prayer, then she would have been obliged to also perform a fresh *wudu'* for every single missed prayer. As [they all unanimously agree] that it is permissible for her to do this, it is proven that the thing which makes *wudu'* obligatory is the time of the prayer, not the act of the prayer.

Another proof is that we have seen the forms of ritual purification which are nullified by things which emerge from the body, such as faeces and urine, and there are some forms of purification which are nullified by the passing of time, namely wiping over *khuff* which is nullified by the time limit of the traveller or resident passing. These are the forms of purification which are agreed upon and we could not find a single one which was nullified by prayer: on the contrary, they are all either nullified by something that emerges from the body or the passing of [a certain period of] time.

It has been established that the purity of someone who suffers from dysfunctional uterine bleeding may be nullified by ritual impurities and may be nullified by other than ritual impurities. Some said that that which nullifies *wudu'* other than ritual impurities is the passing of the time and others said that it was the completion of the prayer. We have not found another example [in the *Sunnah*] of the completion of the

prayer nullifying purity, but we have found other examples of the passing of time nullifying purity. It is preferable, that regarding this disputed ritual impurity, we regard it as being similar to something about which there is a consensus and for which an [established] principle can be found rather than taking as something about which there is no consensus and for which there is no other fundamental basis. Thus the position of those who say that it is the passing of the time [of the prayer] which makes *wuduʾ* obligatory has become established.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī (Purification/ The mentioning of periods, 209) with his *isnād* from Ibn al-Hād.

2 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq. It is transmitted by Abū Dāwūd (Purification/ Those who narrated that the one suffering from dysfunctional uterine bleeding perform *ghusl* for every prayer, 292) with his *isnād* from Muḥammad ibn Isḥāq.

3 In the *Sunan* of Abū Dāwūd, Sulymān ibn Kathīr transmitted this *ḥadīth* from Zuhrī. In his version, there is [the command], "Perform *ghusl* for every prayer." This is also what is transmitted in the narration of Abū Salamah ﷺ from Zaynab bint Abī Salamah ؓ about this story: She related that, "He commanded [Umm Ḥabībah ؓ] to perform *ghusl* for every prayer." The most reliable companions of Zuhrī did not mention her (i.e Zaynab ؓ), however, and Layth stated that Zuhrī did not mention her. Despite this, however, the narration of Abū Dāwūd from Abū Salamah ﷺ from Zaynab ؓ is *ṣaḥīḥ*.

4 Those who took this position included ʿIkrimah and Saʿīd ibn al-Musayyib.

5 Imam ʿAynī considers this to be بِعِيْدٌ (Nukhab al-Afkār)

6 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī (Purification/ The mentioning of *ghusl* because of menstruation, 204) from Rabīʿ ibn Sulaymān.

7 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Menstruation/ The blood vessel of dysfunctional uterine bleeding, 327), Abū Dāwūd (Purification/ Those who narrated that the one suffering from dysfunctional uterine bleeding perform *ghusl* for every prayer, 291) with their respective *asānīd* from Ibn Abī Dhiʾb.

8 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ How a woman suffering from dysfunctional uterine bleeding should perform *ghusl* and pray, 334), Abū Dāwūd (290), Nasāʾī (206), Tirmidhī (Purification/ The woman suffering from dysfunctional uterine bleeding performs *ghusl* for every prayer, 129) with their respective *asānīd* from Layth.

9 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim in the same place mentioned above with his *isnād* from Ibrāhīm ibn Saʿd.

10 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim and Nasāʾī (Purification/ The mentioning of periods, 210) with their respective *asānīd* from Sufyān ibn ʿUyaynah.

11 Imam ʿAynī says that what is meant by al-Miṣrī is al-Kūfī because Kūfah and Baṣrah were both called al-Miṣr. (*Amānī al-Aḥbār*)

12 Those who took this position included ʿAṭāʾ and Saʿīd.

13 Its *isnād* is *munqaṭiʿ* as Qāsim ibn Muḥammad did not encounter Zaynab ﵂ and had not yet been born while she was still alive. [Besides this] its narrators are trustworthy men. It is transmitted by Nasāʾī (Menstruation and False Menstruation/ Joining two prayers together because of false menstruation and performing *ghusl* for them, 361) with his *isnād* from ʿAbdullāh ibn al-Mubārak.

14 Its *isnād* is *mursal* as Zaynab ﵂ is not mentioned in it. Its transmitters, however, are trustworthy men. It is transmitted by Bayhaqī (Menstruation/ The *ghusl* of the one suffering from false menstruation, 1657) from Sufyān ibn ʿUyaynah from ʿAbd ar-Raḥmān ibn al-Qāsim. Abū Dāwūd recorded it as a *muʿallaq* narration (i.e. without mentioning its *isnād*) (295).

15 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/ Those who said she should join between two prayers and perform a single *ghusl* for them, 294), and Nasāʾī (Menstruation/ The one suffering from false menstruation joining between two prayers etc., 360) with their respective *asānīd* from Shuʿbah.

16 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/ Those who said she should join between two prayers and perform a single *ghusl* for them, 296) with his *isnād* from Khālid ibn ʿAbdillāh.

17 It is [also] possible that what is meant is that she should perform *wuduʾ* in between Ẓuhr and ʿAṣr and in between Maghrib and ʿIshāʾ because the departure of the time is one of the causes of the nullification of *wuduʾ* according to the Ḥanafīs.

18 The command to perform *ghusl* for *Ṣubḥ* is mentioned in Abū Dāwūd, so the first interpretation is the only option.

19 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq. It is transmitted by Abū Dāwūd (Purification/ Those who said she should join between two prayers and perform a single *ghusl* for

them, 295) with his *isnād* from Muḥammad ibn Isḥāq.

20 The reason for this is that a woman suffering from dysfunctional uterine bleeding has to pray, fast and perfrom other acts of worship as normal, which she is excused from when menstruating. Therefore the absence of these acts of worship is a sign of not believing in Allah.

21 The vast majority of the people of knowledge took this position.

22 Its *isnād* is *ḥasan* on account of Yaḥyā ibn ʿĪsā. It is transmitted by Abū Dāwūd (Purification/ Those who said she should perform a *ghusl* from one state of purity to another state of purity, 298), Ibn Mājah (Purification/ The woman suffering from dysfunctional uterine bleeding who has counted the days of her normal menstrual period and then the blood continues to flow, 624) with their respective *asānīd* from Wakīʿ from Aʿmash, and the *isnād* from him (i.e. Wakīʿ) is *ṣaḥīḥ*. Abū Dāwūd said, "This is a *ḍaʿīf ḥadīth*, because Ḥafṣ ibn Ghiyāth and Asbāṭ ibn Muḥammad transmitted it as a *mawqūf* tradition from Aʿmash from ʿĀʾishah ; and because Ibn Dāwūd only transmitted the first part of it as a *marfūʿ ḥadīth* from Aʿmash and denied that 'perform *wuduʾ* for each prayer' was in it; and because Zuhrī contradicted Ḥabīb and mentioned 'perform *ghusl* for each prayer,' in his narration from ʿUrwah."

All of this is refuted by the fact that seven among the great Imams [of *ḥadīth*] agreed that this *ḥadīth* of Aʿmash was *marfūʿ*. They are: ʿAlī ibn Hishām, Qurrah ibn ʿĪsā, Muḥammad ibn Rabīʿah, Saʿīd ibn Muḥammad al-Warrāq, ʿAbdullāh ibn Numayr, Jarīrī and Wakīʿ. Their narrations have precedence because they are the larger group and there is the addition of a trustworthy narrator in their *asānīd*.

As for the denial of Ibn Dāwūd [that *wuduʾ* for each prayer was mentioned], that does not mean that there was no mention of *wuduʾ* in the *ḥadīth*, rather it only indicates that he had no knowledge of it being mentioned. As for those who did mention it, they based that on their own knowledge of that. Therefore Ibn Dāwūd's denial has no basis of proof.

As for the contradictory version of Zuhrī, that does not make the *ḥadīth* of Ḥabīb weak, for the *ḥadīth* of Zuhrī that mentions *ghusl* for every prayer is talking about Umm Ḥabībah , and that of Ḥabīb that mentions *wuduʾ* for every prayer is talking about Fāṭimah . So how can Ḥabīb's *ḥadīth* be refuted because of Zuhrī's? Ḥabīb's *ḥadīth* is also reinforced by that which is transmitted by the companions of Hishām, including Abū Muʿāwiyah, Ḥammād ibn Zayd,Ḥammād ibn Salamah, Abū Ḥamzah as-Sukkarī, Abū ʿAwānah, Imam Abū Ḥanīfah, and Yaḥyā ibn Salīm, from Hishām from ʿUrwah.

As for that which Sufyān ath-Thawrī said, "Ḥabīb ibn Abī Thābit did not hear anything from ʿUrwah ibn az-Zubayr," Abū Dāwūd was not satisfied by that and said, "Ḥamzah az-Zayyāt transmitted a *ṣaḥīḥ ḥadīth* from Ḥabīb from ʿUrwah ibn az-Zubayr." There is also the fact that

[Imam] Muslim claimed consensus in the principle that the possibility of two people meeting is enough to establish the fact that one of them heard *ḥadīth* from the other. Therefore, the fact of Ḥabīb meeting ʿUrwah may not be rejected as it is known that he narrated from people who were older than ʿUrwah and died before him.

As for their statement that, 'The ʿUrwah in the *isnād* is ʿUrwah al-Muzanī, who was unknown'; Abū Dāwūd transmitted that Aʿmash said, 'Some of our companions transmitted to us from ʿUrwah al-Muzanī from ʿĀʾishah ﵂, thus this *isnād* is *ḍaʿīf* on account of ʿAbd ar-Raḥmān ibn Maghrāʾ, and it is contradicted by Wakīʿ from Aʿmash,' this is refuted by the fact that in the [*Sunan* of] Ibn Mājah it is clearly transmitted that he was ʿUrwah ibn az-Zubayr, and this is *mutābaʿ* (corroborated) by Muḥammad ibn Rabīʿah and ʿAbdullāh ibn Dāwūd in the collection of Dāraquṭnī. Secondly, those 'teachers' of Aʿmash who described him as being Muzanī are themselves unknown and thus their word is not relied upon. Aʿmash stated clearly in his *isnād* of this *ḥadīth* that his 'teachers' told him from ʿUrwah al-Muzanī. Now that Muzanī was unknown, how could many have narrated from him? The accepted and known position adopted by the scholars of *ḥadīth* is that, when a name is mentioned without attribution, it is assumed that the one being referred to is the famous and known one [with that name], not the one who is unkown. The statement of ʿUrwah to ʿĀʾishah ﵂, "Who could it have been except for you," prove that the narrator is ʿUrwah ibn az-Zubayr, for it would not be correct for a person to say that to her except if he were related to her. Also the fact that Hishām related from ʿUrwah also shows that the ʿUrwah being referred to is [his father] Ibn az-Zubayr.

23 Its *isnād* is *ṣaḥīḥ*. The *ḥadīth* of Abū Ḥanīfah ﵀ is *mutābaʿ* by that of Ḥammād ibn Salamah, Ḥammād ibn Zayd and Abū Muʿāwiyah in Bukhārī (*Wuduʾ*/ Washing blood, 228) and Tirmidhī (Purification/ That which has come down concerning the one suffering from dysfunctional uterine bleeding, 125); and by that of Ḥamzah as-Sukkarī and Abū ʿAwānah in [the Ṣaḥīḥ of] Ibn Ḥibbān; and by that of Yaḥyā ibn Salīm in [the *Musnad* of] Sarrāj.

24 Its *isnād* is *ḍaʿīf* on account of ʿUthmān ibn ʿUmayr, Abu'l-Yaqẓān and Thābit. It is transmitted by Abū Dāwūd (Purification/ Those who said she should perform a *ghusl* from one state of purity to another state of purity, 297), Tirmidhī (Purification/ The one suffering from dysfunctional uterine bleeding performs *wuduʾ* for every prayer, 127), Ibn Mājah (Purification/ Concerning the woman suffering from dysfunctional uterine bleeding who has counted the days of her menstrual periods etc., 625) with their respective *asānīd* from Sharīk. Abū Dāwūd considered this *ḥadīth ḍaʿīf* and Tirmidhī said, "The only one to transmit this *ḥadīth* was Sharīk from Abu'l-Yaqẓān.

25 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū ʿAwānah in his *Musnad* by way of Ibn Wahb. The *ḥadīth* narrated by Mālik from Hishām is transmitted by Bukhārī (Menstruation/ dysfunctional

uterine bleeding, 306), Abū Dāwūd (Purification/ Those who related that if the menstrual period comes to an end, she does not give up the prayer, 283), Nasāʾī (Purification/ The difference between the blood of menstruation and the blood of dysfunctional uterine bleeding, 218) with their respective *asānīd* from Mālik.

26 Its *isnād* is *ḥasan* on account of ʿAbd ar-Raḥmān ibn Abi'z-Zinād.

27 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Dārimī (Purification/ Chapter dealing with *ghusl* on account of dysfunctional uterine bleeding, 779) from Ḥajjāj ibn al-Minhāl. The *ḥadīth* of Ḥammād is *mutābaʿ* by the *ḥadīth* of Ḥammād ibn Zayd, Abū Ḥanīfah, Abū Ḥamzah as-Sukkarī, Abū Muʿāwiyah, Abū ʿAwānah, Yaḥyā ibn Salīm and others.

28 Just as the *ḥadīth* of Abū Ḥanīfah 🦔 is *mutābaʿ* by the *ḥadīth* of Ḥammād ibn Salamah, so is it also *mutābaʿ* by the *ḥadīth* of Ḥammād ibn Zayd with Nasāʾī; by the *ḥadīth* of Abū Muʿāwiyah with Tirmidhī and Bukhārī; by the *ḥadīth* of Abū Ḥamzah as-Sukkarī with Ibn Ḥibbān in his *Ṣaḥīḥ*; by the *ḥadīth* of Yaḥyā ibn Sulaym with as-Sarrāj; and by the *ḥadīth* of Abū ʿAwānah with Ibn Ḥibbān in his *Ṣaḥīḥ*.

Given that all of these reliable trustworthy narrators narrate this addition from Hishām, how can anyone claim that Abū Ḥanīfah 🦔 was the only one to narrate it, or that Ḥammād ibn Zayd was the only one to narrate it as is claimed by Nasāʾī. Even if it were true that only Abū Ḥanīfah or Ḥammād ibn Zayd narrated it, that would have been sufficient because it is not a contradiction but an addition by a trustworthy narrator, which is acceptable. There is also the fact that the command to perform *wuduʾ* is also mentioned in the *ḥadīth* of Fāṭimah 🦔, and also in the *ḥadīth* of Muḥammad ibn ʿAmr from Ibn Shihāb from ʿUrwah from ʿĀʾishah, [may Allah be pleased with her] transmitted in Abū Dāwūd and Nasāʾī. This only gives strength to that addition.

29 Shuʿbah's narration differed with ath-Thawrī's by not making mention of the name of the woman, and with Ibn ʿUyaynah's narration in making the chain *muttaṣil* from Qāsim from Aʾishah 🦔. As for Ibn Isḥāq, his narration has the name of the woman as Sahlah 🦔. (*Amānī al-Aḥbār*)

30 We provide here a useful summary of the different types of dysfunctional uterine bleeding and which *ḥadīth* may be interpreted as referring to each of them:

(1) *A woman suffering from dysfunctional uterine bleeding who bleeds continuously, and knows the days in which her normal menstrual period used to fall when she was healthy*. The *ḥadīth* narrated by ʿĀʾishah 🦔 about Fāṭimah bint Abī Ḥubaysh 🦔 can be interpreted as referring to this type of dysfunctional uterine bleeding. Therefore anyone suffering from this type of dysfunctional uterine bleeding should give up the prayer during the days in which she would normally undergo her period, then perform a [single] *ghusl*, and perform *wuduʾ* after that [for every prayer].

(2) *A woman suffering from dysfunctional uterine bleeding who bleeds continuously, but does not know the days in which her normal menstrual period used to fall when she was healthy.* In this case, at any particular time there is a possibility of her being in her period [and the blood being from menstruation], or of being pure [and the blood is from dysfunctional uterine bleeding]. Due to the fact that there is no prayer that occurs but that there is the possibility that she might have just entered into a state of purity [during its time], it is incumbent upon her to perform a *ghusl* for every single prayer and pray. Different versions have been narrated of the *ḥadīth* related by ʿĀʾishah ﷺ about Umm Ḥabībah ﷺ: some narrated that the Messenger of Allah ﷺ commanded her to perform *ghusl* for every prayer without mentioning that he told her to give up the prayer during the days in which she normally underwent her period; and some narrated that he did tell her to give up the prayer during the days of her period. This *ḥadīth* may be interpreted as referring to this type of dysfunctional uterine bleeding. It is also possible that the reason [the Prophet ﷺ] commanded her to take a *ghusl* for every prayer was because that was a good way of treating the condition and causing the blood to contract into the womb and stop flowing.

(3) *A woman suffering from dysfunctional uterine bleeding who does not bleed continuously, but bleeds in a stop-start fashion – at certain parts of the day the blood is flowing and at others it is not – and also does not know the days in which her normal menstrual period used to fall when she was healthy.* Therefore, whenever the bleeding stops for a period of time, it is possible that she could fall into any one of three categories: she might have just become pure thus obligating *ghusl*, or she might still be within her menstrual period, or she might be in a period of dysfunctional uterine bleeding. For this reason, [the Prophet ﷺ] gave her the dispensation of praying two prayers with a single *ghusl*. The *ḥadīth* narrated by ʿĀʾishah ﷺ about Sahlah ﷺ may be interpreted as referring to this type of dysfunctional uterine bleeding. All of [the contradictory] verdicts narrated from ʿAlī ﷺ may also be interpreted in the light of there being different types of dysfunctional uterine bleeding.

31 Those who took this position included Imam Shāfiʿī ﷺ.

٢٢ - بَابُ حُكْمِ الْبَوْلِ مَا يُؤْكَلُ لَحْمُهُ

22. THE RULING ON THE URINE OF THOSE ANIMALS WHOSE MEAT IS PERMISSIBLE TO EAT

٦٨٧ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ بَكْرٍ قَالَ: ثنا حُمَيْدٌ، عَنْ أَنَسٍ ﷺ قَالَ: قَدِمَ نَاسٌ مِنْ عُرَيْنَةَ عَلَى رَسُولِ اللّٰهِ ﷺ الْمَدِينَةَ، فَاجْتَوَوْهَا فَقَالَ: «لَوْ خَرَجْتُمْ إِلَى ذَوْدٍ لَنَا، فَشَرِبْتُمْ مِنْ أَلْبَانِهَا». قَالَ: وَذَكَرَ قَتَادَةُ أَنَّهُ قَدْ حَفِظَ عَنْهُ: وَأَبْوَالِهَا.

687. It has been transmitted by way of ʿAbdullāh ibn Bakr from Ḥumayd from Anas ibn Mālik ﷺ who said, “Some people came from ʿUraynah to see the Messenger of Allah ﷺ in Madīnah, [but when they got there] they found [the city] insalubrious and became ill, so [the Prophet ﷺ] said to them, ‘If you were to go out to some of our camels and drink their milk, [you would get better].’”[1] Qatādah mentioned that he memorised it with the words ‘their urine’.

٦٨٨ - حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ خُشَيْشٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ وَقَتَادَةَ وَحُمَيْدٍ، عَنْ أَنَسٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ وَقَالَ: «مِنْ أَلْبَانِهَا وَأَبْوَالِهَا».

688. The like of it has been transmitted by way of Ḥammād ibn Salamah from Thābit, Qatādah and Ḥumayd from Anas ﷺ from the Prophet ﷺ, [but in this version] he said, “And [drink] their milk and urine.”[2]

Some of the people of knowledge, including [Imam] Muḥammad ibn al-Ḥasan ﵀, took the position that the urine of those animals whose meat may be eaten is pure, saying that the ruling on their urine is the same as the ruling on their meat.

They said, "The fact that the Prophet ﷺ prescribed [the drinking of camel urine] as a remedy for these people proves that [camel urine] is *ḥalāl*, for if it had been *ḥarām*, he would not have treated them with it. On the contrary, [a substance which is *ḥarām*] is a cause of illness, not a remedy, as is attested to [by the Prophet ﷺ] in the *ḥadīth* of ʿAlqamah ibn Wāʾil ibn Juḥr:

٦٨٩/ ٦٩٠ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ طَارِقِ بْنِ سُوَيْدٍ الْحَضْرَمِيِّ ﵁، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ بِأَرْضِنَا أَعْنَابًا نَعْتَصِرُهَا، أَفَنَشْرَبُ مِنْهَا؟ قَالَ: «لَا» فَرَاجَعْتُهُ فَقَالَ: «لَا» فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا نَسْتَشْفِي بِهَا الْمَرِيضَ. قَالَ: «ذَاكَ دَاءٌ، وَلَيْسَ بِشِفَاءٍ».

> 689/690. It has been transmitted by way of Ḥammād ibn Salamah from Simāk ibn Ḥarb from ʿAlqamah ibn Wāʾil that Ṭāriq ibn Suwayd al-Ḥaḍramī ﵁ said, "I said, 'Messenger of Allah ﷺ, there are grapes in our country which we squeeze [and allow to ferment]; may we drink of it?' He said, 'No.' So I asked him again and he again said, 'No.' So I said to him, 'But, Messenger of Allah ﷺ, we use it to treat the sick.' He replied, 'It is a [source of] disease, not a remedy.'"[3]

It is attested to by ʿAbdullah ibn Masʿūd ﵁ and other Companions of the Messenger of Allah ﷺ:

٦٩١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبٌ، قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: قَالَ عَبْدُ اللّٰهِ ﷺ: مَا كَانَ اللّٰهُ لِيَجْعَلَ فِي رِجْسٍ - أَوْ فِيمَا حَرَّمَ - شِفَاءً.

691. It has been transmitted from Abu'l-Aḥwaṣ that ʿAbdullah ﷺ said, "Allah would never place cure in filth or through something which is *ḥarām*."

٦٩٢ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، قَالَ: اشْتَكَى رَجُلٌ مِنَّا فَنُعِتَ لَهُ، فَأَتَيْنَا عَبْدَ اللّٰهِ فَسَأَلْنَاهُ، فَقَالَ: إِنَّ اللّٰهَ لَمْ يَجْعَلْ شِفَاءَكُمْ فِيمَا حَرَّمَ عَلَيْكُمْ.

692. It has been transmitted from Abū Wāʾil who said, "A man from amongst us became ill and something [intoxicating] was prescribed for him, so we went to ʿAbdullāh [ibn Masʿūd ﷺ] and asked him about it. He said, 'Allah has not placed your cure in that which He has made *ḥarām* for you.'"

٦٩٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ عَطَاءٍ، قَالَ: قَالَتْ عَائِشَةُ ﷺ: اللّٰهُمَّ لَا تَشْفِ مَنِ اسْتَشْفَى بِالْخَمْرِ.

693. It has been transmitted from ʿAṭāʾ that ʿĀʾishah ﷺ said, "O Allah, do not heal someone who looks to wine for his healing."

They said, "As these traditions show that there is no healing for a Muslim in something which is *ḥarām*, it is established by the first tradition in which the Prophet ﷺ prescribed camel urine as a remedy, that camel urine is pure and not *ḥarām*."

There are other traditions from the Messenger of Allah ﷺ which support this position:

٦٩٤ - مَا حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ لَهِيعَةَ قَالَ: ثنا ابْنُ هُبَيْرَةَ، عَنْ حَنَشِ بْنِ عَبْدِ اللّٰهِ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِنَّ فِي أَبْوَالِ الْإِبِلِ وَأَلْبَانِهَا شِفَاءً لِذِرْبَةِ بُطُونُهُمْ».

694. It has been transmitted from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ said, "Certainly, in the urine and milk of camels is a healing for digestive problems of the stomach."[4]

They said, "This *ḥadīth* strengthens our viewpoint."

Others disagreed with them and took the position that the urine of camels is impure, saying that the ruling on their urine is the same as the ruling on their blood, not the ruling on their meat and milk.

They said, "As for [the command to drink camel's urine] which you transmitted in the *ḥadīth* of the people from ʿUraynah, that was only because there was an overriding imperative (*ḍarūrah*) and that does not prove that it is permissible [to drink camel urine] when there is no overriding imperative. We have seen other things which are permissible in cases of overriding necessity, but are not permissible otherwise, and some of these are mentioned in traditions of the Messenger of Allah ﷺ:

٦٩٥/٦٩٦ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، قَالَ: أنا هَمَّامٌ، ح: وَحَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ خُشَيْشٍ، قَالَ: ثنا الْحَجَّاجُ بْنُ الْمِنْهَالِ، قَالَ: ثنا هَمَّامٌ، قَالَ: أنا قَتَادَةُ، عَنْ أَنَسٍ ﷺ أَنَّ الزُّبَيْرَ وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ شَكَوَا إِلَى النَّبِيِّ ﷺ الْقُمَّلَ، فَرَخَّصَ لَهُمَا فِي قَمِيصِ الْحَرِيرِ فِي غَزَاةٍ لَهُمَا. قَالَ أَنَسٌ ﷺ: فَرَأَيْتُ عَلَى كُلِّ وَاحِدٍ مِنْهُمَا قَمِيصًا مِنْ حَرِيرٍ.

695/696. It has been transmitted by way of Hammām [ibn Yaḥyā] from Qatādah from Anas ﷺ who said, "Zubayr and ʿAbd ar-Raḥmān ibn ʿAwf ﷺ complained to the Messenger of Allah ﷺ

of lice, so he gave them a dispensation to wear silk shirts during a military expedition which they were on." Anas ﷺ said, "I saw each of them wearing a silk shirt."[5]

[Thus, despite the numerous narrations which state that it is *ḥarām* for men to wear silk], the Messenger of Allah ﷺ permitted [these two men] to wear silk because they were suffering from itchiness which was the remedy for that. However, the fact that they were permitted to wear it in that particular instance does not mean that it would be permissible for them to wear it for any other reason. In the same way, the fact that the Prophet ﷺ permitted the people from ʿUraynah [to drink camel urine] in those particular circumstances, does not prove that it is permissible [to drink camel urine] for any other reason.

Also, the fact that wearing silk is *ḥarām*, does not mean that it is not *ḥalāl* [for a person to wear it] in cases of overriding necessity, nor does it mean that it may not be used as a remedy. Similarly, the fact that drinking [camel] urine is *ḥarām* when there is no overriding necessity, does not prove that it is *ḥarām* [to drink it] when there is an overriding necessity.

This proves that when [the Prophet ﷺ] said about wine "It is [a source of] illness, not a remedy," he only said that because people thought that there was healing in it because it was wine, and that is *ḥarām*.

Similarly, as far as we are concerned, the only reason that ʿAbdullāh [ibn Masʿūd ﷺ] said "Allah has not placed your cure in that which He has made *ḥarām* for you," was because of what they used to do with wine, attaching great importance to it and thinking that, in itself, it was

a remedy. He thus told them that Allah did not place your cure in that which he had made *ḥarām* for you. This is how the traditions may be interpreted.

Since the narrations have these possible interpretations and there is no proof to be found in them that urine is pure, we needed to use reason and intellectual consideration to come to a ruling. So we looked into the matter and found that all of the scholars unanimously agreed that the flesh of human beings is pure whilst their urine is *ḥarām* and impure. Therefore, they all agreed that their urine shares the same ruling as their blood, not their flesh.

It therefore follows, by analogy, that the urine of camels should also share the same ruling as the blood of camels, not their flesh. [Given that their blood is impure], it is established that their urine is also impure. This was the verdict of Imam Abū Ḥanīfah, may Allah have mercy on him.

The earlier scholars disagreed with one another about this and the following has been narrated [about their disagreement]:

٦٩٧ – مَا حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْرَائِيلُ قَالَ: حَدَّثَنَا جَابِرٌ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: لَا بَأْسَ بِأَبْوَالِ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ أَنْ يُتَدَاوَى بِهَا.

> 697. It has been transmitted from Jābir [al-Juʿfī] that Muḥammad ibn ʿAlī [Abū Jaʿfar al-Bāqir] said, “There is nothing wrong with using the urine of camels, cattle, sheep and goats for medical treatment.”

It is possible that [Muḥammad ibn ʿAlī] took this position because he saw [urine] as always being *ḥalāl* and pure, as Muḥammad ibn al-Ḥasan

said.

It is also possible that he only permitted it to be used for treatment in cases of overriding necessity and did not consider it to be pure in itself or that it could be used when there was no overriding necessity.

٦٩٨ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَسْتَشْفُونَ بِأَبْوَالِ الْإِبِلِ، لَا يَرَوْنَ بِهَا بَأْسًا.

698. It has been transmitted from Manṣūr that Ibrāhīm [an-Nakhaʿī] said, “They used to look for healing in camels’ urine, not seeing anything wrong with it.”

This statement may also be interpreted in the same way as the statement of Muḥammad ibn ʿAlī above.

٦٩٩ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ قَالَ: كُلُّ مَا أُكِلَتْ لَحْمُهُ فَلَا بَأْسَ بِبَوْلِهِ.

699. It has been transmitted from ʿAbd al-Karīm that ʿAṭāʾ said, “There is nothing wrong with the urine of any animal whose meat you can eat.”

The meaning of this tradition is clear.

٧٠٠ – حَدَّثَنَا بَكْرُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يُونُسَ، عَنِ الْحَسَنِ: أَنَّهُ كَرِهَ أَبْوَالَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ، أَوْ كَلَامًا هَذَا مَعْنَاهُ.

700. It has been transmitted from Yūnus that Ḥasan al-Baṣrī disapproved of the urine of camels, cattle, sheep and goats.

Something of this sort was said by him.

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1 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Division/ The ruling on those who are fighting [against the caliph] and those who leave Islam, 1671), Abū Dāwūd (*Ḥadd* punishments/ That which has come down about fighting [against the caliph], 4367), Ibn Mājah (*Ḥadd* punishments/ Those who fight [against the caliph] and cause corruption in the land, 2578) with their respective *asānīd* from Ḥumayd.

2 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Purification/ That which has come down about the urine of that whose meat may be eaten, 72) with his *isnād* from Ḥammād ibn Salamah and he classified it as *ḥasan ṣaḥīḥ*. The *ḥadīth* of Anas is transmitted by the group (i.e. the six Aʾimmah) with their respective *asānīd*, some versions in a detailed form and some versions in an abridged form.

3 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ibn Mājah (Medicine/ The prohibition of seeking healing through wine, 3500) with his *isnād* from Ḥammād ibn Salamah; by Muslim (Drinks/ The prohibition of seeking healing through wine, 1984), Abū Dāwūd (Medicine/ Disliked remedies, 3873), Tirmidhī (Medicine/ The disliked nature of seeking healing with intoxicants, 2046) with their respective *asānīd* from Shuʿbah from Simāk—and in their narrations—from ʿAlqamah ibn Wāʾil from his father that Ṭāriq ibn Suwayd asked the Prophet . Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

4 Its *isnād* is *ḍaʿīf* on account of ʿAbdullāh ibn Lahīʿah. It is transmitted by Aḥmad (1:293) with his *isnād* from Ibn Lahīʿah. Haythamī said in *al-Majmaʿ* (5:88), “It is transmitted by Aḥmad and Ṭabarānī. Ibn Lahīʿah is in the *isnād* and his *ḥadīth* is *ḥasan* although he has some weakness in him.”

5 Its *isnād* is *ṣaḥīḥ*. The *ḥadīth* has been transmitted by the group: it is transmitted by Tirmidhī (Clothing/ The dispensation for wearing silk in war, 1722) with his *isnād* from Hammām and he classified it as *ḥasan ṣaḥīḥ*; by Bukhārī (*Jihād*/ [Wearing] silk in war, 2920), Muslim (Clothing and Adornment/ The permission for a man to wear silk if he suffers from itchiness, 2076), Abū Dawūd (Clothing/ Wearing silk because of an excuse, 4056), Nasāʾī (Adornment/ The dispensation for wearing silk, 5310) and Ibn Mājah (Clothing/ Those who have been given a dispensation to wear silk, 3592) with their respective *asānīd* from Qatādah.

٢٣ - بَابُ صِفَةِ التَّيَمُّمِ كَيْفَ هِيَ؟

23. THE DESCRIPTION OF HOW *TAYAMMUM* SHOULD BE DONE

٧٠١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْوَهْبِيُّ قَالَ: ثنا ابْنُ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عَمَّارٍ ﷺ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ حِينَ نَزَلَتْ آيَةُ التَّيَمُّمِ، فَضَرَبْنَا ضَرْبَةً وَاحِدَةً لِلْوَجْهِ ثُمَّ ضَرَبْنَا ضَرْبَةً لِلْيَدَيْنِ إِلَى الْمَنْكِبَيْنِ ظَهْرًا وَبَطْنًا.

701. It has been transmitted by way of Ibn Isḥāq from Zuhrī from ʿUbaydullāh from ʿAbdullāh ibn ʿAbbās that ʿAmmār [ibn Yāsir] ﷺ said, "I was with the Messenger of Allah ﷺ when the verse of *tayammum* was revealed, so we struck [the earth] once for [wiping] the face and we struck another time for [wiping] the arms up to the shoulders, both on the inside [of the arms] and on the outside."[1]

٧٠٢/ ٧٠٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، وَمُحَمَّدُ بْنُ النُّعْمَانِ، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأُوَيْسِيُّ، قَالَ: ثنا إِبْرَاهِيمُ ابْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

702/703. The like of it has been transmitted by way of Ibrāhim ibn Saʿd from Ṣāliḥ [ibn Kaysān] from Zuhrī [with his *isnād*].[2]

٧٠٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، قَالَ: أنا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ، أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ، عَنْ عَمَّارٍ ﷺ، قَالَ: تَمَسَّحْنَا مَعَ رَسُولِ اللّٰهِ ﷺ بِالتُّرَابِ، فَمَسَحْنَا وُجُوهَنَا وَأَيْدِينَا إِلَى الْمَنَاكِبِ.

704. It has been transmitted by way of ʿAbdullāh ibn Muḥammad from Juwayriyah from Mālik from Zuhrī from ʿUbaydullāh ibn ʿAbdillāh from his father that ʿAmmār ﷺ said, “When we were with the Messenger of Allah ﷺ we wiped ourselves with dust; we wiped our faces and arms up to the shoulders.”[3]

٧٠٥ – حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ دَاوُدَ، قَالَ: ثنا سَعِيدُ بْنُ دَاوُدَ، قَالَ: ثنا مَالِكٌ، أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ أَنَّ عُبَيْدَ اللّٰهِ بْنَ عَبْدِ اللّٰهِ أَخْبَرَهُ عَنْ أَبِيهِ، عَنْ عَمَّارٍ ﷺ مِثْلَهُ.

705. The like of it has been transmitted by way of Saʿīd ibn Dāwūd from Mālik from Zuhrī from ʿUbaydullāh ibn ʿAbdillāh from his father from ʿAmmār ﷺ.[4]

٧٠٦ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ بَشَّارٍ، قَالَ: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: ثنا عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللّٰهِ، عَنْ أَبِيهِ، عَنْ عَمَّارٍ ﷺ، قَالَ: تَيَمَّمْنَا مَعَ النَّبِيِّ ﷺ إِلَى الْمَنَاكِبِ.

706. It has been transmitted by way of Ibn ʿUyaynah from ʿAmr ibn Dīnār from Zuhrī from ʿUbaydullāh ibn ʿAbdillāh from his father that ʿAmmār ﷺ said, “When we were with the Prophet ﷺ, we performed *tayammum* up to the shoulders.”[5]

٧٠٧ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، قَالَ: أنا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ ﷺ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَهَلَكَ عِقْدٌ لِعَائِشَةَ ﷺ فَطَلَبُوهُ حَتَّى أَصْبَحُوا، وَلَيْسَ مَعَ الْقَوْمِ مَاءٌ، فَنَزَلَتِ الرُّخْصَةُ فِي التَّيَمُّمِ بِالصَّعِيدِ. فَقَامَ الْمُسْلِمُونَ فَضَرَبُوا بِأَيْدِيهِمْ إِلَى الْأَرْضِ فَمَسَحُوا بِهَا وُجُوهَهُمْ وَظَاهِرَ أَيْدِيهِمْ إِلَى الْمَنَاكِبِ، وَبَاطِنَهَا إِلَى الْآبَاطِ.

707. It has been transmitted by way of Ibn Abī Dhiʾb from Zuhrī from ʿUbaydullāh ibn ʿAbdillāh that ʿAmmār ibn Yāsir ﷺ said, "We were on a journey with the Messenger of Allah ﷺ when a necklace belonging to ʿĀʾishah ﷺ was lost. People continued to search for it until the time of *Ṣubḥ* arrived. No one had any water [with which to perform *wuduʾ*],0 so the [verse containing] the dispensation for performing *tayammum* with earth was revealed. Then the Muslims got up, struck the earth with their hands and wiped their faces, the outside of their arms as far as the shoulders and the inside of their arms as far as the armpits."[6]

٧٠٨/ ٧٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ، وَابْنُ أَبِي دَاوُدَ، قَالَا: ثنا الْأُوَيْسِيُّ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ عَنْ عَمَّارِ بْنِ يَاسِرٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

708/709. The like of it has been transmitted by way of Ṣāliḥ ibn Kaysān from Zuhrī from ʿUbaydullāh from Ibn ʿAbbās ﷺ from ʿAmmār ibn Yāsir ﷺ from the Messenger of Allah ﷺ.[7]

Abū Jaʿfar ﷺ says, "Some of the people [of knowledge][8] based their position on these traditions and said that *tayammum* should be done in this way: a single striking [of the earth] for [wiping] the face, and a

single striking [of the earth] for [wiping] the arms up to the shoulders and armpits.

Others disagreed with them and they split up into two separate groups: One group[9] said that one should wipe the face and arms up to the elbows in *tayammum*, and the other group[10] said that one should wipe the face and hands in *tayammum*.

One of the proofs these two groups used against the first group of scholars was to point out that ʿAmmār ibn Yāsir ﷺ had not said that the Prophet ﷺ had commanded them to perform *tayammum* in that way, but had merely said that that was what the people had done.

It is possible that the verse was not revealed in its complete form at that time, but that only Allah's Words, ". . .then perform *tayammum* with pure earth," (5:6) had come down. Thus, [Allah] had not yet made it clear to them how they should perform *tayammum*, so they did it according to their own opinion. It was not until Allah's Words, ". . .and wipe your faces and arms," were revealed, that any time limit or particular limbs were mentioned in respect of *tayammum*.

The proof of what we have said may be found in the following:

٧١٠ - مَا حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ ابْنِ لَهِيعَةَ، عَنْ أَبِي الْأَسْوَدِ حَدَّثَهُ أَنَّهُ سَمِعَ عُرْوَةَ يُخْبِرُهُ عَنْ عَائِشَةَ ﵂ قَالَتْ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ غَزْوَةٍ لَهُ، حَتَّى إِذَا كُنَّا بِالْمُعَرَّسِ قَرِيبًا مِنَ الْمَدِينَةِ، نَعَسْتُ مِنَ اللَّيْلِ، وَكَانَتْ عَلَيَّ قِلَادَةٌ تُدْعَى السِّمْطَ، تَبْلُغُ السُّرَّةَ. فَجَعَلْتُ أَنْعَسُ، فَخَرَجَتْ مِنْ عُنُقِي. فَلَمَّا نَزَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ لِصَلَاةِ الصُّبْحِ، قُلْتُ: يَا رَسُولَ اللَّهِ خَرَّتْ قِلَادَتِي مِنْ عُنُقِي. فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّ أُمَّكُمْ قَدْ ضَلَّتْ قِلَادَتُهَا، فَابْتَغُوهَا». فَابْتَغَاهَا النَّاسُ، وَلَمْ يَكُنْ مَعَهُمْ مَاءٌ، فَاشْتَغَلُوا بِابْتِغَائِهَا إِلَى أَنْ حَضَرَتْهُمُ الصَّلَاةُ، وَوَجَدُوا الْقِلَادَةَ، وَلَمْ يَقْدِرُوا عَلَى مَاءٍ. فَمِنْهُمْ مَنْ تَيَمَّمَ إِلَى الْكَفِّ، وَمِنْهُمْ مَنْ تَيَمَّمَ إِلَى الْمَنْكِبِ، وَبَعْضُهُمْ عَلَى جَسَدِهِ. فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَأُنْزِلَتْ آيَةُ التَّيَمُّمِ.

710. It has been transmitted by way of Ibn Wahb from Ibn Lahīʿah from Abu'l-Aswad from ʿUrwah that ʿĀʾishah ﵂ said, "We travelled back from a military expedition with the Messenger of Allah ﷺ. By the time we reached al-Muʿarras, which was near Madīnah, it was night time and I was dosing off. I had been wearing a necklace called as-Simṭ (a long necklace strung with beads) which reached to my navel. I began dosing off and it slipped from my neck. When I alighted [from my camel] with the Messenger of Allah ﷺ for the prayer of *Ṣubḥ*, I said to him, 'Messenger of Allah ﷺ, my necklace has slipped from my neck [and fallen off].' He said, 'People, your mother's necklace is lost, so look for it.' So the people began to search for it, whilst they had no water with them. They were preoccupied by their search for the necklace until it was time for the prayer and eventually found it, but had been unable to find any water, so they performed *tayammum*, some [wiping their hands] upto the wrist, some [wiping their arms] up to the shoulders, and some of them

[wiping over] the body. The Messenger of Allah ﷺ heard about this and then the verse of *tayammum* was revealed."[11]

In this *ḥadīth*, we find that the verse of *tayammum* was revealed after the people had performed *tayammum* in these differing ways, including performing *tayammum* to the shoulders. We thus learn that [the Companions] would not have done this unless they had already learnt of the principle of performing *tayammum*, and we learn by the statement of ʿĀʾishah ؓ, "So Allah revealed the verse of *tayammum*," that what was revealed after their actions was the description of how *tayammum* should be performed, [for if they had already learnt the description of *tayammum*, they would not have all done it differently. Thus it is clear that they had used their own *ijtihād* in deciding how to perform *tayammum* and that is the reason that they differed from one another].

In our view, the *ḥadīth* of ʿAmmār ؓ must be understood in this light.

This is further reinforced by the fact that the same ʿAmmār ibn Yāsir ؓ who narrated the *ḥadīth* of *tayammum* being performed as far as the shoulders, narrated the opposite of that at a later date:

٧١١ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ الْوَهَّابِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ ؓ: أَنَّ عَمَّارَ بْنَ يَاسِرٍ ؓ سَأَلَ نَبِيَّ اللَّهِ ﷺ عَنِ التَّيَمُّمِ، فَأَمَرَهُ بِالْوَجْهِ وَالْكَفَّيْنِ.

711. It has been transmitted by way of Saʿīd [ibn Abī ʿArūbah] from Qatādah from ʿAzrah [ibn Thābit] from Saʿīd ibn ʿAbd ar-Raḥmān ibn Abzā from his father that ʿAmmār ibn Yāsir ؓ asked the Prophet ﷺ about *tayammum* and he commaded him to wipe his face and hands.[12]

٧١٢ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، قَالَ: سَمِعْتُ ذَرَّ بْنَ عَبْدِ اللَّهِ، يُحَدِّثُ عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ ﷺ: أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي كُنْتُ فِي سَفَرٍ، فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ. فَقَالَ عُمَرُ: لَا تُصَلِّ، فَقَالَ عَمَّارٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَمَا تَذْكُرُ أَنِّي كُنْتُ أَنَا وَإِيَّاكَ فِي سَرِيَّةٍ، فَأَجْنَبْنَا، فَلَمْ نَجِدِ الْمَاءَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَرَّغْتُ فِي التُّرَابِ. فَأَتَيْنَا النَّبِيَّ ﷺ فَأَخْبَرْنَاهُ، فَقَالَ: «أَمَّا أَنْتَ، فَكَانَ يَكْفِيكَ». وَقَالَ: بِيَدَيْهِ، فَضَرَبَ بِهِمَا، وَنَفَخَ فِيهِمَا، وَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ.

712. It has been transmitted by way of Abū Dāwūd from Shuʿbah from Ḥakam from Dharr ibn ʿAbdillāh from [Saʿīd] ibn ʿAbd ar-Raḥmān ibn Abzā from his father that a man came to ʿUmar ﷺ and said, “While I was on a journey, I found myself in a state of *janābah* and could find no water.” ʿUmar ﷺ said, ‘You should not pray [when you are in such a state].’ ʿAmmār said, *‘Amīr al-Muʾminīn*, do you not remember when we both went out together in a small raiding party and found ourselves in a state of *janābah* and there was no water. As for you, you did not pray and as for me, I rolled over in the dust [and prayed]. Then we went to the Prophet ﷺ and told him. He said, ‘As for you, it would have been enough for you [to do this],’ and then he demonstrated with his hands: he struck [the earth] with his hands, blew on them and wiped his face and palms.’”[13]

When ʿAmmār ﷺ rolled in the dust, he was intending by that to perform *tayammum*, and even though this occurred after the verse of *tayammum* was revealed, we think—and Allah knows best—that he did this based on [his own opinion, working on] the basis that the *tayammum* for *janābah* was different from the *tayammum* for minor ritual impurity,

until the Prophet ﷺ told him that *tayammum* was the same for both [types of ritual impurity].

٧١٣ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا زَائِدَةُ وَشُعْبَةُ، عَنْ حُصَيْنٍ، عَنْ أَبِي مَالِكٍ، عَنْ عَمَّارٍ ﷺ، أَنَّهُ قَالَ: إِلَى الْمِفْصَلِ، وَلَمْ يَرْفَعْهُ.

713. The like of it has been transmitted by way of Zāʾidah and Shuʿbah from Ḥuṣayn from Abū Mālik from ʿAmmār ﷺ, but in this version he said: ". . .up to the wrist," and he did not transmit it as a *marfūʿ ḥadīth*.[14]

٧١٤ – حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عِيسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ عَمَّارٍ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «إِنَّمَا يَكْفِيكَ أَنْ تَقُولَ هَكَذَا». وَضَرَبَ الْأَعْمَشُ بِيَدَيْهِ الْأَرْضَ ثُمَّ نَفَخَهُمَا وَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ.

714. It has been transmitted by way of Aʿmash from Salamah ibn Kuhayl from Saʿīd ibn ʿAbd ar-Raḥmān ibn Abzā from his father from ʿAmmār ibn Yāsir ﷺ that the Messenger of Allah ﷺ said to him, "It would be enough for you to do it like this." And then Aʿmash, one of the narrators, struck the earth with his hands, blew on them and then wiped his face and palms.[15]

٧١٥ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا شُعْبَةُ، قَالَ: أَخْبَرَنِي الْحَكَمُ، عَنْ ذَرٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ عَمَّارٍ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا». وَضَرَبَ شُعْبَةُ بِكَفَّيْهِ إِلَى الْأَرْضِ وَأَدْنَاهُمَا مِنْ فِيهِ، فَنَفَخَ فِيهِمَا ثُمَّ مَسَحَ وَجْهَهُ وَكَفَّيْهِ.

715. It has been transmitted by way of Ḥajjāj from Shuʿbah from

Ḥakam from Dharr from ʿAbd ar-Raḥmān ibn Abzā from his father from ʿAmmār ibn Yāsir ﷺ that the Messenger of Allah ﷺ said to him, “It would be enough for you to do this.” Then Shuʿbah, one of the narrators, struck the earth with his hands, brought them close to his mouth and blew on them. Then he wiped his face and palms.[16]

Abū Jaʿfar ﷺ says, “This is what Muḥammad ibn Khuzaymah [the narrator who narrated the above *ḥadīth* to Ṭaḥawī] said the *isnād* of the *ḥadīth* was:from ʻAbdurraḥmān ibn Abzā from his father. However, the *isnād* is in fact from Dharr from [Saʿīd] ibn ʿAbd ar-Raḥmān ibn Abzā from his father.”

٧١٦ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا شُعْبَةُ، عَنْ سَلَمَةَ، قَالَ: سَمِعْتُ ذَرًّا يُحَدِّثُ عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ ﷺ، نَحْوَهُ. قَالَ سَلَمَةُ: لَا أَدْرِي، بَلَغَ الذِّرَاعَيْنِ أَمْ لَا.

716. The like of it has been transmitted by way of Abū Dāwūd [aṭ-Ṭayālisī] from Shuʿbah from Salamah [ibn Kuhayl] from Dharr from [Saʿīd] ibn ʿAbd ar-Raḥmān ibn Abzā from his father from ʿAmmār ibn Yāsir ﷺ. [In this version] Salamah said: “I don’t know whether he reached the forearms or not.”[17]

٧١٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أنا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى ﷺ، مِثْلَهُ. وَزَادَ: فَمَسَحَ بِهِمَا وَجْهَهُ وَيَدَيْهِ إِلَى أَنْصَافِ الذِّرَاعِ.

717. The like of it has been transmitted by way of Muḥammad ibn Kathīr from Sufyān [ath-Thawrī] from Salamah ibn Kuhayl from Abū Mālik from ʿAbd ar-Raḥmān ibn Abzā. [In this version] he

added: “He then wiped with them his face and hands upto half way of his forearm.”[18]

٧١٨ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا مُؤَمَّلٌ، قَالَ: ثنا سُفْيَانُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

718. The like of it has been transmitted by way of Muʾammal from Sufyān [with his *isnād* as above].[19]

We consider this *ḥadīth* of ʿAmmār ﷺ to be *muḍṭarib*. All of the narrators do, however, unanimously reject the fact that [*tayammum* should be performed] up to the shoulders and armpits. Therefore, it is firmly established that the *ḥadīth* [of ʿAmmār ﷺ] narrated by ʿUbaydullāh from his father or Ibn ʿAbbās ﷺ [containing the ruling on *tayammum* up to the shoulders and armpits] is repudiated and that one of the other two positions is the correct one.

We looked into that and discovered that Abū Juhaym[20] narrated that the Messenger of Allah ﷺ performed *tayammum* on his face and [back and front of] his palms. This is a proof for those who said that *tayammum* should only be on the hands [as far as the wrists].

We also discovered that Nāfiʿ[21] narrated from Ibn ʿAbbās ﷺ that the Prophet ﷺ performed *tayammum* as far as the elbows. I have transmitted both these *ḥadīth* in the section on whether a menstruating woman may recite Qurʾan.

٧١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا أَبُو يُوسُفَ، عَنِ الرَّبِيعِ بْنِ بَدْرٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَسْلَعَ التَّمِيمِيِّ ﷺ قَالَ: كُنْتُ مَعَ رَسُولِ اللّٰهِ ﷺ فِي سَفَرٍ، فَقَالَ لِي: «يَا أَسْلَعُ، قُمْ فَارْحَلْ لَنَا». قُلْتُ: يَا رَسُولَ اللّٰهِ، أَصَابَتْنِي بَعْدَكَ جَنَابَةٌ، فَسَكَتَ عَنِّي حَتَّى أَتَاهُ جِبْرَئِيلُ بِآيَةِ التَّيَمُّمِ فَقَالَ لِي: «يَا أَسْلَعُ، قُمْ فَتَيَمَّمْ صَعِيدًا طَيِّبًا ضَرْبَتَيْنِ: ضَرْبَةً لِوَجْهِكَ وَضَرْبَةً لِذِرَاعَيْكَ، ظَاهِرِهِمَا وَبَاطِنِهِمَا». فَلَمَّا انْتَهَيْنَا إِلَى الْمَاءِ، قَالَ: «يَا أَسْلَعُ، قُمْ فَاغْتَسِلْ».

719. It has been transmitted by way of Rabīʿ ibn Badr from his father [Badr ibn ʿAmr] from his grandfather [Amr ibn Jarād] from Aslaʿ at-Tamīmī ﷺ who said, "I was travelling with the Messenger of Allah ﷺ when he said to me, 'Aslaʿ, go and saddle up [our mounts].' I said, 'Messenger of Allah ﷺ, a state of *janābah* has come upon me after you.' He said nothing about that until Jibraʾīl came to him with the *āyah* of *tayammum*. Then he said to me, 'Aslaʿ, go and perform *tayammum* and [when you do so], strike pure earth twice, once for [wiping] the face, and once for [wiping] the forearms, both inside and out.' Later, when we came upon some water, he said, 'Aslaʿ go and take a *ghusl*.'"[22]

Due to the fact that there is difference of opinion about how *tayammum* should be performed, and because the narrations differ between each other, we resorted to reason and intellectual considerations in order to discover which position is the correct one.

We looked into that and discovered that *wudu*ʾ is performed on those [four] limbs which Allah, Exalted is He, mentions in His Book and that *tayammum* drops some of these limbs, namely the head and feet, [and keeps some of these limbs]. So *tayammum* is performed on some of the

limbs of *wudu'*.

This shows that the position of those who say that *tayammum* should be as far as the shoulders must be false, for it it is more appropriate for parts of the body which are not obligatory in *wudu'* not to be included when parts of the body which are obligatory in *wudu'* are dropped. [Therefore reason dictates that the upper arm and shoulder should not be wiped in *tayammum*].

Then there is the fact that they also disagree as to whether the forearms should be included in *tayammum* or not. We have seen that the [entire] face is wiped with earth in *tayammum* just as the [entire] face is washed with water in *wudu'*. We have also seen that the feet or head are not touched at all. Therefore, if a limb is to be dropped in *tayammum*, it is dropped completely; and if it is included, it is included completely, for *tayammum* is a substitute for *wudu'*. Given that the part of the arm which is washed in *wudu'* when water is around should be wiped with earth in *tayammum* when water is not around, it is established that the arm should be wiped as far as the elbow.

This was the verdict of Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

This position has also been narrated from Ibn ʿUmar ﷺ and Jābir ﷺ:

٧٢٠ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَمْرٍو، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ نَافِعٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ التَّيَمُّمِ، فَضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ وَمَسَحَ بِهِمَا يَدَيْهِ وَوَجْهَهُ، وَضَرَبَ ضَرْبَةً أُخْرَى فَمَسَحَ بِهِمَا ذِرَاعَيْهِ.

720. It has been transmitted by way of ʿAbd al-Karīm al-Jazarī from Nāfiʿ who said, "I asked Ibn ʿUmar ﷺ about [how to

perform] *tayammum*. [In response], he struck the earth with his hands and wiped his hands and face, and then struck [the earth] again and wiped his forearms."

٧٢١ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ الْكُنَّاسِيُّ، قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ مِثْلَهُ.

721. The like of it has been transmitted to us by way of ʿAbd al-ʿAzīz ibn Abī Rawwād from Nāfiʿ from Ibn ʿUmar ﷺ.

٧٢٢ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ، قَالَ: ثنا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ مِثْلَهُ.

722. The like of it has been transmitted by way of Hishām ibn ʿUrwah from Nāfiʿ from Ibn ʿUmar ﷺ.

٧٢٣ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ أَقْبَلَ مِنَ الْجُرْفِ حَتَّى إِذَا كَانَ بِالْمِرْبَدِ، تَيَمَّمَ صَعِيدًا طَيِّبًا فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ صَلَّى.

723. It has been transmitted by way of Mālik from Nāfiʿ that ʿAbdullāh ibn ʿUmar ﷺ returned from Jurf. When he came to Mirbad, he performed *tayammum* with pure earth, wiping his face and arms up to the elbows. Then he prayed.

٧٢٤ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ قَالَ: أَتَاهُ رَجُلٌ فَقَالَ: أَصَابَتْنِي جَنَابَةٌ، وَإِنِّي تَمَعَّكْتُ فِي التُّرَابِ. فَقَالَ: أَصِرْتَ حِمَارًا؟ وَضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ فَمَسَحَ وَجْهَهُ، ثُمَّ ضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ فَمَسَحَ بِيَدَيْهِ إِلَى الْمِرْفَقَيْنِ، وَقَالَ: هَكَذَا التَّيَمُّمُ.

724. It has been transmitted from Abu'z-Zubayr from Jābir ﷺ that a man came up to him and said, "I found myself in a state of *janābah*, so I rolled over in the dust." [Jābir ﷺ] said to him, "Have you become a donkey?" Then he struck the earth with his hands and wiped his face, and struck the earth with his hands a second time and wiped his arms up to the elbows. Then he said, "This is how *tayammum* is performed."

Something similar to that has also been narrated from Ḥasan:

٧٢٥ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا حَجَّاجٌ، قَالَ: ثنا حَمَّادٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ: ضَرْبَةٌ لِلْوَجْهِ وَالْكَفَّيْنِ، وَضَرْبَةٌ لِلذِّرَاعَيْنِ إِلَى الْمِرْفَقَيْنِ.

725. It has been transmitted from Qatādah that Ḥasan al-Baṣrī said, "One striking [of the earth] for the face and hands, and one striking for the forearms up to the elbows."

٧٢٦ – حَدَّثَنَا مُحَمَّدٌ، قَالَ: ثنا حَجَّاجٌ، ثنا أَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ مِثْلَهُ، وَلَمْ يَقُلْ: إِلَى الْمِرْفَقَيْنِ.

726. The like of it has been transmitted from Abu'l-Ashhab from Ḥasan, but in this version he did not say, 'up to the elbows.'

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1 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq. It is transmitted by Bazzār (4:1389).

2 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/ *Tayammum*, 320 and Nasāʾī (Purification/ *Tayammum* while travelling, 314) with their respective *asānīd* from Ibrāhīm ibn Saʿd.

3 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī (Purification/ The difference of opinion about how *Tayammum* should be done, 197) with his *isnād* from ʿAbdullāh ibn Muḥammad.

4 Its *isnād* is *ḥasan* on account of Saʿīd ibn Dāwūd.

5 Its *isnād* is *ṣaḥīḥ*. Abū Dāwūd said (320), "Sufyān ibn ʿUyaynah was inconsistent when

transmitting his *isnād* for this *ḥadīth*: sometimes he said that he narrated it for ʿAmr ibn Dīnār and sometimes he said it was from Zuhrī without mentioning ʿAmr ibn Dīnār." This *ḥadīth* is transmitted by Bazzār (4:1403) from Sufyān ibn ʿUyaynah.

6 Its *isnād* is *munqaṭiʿ* because ʿUbaydullāh never encountered ʿAmmār ﷺ. Its narrators, however, are trustworthy men. It is transmitted by Abū Dāwūd (Purification/ *Tayammum*, 318) and Ibn Mājah (*Tayammum*/ Striking twice in *Tayammum*, 571) with their respective *asānīd* from Yūnus from Zuhrī. Ṭaḥāwi's *isnād* is from Ibn Abī Dhiʾb from Zuhrī. It has already been mentioned that ʿUbaydullāh was inconsistent in transmitting his *isnād*: sometimes he said that it was from his father from ʿAmmār ﷺ, sometimes he said it was from Ibn ʿAbbās ﷺ from ʿAmmār ﷺ and sometimes he said it was from ʿAmmār ﷺ without mentioning either his father or Ibn ʿAbbās ﷺ.

7 Its *isnād* is *ṣaḥīḥ*.

8 Those who took this position included Zuhrī.

9 Those who took this position included Imam Abū Ḥanīfah, and Imam Shāfiʿī.

10 Those who took this position included Imam Aḥmad.

11 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Lahīʿah, because Ibn Wahb transmitted from him the *ḥadīth* of ʿĀʾishah ﷺ about her broken necklace. It is transmitted by Bukhārī (*Tayammum*/ 334), Muslim (Menstruation/ *Tayammum*, 367), Nasāʾī (Purification/ The beginning of *Tayammum*, 310) with their respective *asānīd* from Mālik from ʿAbd ar-Raḥmān ibn al-Qāsim from his father from ʿĀʾishah ﷺ. It is also transmitted by Muslim (3367) and Abū Dāwūd (Purification/ *Tayammum*, 317) with their respective *asānīd* from Hishām from ʿUrwah from ʿĀʾishah ﷺ. In this *ḥadīth* of ʿĀʾishah ﷺ there is no mention of how *Tayammum* should be performed.

12 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/ *Tayammum*, 327) and Tirmidhī (Purification/ *Tayammum*, 144) with their respective *asānīd* from Saʿīd ibn AbīʿArūbah. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

13 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Tayammum*/Should he blow on his hands after striking the earth with them in *Tayammum*, 338), Muslim (Menstruation/ *Tayammum*, 112), Abū Dāwūd (Purification/ *Tayammum*, 324), Nasāʾī (Purification/ *Tayammum* while resident, 312) and Ibn Mājah (Purification/ One striking [of the earth] in *Tayammum*, 569) with their respective *asānīd* from Shuʿbah.

14 Its *isnād* is *ṣaḥīḥ*. Dāraquṭnī said, "The only one to transmit it as a *marfūʿ ḥadīth* from Ḥuṣayn was Ibrāhīm ibn Ṭahmān. Shuʿbah, Zāʾidah and others transmitted it as *mawqūf*. There is some doubt as to whether Abū Mālik heard it from ʿAmmār ﷺ, because Salamah ibn Kuhayl

said in [his *isnād*], ‘from Abū Mālik from Ibn Abzā from ʿAmmār .

15 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd in the aforementioned place (no. 323) with his *isnād* from Aʿmash, and he said, “Wakīʿ and Ḥafṣ narrated it and did not insert anyone [in their *isnād*] between Salamah and ʿAbd ar-Raḥmān. But Jarīr narrated it and inserted Saʿīd ibn ʿAbd ar-Raḥmān between them.”

16 Its *isnād* is *ṣaḥīḥ*.

17 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd in the same place (no. 324) and Nasāʾī in the same place (312) with their respective *asānīd* from Shuʿbah. Muslim (Menstruation/ *Tayammum*, 112), said “Shuʿbah said, ‘Salamah told me from Dharr.’”

18 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (322) and Nasāʾī (Purification/ Chapter about a different type of *Tayammum* and blowing on the hands, 316) with their respective *asānīd* from Sufyān.

19 Its *isnād* is *ḥasan* on account of Muʾammal ibn Ismāʿīl. Ḥāfiẓ said in *an-Nukat aẓ-Ẓirāf*, “Ibn Abī Ḥātim (*al-ʿIlal*:1:11) mentioned that he asked Abū Zurʿah about the statement of Shuʿbah, ‘from Salamah from Dharr,’ and the statement of Sufyān, ‘from Salamah from Abū Mālik,’ and he replied, ‘The *ḥadīth* of Shuʿbah is more likely.’”

20 The narration that has already occurred in this book, however, has the wording, ‘*yadayhi*’ [which has the dual meaning of ‘his hands’ and ‘his arms’].

21 The narration that has already occured in this book has the wording, ‘his forearms’ (*dhirāʿayhi*). Yes, the version of Abū Dāwūd does contain the wording ‘to his elbows’ (*ilā mirfaqayhi*). We have already demonstrated in the chapter on the recitation of the Qurʾān that this *ḥadīth* should be attributed to Ibn ʿUmar , not Ibn ʿAbbās , and that ascribing it to Ibn ʿAbbās was a mistake on the part of Ṭaḥāwī.

22 Its *isnād* is very *ḍaʿīf*. It is transmitted by Dāraquṭnī (1:177, no. 672), and its *isnād* has Rabīʿ ibn Badr in it. Abū Ḥātim said, “His [*ḥadīth*] should not be given regard.” Nasāʾī and Dāraquṭnī said, “[He] was *matrūk*.”

٢٤ - بَابُ غُسْلِ يَوْمِ الْجُمُعَةِ

24. TAKING A *GHUSL* ON THE DAY OF JUMUʿAH

٧٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحْرِزٍ قَالَ: ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: ثنا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ طَاوُسٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ ﷺ: ذَكَرُوا أَنَّ النَّبِيَّ ﷺ قَالَ: «اغْتَسِلُوا يَوْمَ الْجُمُعَةِ، وَاغْسِلُوا رُءُوسَكُمْ، وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَأَصِيبُوا مِنَ الطِّيبِ». فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا الْغُسْلُ فَنَعَمْ، وَأَمَّا الطِّيبُ، فَلَا أَعْلَمُهُ.

727. It has been transmitted by way of Ibn Isḥāq from Zuhrī from Ṭāwūs who said, "I said to Ibn ʿAbbās ﷺ, 'They say that the Prophet ﷺ said, 'On the day of Jumuʿah, perform *ghusl* and wash your heads even if you are not in a state of *janābah*. Then put on some perfume.'' Ibn ʿAbbās ﷺ replied, 'As for [performing] *ghusl*, then yes [you should do it]. As for the perfume, I know nothing of that.'"[1]

٧٢٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا أَبُو الْيَمَانِ، قَالَ: أنا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ، قَالَ: قَالَ طَاوُسٌ: قُلْتُ لِابْنِ عَبَّاسٍ، ثُمَّ ذَكَرَ مِثْلَهُ.

728. The like of it has been transmitted by way of Abu'l-Yamān from Shuʿayb ibn Abī Ḥamzah from Zuhrī from Ṭāwūs from Ibn ʿAbbās ﷺ.[2]

٧٢٩ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو عَاصِمٍ، قَالَ: ثنا ابْنُ جُرَيْجٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاوُوسٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ مِثْلَهُ.

729. The like of it has been transmitted by way of Abu'l-ʿĀṣim from Ibn Jurayj from Ibrāhīm ibn Maysarah from Ṭāwūs from Ibn ʿAbbās ﷺ.[3]

٧٣٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ يَحْيَى بْنِ وَثَّابٍ، قَالَ: سَمِعْتُ رَجُلًا سَأَلَ ابْنَ عُمَرَ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ، فَقَالَ: أَمَرَنَا بِهِ رَسُولُ اللَّهِ ﷺ.

730. It has been transmitted by way of Shuʿbah from Abū Isḥāq from Yaḥyā ibn Waththāb who said, "I heard a man ask Ibn ʿUmar ﷺ about [performing] *ghusl* on the day of Jumuʿah and he replied, 'The Messenger of Allah ﷺ commanded us to do it.'"[4]

٧٣١ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أبو نُعَيمٍ، قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عن نَافِعٍ وعَنْ يَحْيَى بْنِ وَثَّابٍ، قَالا: سَمِعْنا ابْنَ عُمَرَ ﷺ يقول: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذلِكَ.

731. The like of it has been transmitted by way of Isrāʾīl from Abū Isḥāq from Nāfiʿ and Yaḥyā ibn Waththāb from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[5]

٧٣٢ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، أَنَّهُ سَمِعَ نَافِعًا يُحَدِّثُ، عَنِ ابْنَ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

732. The like of it has been transmitted from Ḥakam from Nāfiʿ from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[6]

٧٣٣ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ حَدِيثِ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِاللَّهِ ﷺ عَنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ بِذَلِكَ.

733. The like of it has been transmitted by way of Ibn Jurayj from Zuhrī from Sālim ibn ʿAbdillāh from [his father] ʿAbdullāh [ibn ʿUmar ﷺ] from the Messenger of Allah ﷺ.[7]

٧٣٤ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ بِذَلِكَ.

734. The like of it has been transmitted by way of Mālik from Nāfiʿ from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[8]

٧٣٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ بِذَلِكَ.

735. The like of it has been transmitted by way of Ayyūb [as-Sakhtiyānī] from Nāfiʿ from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[9]

٧٣٦ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ، قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

736. The like of it has been transmitted by way of Sufyān [ibn ʿUyaynah] from Zuhrī from Sālim from his father from the Prophet ﷺ.[10]

٧٣٧ – حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْجَارُودِ أَبُو بِشْرٍ الْبَغْدَادِيُّ، قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ بِذَلِكَ.

737. The like of it has been transmitted by way of Layth ibn Saʿd from Zuhrī from ʿUbaydullāh ibn ʿAbdillāh ibn ʻUmar from the

Messenger of Allah ﷺ.[11]

٧٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ، قَالَ: ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: ثنا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: سَمِعْتُ عُمَرَ، عَلَى الْمِنْبَرِ يَقُولُ: أَلَمْ تَسْمَعُوا النَّبِيَّ ﷺ يَقُولُ: «إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ»؟!

738. It has been transmitted by way of Walīd ibn Muslim from Awzāʿī from Yaḥyā ibn Abī Kathīr from Abū Salamah that Abū Hurayrah ﷺ said, "I heard ʿUmar ﷺ say whilst on the *mimbar*, 'Did you not all hear the Prophet ﷺ say, 'If any of you [wants to] come to the Jumuʿah [prayer], then let him perform *ghusl*.'"'"[12]

٧٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: ثنا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عَيَّاشِ بْنِ عَبَّاسٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ نَافِعٍ - مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ ﷺ زَوْجِ النَّبِيِّ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «عَلَى كُلِّ مُحْتَلِمٍ الرَّوَاحُ إِلَى الْجُمُعَةِ، وَعَلَى مَنْ رَاحَ إِلَى الْمَسْجِدِ الْغُسْلُ».

739. It has been transmitted by way of Yaḥyā ibn ʿAbdillāh from Mufaḍḍal ibn Faḍālah ﷺ [with his *isnād*] from Ibn ʿUmar ﷺ from [his sister] Ḥafṣah ﷺ, the wife of the Messenger of Allah ﷺ, that the Messenger of Allah ﷺ said, "Every adult must go to the Jumuʿah [prayer], and everyone who goes to the mosque [for Jumuʿah] must perform *ghusl*."[13]

٧٤٠ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ، قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللَّهِ وَيَزِيدُ بْنُ مَوْهَبٍ وَعَبْدُ اللَّهِ بْنُ عَبَّادٍ الْبَصْرِيُّ، قَالُوا: حَدَّثَنَا الْمُفَضَّلُ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

740. The like of it has been transmitted to us by way of ʿAbdullāh ibn ʿAbbād from Mufaḍḍal [with his *isnād*].[14]

٧٤١ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا أَبُو غَسَّانَ، قَالَ: ثنا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: ثنا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ ﵂ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ يَوْمَ الْجُمُعَةِ.

741. It has been transmitted by way of Zakariyyā ibn Abī Zāʾidah from Musʿab ibn Shaybah from Ṭalq ibn Ḥabīb from ʿAbdullāh ibn az-Zubayr ﵁ from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ used to command [people to perform] *ghusl* on the day of Jumuʿah.[15]

٧٤٢ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو نُعَيْمٍ، قَالَ: ثنا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَانِ بْنِ ثَوْبَانَ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنَ الْأَنْصَارِ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ يَوْمَ الْجُمُعَةِ وَأَنْ يَتَطَيَّبَ مِنْ طِيبٍ إِنْ كَانَ عِنْدَهُ».

742. It has been transmitted by way of Sufyān [ath-Thawrī] from Saʿd ibn Ibrāhīm from Muḥammad ibn ʿAbd ar-Raḥmān ibn Thawbān that a Companion of the Prophet ﷺ from amongst the *Anṣār* said, “The Messenger of Allah ﷺ said, ‘It is the duty of every Muslim to perform *ghusl* on the day of Jumuʿah, and scent himself with some perfume if he has some.’”[16]

٧٤٣/ ٧٤٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا مُسَدَّدٌ، قَالَ: ثنا خَالِدُ بْنُ عَبْدِ اللّٰهِ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، ح: وَحَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ: ثنا أَبُو خَالِدٍ، عَنْ دَاوُدَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﵁، عَنِ النَّبِيِّ ﷺ قَالَ: «الْغُسْلُ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي كُلِّ أُسْبُوعٍ يَوْمًا، وَهُوَ يَوْمُ الْجُمُعَةِ».

743/744. It has been transmitted [with two *asānīd*: the first] by way of Khālid ibn ʿAbdillah, and [the second] from Abū Khālid; both of them from Dāwūd ibn Abī Hind from Abu'z-Zubayr from Jābir ﷺ that the Prophet ﷺ said, "It is the duty of every Muslim to perform *ghusl* on one day in each week—that day is the day of Jumuʿah."[17]

٧٤٥ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا سُفْيَانُ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

745. It has been transmitted by way of Sufyān [ibn ʿUyaynah] from Ṣafwān [with his *isnād*] from Abū Saʿīd al-Khudrī ﷺ who said, ascribing [the statement] back to the Prophet ﷺ, "Performing *ghusl* on the day of Jumuʿah is a duty [*wājib*] on everyone who has reached [the age of] puberty."[18]

٧٤٦ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ صَفْوَانَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

746. The like of it has been transmitted by way of Mālik from Ṣafwān [with his *isnād*].[19]

٧٤٧ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: ثنا هُشَيْمٌ، قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْحَقِّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ يَوْمَ الْجُمُعَةِ وَأَنْ يَمَسَّ مِنْ طِيبٍ إِنْ كَانَ عِنْدَ أَهْلِهِ، فَإِنْ لَمْ يَكُنْ عِنْدَهُمْ طِيبٌ فَإِنَّ الْمَاءَ طِيبٌ».

747. It has been transmitted by way of Hushaym from Yazīd ibn Abī Ziyād from ʿAbd ar-Raḥmān ibn Abī Laylā from Barāʾ ibn ʿĀzib ﷺ that the Messenger of Allah ﷺ said, "Part of the duty of

every Muslim is to perform *ghusl* on the day of Jumuʿah, and put some perfume [on himself] even if it belongs to his wife. If they do not possess [any perfume], then [his] perfume is water.'"[20]

Abū Jaʿfar ﵀ said, "Some of the people [of knowledge],[21] basing their position on these traditions, said that it is obligatory to perform *ghusl* on the day of Jumuʿah.

Others[22] disagreed with them and said that it was not obligatory to perform *ghusl* on the day of Jumuʿah. They said that the Prophet ﷺ commanded them to perform *ghusl* on the day of Jumuʿah for different reasons including that which is transmitted by Ibn ʿAbbās ﵄:

٧٤٨/ ٧٤٩ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أنا الدَّرَاوَرْدِيُّ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا الْقَعْنَبِيُّ، قَالَ: ثنا الدَّرَاوَرْدِيُّ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ ﵄ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ: أَوَاجِبٌ هُوَ؟ قَالَ: لَا وَلَكِنَّهُ طَهُورٌ وَخَيْرٌ، فَمَنِ اغْتَسَلَ، فَحَسَنٌ، وَمَنْ لَمْ يَغْتَسِلْ، فَلَيْسَ عَلَيْهِ بِوَاجِبٍ وَسَأُخْبِرُكُمْ كَيْفَ بَدَأَ: كَانَ النَّاسُ مَجْهُودِينَ يَلْبَسُونَ الصُّوفَ، وَيَعْمَلُونَ عَلَى ظُهُورِهِمْ، وَكَانَ الْمَسْجِدُ ضَيِّقًا مُقَارِبَ السَّقْفِ، إِنَّمَا هُوَ عَرِيشٌ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي يَوْمٍ حَارٍّ، وَقَدْ عَرِقَ النَّاسُ فِي ذَلِكَ الصُّوفِ، حَتَّى ثَارَتْ رِيَاحٌ، حَتَّى آذَى بَعْضُهُمْ بَعْضًا. فَوَجَدَ النَّبِيُّ ﷺ تِلْكَ الرِّيَاحَ فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِذَا كَانَ هَذَا الْيَوْمُ، فَاغْتَسِلُوا، وَلْيَمَسَّ أَحَدُكُمْ أَمْثَلَ مَا يَجِدُ مِنْ دُهْنِهِ وَطِيبِهِ». قَالَ ابْنُ عَبَّاسٍ: ثُمَّ جَاءَ اللَّهُ بِالْخَيْرِ وَلَبِسُوا غَيْرَ الصُّوفِ، وَكُفُوا الْعَمَلَ، وَوُسِّعَ مَسْجِدُهُمْ.

748/749. It has been transmitted by way of Ibn Abī Maryam and Qaʿnabī, both from Darāwardī from ʿAmr ibn Abī ʿAmr from ʿIkrimah who said, "Ibn ʿAbbās ﵄ was asked about whether or not it was obligatory to perform *ghusl* on the day of Jumuʿah, so he said, 'No, but it is a purification, and it is a good thing [to do]:

if someone performs *ghusl*, it is a good thing, and if he does not, it is not obligatory upon him. I will tell you how [the command to perform *ghusl*] started. [There was a time] when life was a struggle, people wore wool and carried [loads] on their backs. [At that time] the mosque was narrow and the roof was low—indeed it was no more than a shed. The Messenger of Allah ﷺ came out [for the Jumuʿah] one very hot day and people had sweated so much in that wool that [their] odours had spread to the extent that they caused each other discomfort. When the Prophet ﷺ sensed that smell, he said, 'People, whenever this day comes around, each of you should perform *ghusl* and scent himself with the best oil or perfume that he can find.'' Ibn ʿAbbās ﷺ said, 'Then Allah brought people wealth and they began to wear materials other than wool and were sufficed from having to do physical labour, and the mosque grew in size.'"[23]

Ibn ʿAbbās ﷺ, despite the fact that he was one of those to narrate the command of the Messenger of Allah ﷺ to perform *ghusl*, tells us in this *ḥadīth* that the Prophet ﷺ did not command people to perform *ghusl* because it was obligatory, but there was another ratio legis. Then, when that ratio legis went away, [the command] to perform *ghusl* went away.

There is also a narration from ʿĀʾishah ﷺ to that effect:

٧٥٠/ ٧٥١ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا أَنَسُ بْنُ عِيَاضٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عُبَيْدُ اللَّهِ، عَنْ يَحْيَى، قَالَ: سَأَلْتُ عَمْرَةَ عَنْ غُسْلِ، يَوْمِ الْجُمُعَةِ، فَذَكَرَتْ أَنَّهَا سَمِعَتْ عَائِشَةَ ﷺ تَقُولُ: كَانَ النَّاسُ عُمَّالَ أَنْفُسِهِمْ، فَيَرُوحُونَ بِهَيْئَاتِهِمْ فَقَالَ ﷺ: «لَوِ اغْتَسَلْتُمْ».

750/751. It has been transmitted by way of Yaḥyā ibn Saʿīd from

ʿAmrah that ʿĀʾishah ﵂ said, “People used to do their own physical labour and would go [to the Jumuʿah] as they were, so [the Prophet ﷺ] said, to them ‘If only you would perform *ghusl* [before coming].’”[24]

ʿĀʾishah ﵂, despite the fact the she was one of those to narrate that the Messenger of Allah ﷺ commanded people to perform *ghusl* on that day, tells us in this *ḥadīth* that the Prophet ﷺ only encouraged people to do *ghusl* because of the ratio legis referred to in the *ḥadīth* of Ibn ʿAbbās ﵄ and did not make that obligatory on them. This is one from those we narrated in the first section that the Messenger of Allah ﷺ ordered[25] *ghusl* on that day.

There is also a tradition from ʿUmar ibn al-Khaṭṭāb ﵁ that proves that he did not view the *ghusl* as being obligatory:

٧٥٢ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، قَالَ: أنا هِشَامُ بْنُ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنِ ابْنِ عَبَّاسٍ ﵄: أَنَّ عُمَرَ بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ، إِذْ أَقْبَلَ رَجُلٌ، فَدَخَلَ الْمَسْجِدَ فَقَالَ لَهُ عُمَرُ: الْآنَ حِينَ تَوَضَّأْتَ. فَقَالَ: مَا زِدْتُ حِينَ سَمِعْتُ الْأَذَانَ عَلَى أَنْ تَوَضَّأْتُ، ثُمَّ جِئْتُ. فَلَمَّا دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ذَكَّرْتُهُ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَنَا سَمِعْتُ مَا قَالَ، قَالَ: وَمَا قَالَ؟ قُلْتُ: قَالَ: مَا زِدْتُ عَلَى أَنْ تَوَضَّأْتُ حِينَ سَمِعْتُ النِّدَاءَ ثُمَّ أَقْبَلْتُ. فَقَالَ: أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّا أُمِرْنَا بِغَيْرِ ذَلِكَ. قُلْتُ: وَمَا هُوَ؟ قَالَ: الْغُسْلُ. قُلْتُ: أَنْتُمْ – أَيُّهَا الْمُهَاجِرُونَ الْأَوَّلُونَ – أَمِ النَّاسُ جَمِيعًا؟ قَالَ: لَا أَدْرِي.

752. It has been transmitted by way of Yazīd ibn Hārūn from Hishām ibn Ḥassān from Muḥammad ibn Sīrīn from Ibn ʿAbbās ﵄ who said “Whilst ʿUmar ﵁ was delivering the *khuṭbah* on the day of Jumuʿah, a man entered the mosque, so ʿUmar ﵁ said to him,

‘Now at the time when you have performed *wudu*ʾ?’ The man said, ‘When I heard the call to prayer, I did nothing more except perform *wudu*ʾ and come [to the mosque].’ When the leader of the believers entered [his home later], I mentioned it to him and said, ‘I heard what he said.’ He said, ‘What did he say?’ I said, ‘He said, ‘When I heard the call to prayer, I did nothing more except perform *wudu*ʾ and come [to the mosque].” He said, ‘He knows that we have been commanded to do more than that.’ I said, ‘What is that?’ He said, ‘*Ghusl*.’ I said, ‘You, the first emigrants, or all people together [were commanded to perform *ghusl*]?’ He replied, ‘I do not know.’”[26]

٧٥٣ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ، قَالَ: دَخَلَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللّٰهِ ﷺ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ وَعُمَرُ بْنُ الْخَطَّابِ ﷺ يَخْطُبُ. فَقَالَ عُمَرُ: أَيَّةُ سَاعَةٍ هَذِهِ؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، انْقَلَبْتُ مِنَ السُّوقِ، فَسَمِعْتُ النِّدَاءَ، فَمَا زِدْتُ عَلَى أَنْ تَوَضَّأْتُ. فَقَالَ عُمَرُ: الْوُضُوءُ أَيْضًا! وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ. قَالَ مَالِكٌ: وَالرَّجُلُ عُثْمَانُ بْنُ عَفَّانَ ﷺ.

753. It has been transmitted by way of Ibn Wahb from Mālik from Zuhrī from Sālim ibn ʿAbdillāh who said, “Whilst ʿUmar ibn al-Khaṭṭāb ﷺ was delivering the *khuṭbah* on the day of Jumuʿah, one of the Companions of the Messenger of Allah ﷺ entered the mosque, so ʿUmar ﷺ said to him, ‘What time is this?’ He replied, *‘Amīr al-Muʾminīn*, I just got back from the market when I heard the call to prayer, so I performed nothing more than *wudu*ʾ.’ So ʿUmar ﷺ said, ‘[You only performed] *wudu*ʾ as well! You know that the Messenger of Allah ﷺ used to command [people to

perform] *ghusl*.'" Mālik said, "The man mentioned [in this tradition] is ʿUthmān ibn ʿAffān ﷺ."[27]

٧٥٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، قَالَ: ثنا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قَوْلَ مَالِكٍ: إِنَّهُ عُثْمَانُ ﷺ.

754. The like of it has been transmitted by way of ʿAbdullāh ibn Muḥammad ibn Asmāʾ from Juwayriyah from Mālik from Zuhrī from Sālim from his father, but in this version there is no mention made of the statement of Mālik.[28]

٧٥٥ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا حُسَيْنُ بْنُ مَهْدِيٍّ، قَالَ: ثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ﷺ مِثْلَهُ.

755. The like of it has been transmitted by way of Maʿmar from Zuhrī from Sālim from his father ﷺ.[29]

٧٥٦/ ٧٥٧ – حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ، قَالَ: ثنا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا حَرْبُ بْنُ شَدَّادٍ، قَالَ: حَدَّثَنِي يَحْيَى، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ ﷺ، قَالَ: بَيْنَمَا عُمَرُ يَخْطُبُ النَّاسَ إِذْ دَخَلَ عُثْمَانُ بْنُ عَفَّانَ فَعَرَّضَ لَهُ عُمَرُ وَقَالَ: مَا بَالُ رِجَالٍ يَتَأَخَّرُونَ بَعْدَ النِّدَاءِ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

756/757. It has been transmitted [with two *asānīd*: the first] by way of Walīd ibn Muslim from Awzāʿī, and [the second] from Abū Dāwūd from Ḥarb ibn Shaddād from Yaḥyā ibn Abī Kathīr from Abū Salamah from Abū Hurayrah ﷺ who said, "Whilst ʿUmar ﷺ was delivering his *khuṭbah*, ʿUthmān ibn ʿAffān ﷺ entered the

mosque. ʿUmar ﷺ alluded to him and said, ‘What is it with people arriving late after the call to prayer.’” Then he mentioned the like of what is in the previous versions.[30]

٧٥٨ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو غَسَّانَ، قَالَ: ثنا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّ رَجُلًا مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ دَخَلَ الْمَسْجِدَ وَعُمَرُ يَخْطُبُ، فَنَادَاهُ عُمَرُ: أَيَّةُ سَاعَةٍ هَذِهِ؟ فَقَالَ: مَا كَانَ إِلَّا الْوُضُوءُ ثُمَّ الْإِقْبَالُ، فَقَالَ عُمَرُ: وَالْوُضُوءُ أَيْضًا؟ وَقَدْ عَلِمْتَ أَنَّا كُنَّا نُؤْمَرُ بِالْغُسْلِ.

758. It has been transmitted by way of Abū Ghassān from Juwayriyah from Nāfiʿ from Ibn ʿUmar ﷺ that one of the first of the emigrants entered the mosque while ʿUmar ﷺ was delivering the *khuṭbah*, so ʿUmar ﷺ called out to him, ‘What time is this?’ He replied, ‘I did nothing except perform *wuduʾ* and come [to the mosque].’ ʿUmar ﷺ said, ‘[You only performed] *wuduʾ* as well, despite the fact that you know that we have been commanded to perform *ghusl*.’”[31]

Abū Jaʿfar ﷺ says, “There is more than one point emerging from these *ḥadīth* that shows that *ghusl* is not obligatory:

One of these is that ʿUthmān ﷺ did not perform *ghusl*, but made do with performing *wuduʾ* despite the fact that ʿUmar ﷺ said to him, ‘You know that the Messenger of Allah ﷺ commanded people to perform *ghusl*.” Also, ‘Umar ﷺ did not command him to return home because of the Prophet’s ﷺ order of *ghusl*. This proves that neither of them considered the command to perform *ghusl* to be a command of obligation, but rather saw the command as being for that reason which Ibn ʿAbbās ﷺ and ʿĀʾishah ﷺ narrated or for some other reason.

If that had not been the case, then ʿUthmān ﷺ would never have left *ghusl* and ʿUmar ﷺ would not have neglected to command him to return home and perform *ghusl*. Additionally, all of this happened in the presence of many other Companions of the Messenger of Allah ﷺ who had also heard that command from the Messenger of Allah ﷺ and understood its significance, and yet not one of them rejected any of that [which transpired] nor order its contrary. Therefore, the consensus of the Companions is that *ghusl* on the day of Jumuʿah is not obligatory.

There are traditions narrated from the Messenger of Allah ﷺ that indicate that this command of his was given as an optional [act] and for seeking virtue:

٧٥٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا يَعْقُوبُ الْحَضْرَمِيُّ، قَالَ: ثنا الرَّبِيعُ بْنُ صُبَيْحٍ، عَنِ الْحَسَنِ وَعَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ، وَمَنِ اغْتَسَلَ فَالْغُسْلُ حَسَنٌ».

759. It has been transmitted by way of Rabīʿ ibn Ṣubayḥ from Ḥasan [al-Baṣrī] and Yazīd ar-Raqāshī from Anas ﷺ that the Prophet ﷺ said, "Whoever performs *wuduʾ* on the day of Jumuʿah then all well and good, however whoever performs *ghusl*, then *ghusl* is excellent."[32]

٧٦٠/ ٧٦١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عَفَّانُ، قَالَ: ثنا هَمَّامٌ، ح: وَحَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «وَمَنِ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ».

760/761. The like of it has been transmitted by way of ʿAffān and Abu'l-Walīd from Hammām from Qatādah from Ḥasan [al-Baṣrī]

from Samurah ibn Jundub from the Prophet ﷺ, but in this version, he said, "Whoever performs *ghusl*, then *ghusl* is more virtuous."[33]

٧٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْبَغْدَادِيُّ، قَالَ: ثنا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: أنا الرَّبِيعُ بْنُ صُبَيْحٍ، وَسُفْيَانُ الثَّوْرِيُّ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

762. The like of it has been transmitted by way of Sufyān ath-Thawrī from Yazīd ar-Raqāshī from Anas ibn Mālik ﷺ from the Prophet ﷺ.[34]

٧٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ، قَالَ: ثنا عُبَيْدُ بْنُ إِسْحَاقَ الْعَطَّارُ، قَالَ: أنا قَيْسُ بْنُ الرَّبِيعِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

763. The like of it has been transmitted by way of Qays ibn ar-Rabīʿ [with his *isnād*] from Jābir ﷺ from the Prophet ﷺ.[35]

٧٦٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا خَالِدُ بْنُ خَلِّيٍّ الْحِمْصِيُّ، قَالَ: ثنا مُحَمَّدُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنِي الضَّحَّاكُ بْنُ حُمْرَةَ الْأُمْلُوكِيُّ، عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ، وَقَدْ أَدَّى الْفَرْضَ، وَمَنِ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ».

764. It has been transmitted by way of Ḍaḥḥāk ibn Ḥumrah [with his *isnād*] from Anas ibn Mālik ﷺ that the Prophet ﷺ said, "If anyone performs *wudu*ʾ on the day of Jumuʿah, then all well and good and he has discharged his obligation. If he performs *ghusl*, however, then *ghusl* is more virtuous."[36]

In this *ḥadīth*, the Prophet ﷺ clearly shows that the obligation [for the

prayer of Jumuʿah] is *wudu*ʾ, but that *ghusl* is better because a person obtains more merit by performing it instead of *wudu*ʾ and not because it is *farḍ*.

Some quote the statements of ʿAlī, Saʿd [ibn Abī Waqqāṣ], Abū Qatādah and Abū Hurayrah ﷺ to prove the obligatory nature of *ghusl* on the day of Jumuʿah:

٧٦٥ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبٌ، قَالَ: ثنا شُعْبَةُ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ﷺ، قَالَ: كُنْتُ قَاعِدًا مَعَ سَعْدٍ، فَذَكَرَ الْغُسْلَ يَوْمَ الْجُمُعَةِ. فَقَالَ ابْنُهُ: فَلَمْ أَغْتَسِلْ، فَقَالَ سَعْدٌ: مَا كُنْتُ أُرَى مُسْلِمًا يَدَعُ الْغُسْلَ يَوْمَ الْجُمُعَةِ.

765. It has been transmitted from ʿAbdullāh ibn al-Ḥārith who said, "I was sitting in the company of Saʿd ﷺ when he brought up the subject of [taking a] *ghusl* on the day of Jumuʿah. His son said, 'I have not taken a *ghusl*,' so Saʿd ﷺ said to him, 'I never used to think that a Muslim would [ever] abandon *ghusl* on the day of Jumuʿah.'"

٧٦٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا يَعْقُوبُ بْنُ إِسْحَاقَ، قَالَ: ثنا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ زَاذَانَ، قَالَ: سَأَلْتُ عَلِيًّا عَنِ الْغُسْلِ، فَقَالَ: اغْتَسِلْ إِذَا شِئْتَ. فَقُلْتُ: إِنَّمَا أَسْأَلُكَ عَنِ الْغُسْلِ الَّذِي هُوَ الْغُسْلُ. قَالَ: يَوْمُ الْجُمُعَةِ، وَيَوْمُ عَرَفَةَ، وَيَوْمُ الْفِطْرِ، وَيَوْمُ الْأَضْحَى.

766. It has been transmitted from Zādhān who said, "I asked ʿAlī ﷺ about *ghusl* and he said, 'Wash if you wish.' I said, 'I only ask you about the type of washing which is *ghusl*.' He said, '[It should be performed] on the day of Jumuʿah, the day of ʿArafah, the day of Fiṭr and the day of Aḍḥā.'"

٧٦٧ – حَدَّثَنَا يُونُسُ، قَالَ: ثنا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: حَقُّ اللَّهِ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْتَسِلُ، وَيَغْسِلُ مِنْهُ كُلَّ شَيْءٍ، وَيَمَسُّ طِيبًا إِنْ كَانَ لِأَهْلِهِ.

767. It has been transmitted from Ṭāwūs that Abū Hurayrah ﷺ said, "It is the right of Allah and a duty upon every Muslim that he take a *ghusl* [once] every seven days, washing everything off himself, and then, that he put on some perfume, even if it belongs to his wife."

٧٦٨ – حَدَّثَنَا رَبِيعُ الْمُؤَذِّنُ، قَالَ: ثنا شُعَيْبُ بْنُ اللَّيْثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ مُصْعَبَ بْنَ ثَابِتٍ حَدَّثَهُ أَنَّ ثَابِتَ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ، أَنَّ أَبَا قَتَادَةَ ﷺ قَالَ لَهُ: اغْتَسِلْ لِلْجُمُعَةِ، فَقَالَ: لَقَدِ اغْتَسَلْتُ مِنْ جَنَابَةٍ، قَالَ: اغْتَسِلْ لِلْجُمُعَةِ؛ فَإِنَّكَ إِنَّمَا اغْتَسَلْتَ لِلْجَنَابَةِ.

768. It has been transmitted from Thābit ibn Abī Qatādah that [his father] Abū Qatādah ﷺ said to him, "Take a *ghusl* for the Jumuʿah." [Thābit] said, "I have already taken a *ghusl* on account of *janābah*," [so [Abū Qatādah ﷺ] replied, "Take [another] *ghusl* for the Jumuʿah, for you have only taken a *ghusl* on account of *janābah*."][37]

٧٦٩ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى: أَنَّ أَبَاهُ كَانَ يُحْدِثُ بَعْدَمَا يَغْتَسِلُ يَوْمَ الْجُمُعَةِ، فَيَتَوَضَّأُ، وَلَا يُعِيدُ الْغُسْلَ.

769. It has been transmitted from Saʿīd ibn ʿAbd ar-Raḥmān ibn Abzā that his father [sometimes] used to nullify [his *wuduʾ*] after taking his *ghusl* on the day of Jumuʿah. [When that happened], he would perform *wuduʾ* and would not repeat his *ghusl*.

[If anyone were to take these traditions as proof then] it would be said to him, “As for that which has been transmitted from ʿAlī ﷺ, there is no proof in that, that *ghusl* is obligatory on the day of Jumuʿah, for Zādhān only asked about the [sort of] *ghusl* which there is merit in performing, and ʿAlī ﷺ coupled *ghusl* on the day of Jumuʿah with other types of *ghusl*—namely, *ghusl* on the two ʿĪd and the day of ʿArafah. None of these other types of *ghusl* are obligatory so it follows *ghusl* on Jumuʿah is also not obligatory.

As for the statement which you transmitted from Saʿd ﷺ when he said, ‘I never used to think that a Muslim would [ever] abandon *ghusl* on the day of Jumuʿah,’ [the only reason Saʿd ﷺ said that was] because [he was astonished that anyone would abandon] an action that is so greatly rewarded for so little effort.

As for the statement which you transmitted from Abū Hurayrah ﷺ when he said, ‘It is the right of Allah and a duty upon every Muslim that he takes a *ghusl* [once] every seven days,’ he coupled that statement with his words, ‘And then he put on some perfume, even if it belongs to his wife.’ It is well known that putting on perfume is not obligatory, so the same must be true of *ghusl*. There is also the fact that he (Abū Hurayrah ﷺ) heard what ʿUmar ﷺ said to ʿUthmān ﷺ in the tradition mentioned above and was aware of the fact that ʿUmar ﷺ did not order him to return [home and perform *ghusl*], and yet he did not disapprove of it: this demonstrates that his view was the same as that of ʿUmar’s ﷺ [and that he did not view it as being obligatory].

As for that which you transmitted from Abū Qatādah ﷺ, Abū Qatādah only meant that the purpose of *ghusl* should be the Jumu’ ah to gain the great reward in doing that, [not because it was obligatory].

That which we transmitted from ʿAbd ar-Raḥmān ibn Abzā 🕋 contradicted that, [for it indicated that, if a person nullifies his *wuduʾ* after performing *ghusl* for the Jumuʿah prayer, he does not perform *ghusl* again].

Everything which we have laid forth in this section is the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*.

2 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Section on oiling oneself for Jumuʿah/ 884), Nasāʾī in *al-Kubrā* (Section on the obligation of performing *ghusl* on the day of Jumuʿah/ 1681) with their respective *asānīd* by way of Abu'l-Yamān from Shuʿayb.

3 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (885) by way of Hishām, and Muslim ([Using] perfume and the *siwāk* on the day of Jumuʿah/ 1961) by way of Rawḥ ibn ʿUbādah and ʿAbd ar-Razzāq. All three of these men transmitted it from Ibn Jurayj.

4 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī in *al-Kubrā* (The obligation of performing *ghusl* on the day of Jumuʿah/ 1680) with his *isnād* from Sufyān from Abū Isḥāq.

5 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Ibn Mājah (*Ghusl* on the day of Jumuʿah/ 1088) and Nasāʾī in the aforementioned place (1679) with their respective *asānīd* by way of Abū Isḥāq from Nāfiʿ from Ibn ʿUmar 🕋.

6 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī (The Imam encouraging people to perform *ghusl* on the day of Jumuʿah in his khuṭbah/ 877) by way of Ḥakam.

7 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Jumuʿah/ 1953) by way of Ibn Jurayj from Zuhrī from Sālim and ʿAbdullāh, the two sons of ʿAbdullāh ibn ʿUmar 🕋.

8 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (The excellence of performing *ghusl* on the day of Jumuʿah/ 877) and Nasāʾī (The command to perform *ghusl* on the day of Jumuʿah/1377) with their respective *asānīd* by way of Mālik.

9 Its *isnād* is *ṣaḥīḥ*.

10 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Performing *ghusl* on the day of Jumuʿah/ 492) and Nasāʾī in *al-Kubrā* (The obligation of performing *ghusl* on the day of Jumuʿah/1672) with their respective *asānīd* from Sufyān from Zuhrī from Sālim from his father.

11 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (1952), Tirmidhī (493), Nasāʾī (The Imam encouraging people to perform *ghusl* on the day of Jumuʿah in his *khuṭbah*/1408) with their respective *asānīd* from Layth from Zuhrī from ʿAbdullāh ibn ʿAbdillāh ibn ʿUmar ﷺ. Nasāʾī said, "I am not aware of anyone being *mutābiʿ* of Layth in this *isnād* besides Ibn Jurayj. The companions of Zuhrī replace ʿAbdullāh ibn ʿAbdillāh Ibn ʿUmar [in their *isnād*] with Sālim ibn ʿAbdillāh from his father." Tirmidhī said, "Muḥammad (Bukhārī) said, 'The *ḥadīth* of Zuhrī from Sālim from his father and the *ḥadīth* of ʿAbdullāh ibn ʿAbdillāh from his father are both *ṣaḥīḥ*'".

Note: In *Amānī al-Aḥbār*, the point highlighted that Imam Taḥāwi is the only one to say in this *isnād*: ʿUbaydullāh ibn ʿAbdillāh, while other *ḥadīth* scholars have recorded him as ʿAbdullāh ibn ʿAbdillāh ibn ʿUmar.

12 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Jumuʿah/ no. 843) and Abū Dāwūd (*Ghusl* for Jumuʿah/ 340) from Yaḥyā ibn Abī Kathīr, and by Muslim (Jumuʿah/ 1956) from Walīd ibn Muslim from Awzāʿī from Yaḥyā ibn Abī Kathīr.

13 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (*Ghusl* for Jumuʿah/ 342) and Nasāʾī (Stressing the serious nature of not attending Jumuʿah/ 1372) with their respective *asānīd* from Mufaḍḍal ibn Faḍālah. The version of Nasāʾī is worded as follows, "Going to the Jumuʿah prayer is obligatory for everyone who has reached the age of puberty."

14 Its *isnād* is *ṣaḥīḥ*, and it is not compromised by the fact that ʿAbdullāh ibn ʿAbbād is in the *isnād*, for the *ḥadīth* is *mutābaʿ*.

15 Its *isnād* is *ḥasan* on account of Muṣʿab ibn Shaybah. It is transmitted by Abū Dāwūd (*Ghusl* for Jumuʿah) with his *isnād* from Zakariyyā ibn Abī Zāʾidah. His version states that the Prophet ﷺ used to perform *ghusl* on account of four things: because of *janābah*, on the day of Jumuʿah, after cupping, and after washing a dead body.

16 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Aḥmad (4:34) with his *isnād* from Sufyān from Saʿd ibn Ibrāhīm. Haythamī said in *al-Majmaʿ* (2:172), "Its narrators are the same narrators as those in the *ṣaḥīḥ* collections."

17 Its *isnād* is *ṣaḥīḥ*, and it is not compromised by the fact that Abū Khālid al-Aḥmar is in the *isnād*, because he is *mutābaʿ* [by Khālid ibn ʿAbdillah]. It is transmitted by Nasāʾī (The obligation of performing *ghusl* on the day of Jumuʿah/ 1379) with his *isnād* from Dāwūd from Abū Hind.

18 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Bearing witness/2665) and Ibn Mājah (*Ghusl* on the day of Jumuʿah/1089) with their respective *asānīd* by way of Sufyān from Ṣafwān ibn Sulaym.

19 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (The excellence of performing *ghusl* on the day of Jumuʿah/879), Muslim (The obligation of performing *ghusl* on the day of Jumuʿah for

everyone who has reached the age of puberty/1957), Abū Dāwūd (*Ghusl* for Jumuʿah/341) and Nasāʾī (The obligation of performing *ghusl* on the day of Jumuʿah/ 1378) with their respective *asānīd* from Mālik from Ṣafwān ibn Sulaym.

20 Its *isnād* is *ḥasan* on account of Yazīd ibn Abī Ziyād. It is transmitted by Tirmidhī (The *siwāk* and perfume on the day of Jumuʿah/529) with his *isnād* from Hushaym from Yazīd ibn Abī Ziyād and he classified it as *ḥasan*. Muslim said in the introduction to his *ṣaḥīḥ* collection (1:4), "Yazīd ibn Abī Ziyād is a name comprising of innocence, trustworthiness and the search for knowledge."

21 Those who took this position included Imam Aḥmad according to one narration.

22 Those who took this position included all four Aʾimmah and the vast majority of the people of knowledge.

23 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (The dispensation of abandoning the *ghusl* of the day of Jumuʿah/ 353) from ʿAbdullāh ibn Maslamah al-Qaʿnabī from Darāwardī.

24 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (The time of Jumuʿah is when the sun has just passed its zenith/ 903), Muslim (The obligation of performing *ghusl* on the day of Jumuʿah for everyone who has reached the age of puberty/ 1959) and Abū Dāwūd (The dispensation of abandoning the *ghusl* of the day of Jumuʿah/ 352) with their respective *asānīd* from Yaḥyā ibn Saʿīd al-Ansārī.

25 This matter was not of *wujūb* but rather based on the ratio legis which was that they worked manual labour in the early days because they had no employees or slaves. They predominantly wore clothes made of wool and the climate of the city was extremely hot and dry, as a consequence they would sweat profusely. A pungent and unpleasant smell would emanate from them when they would gather for Jumuʿah so he ordered them to bathe in order to clean their bodies and stop the unpleasant smell. [*Amānī al-Aḥbār*]

26 Its *isnād* is *ṣaḥīḥ* and is transmitted by way of Ibn ʿAbbās رضي الله عنه from ʿUmar رضي الله عنه. It is transmitted by Ibn Abī Shaybah (*Ghusl* for Jumuʿah, 1:434, no. 5000) from Yazīd ibn Hārūn.

27 Its *isnād* is *ṣaḥīḥ* and is transmitted by way of Ibn Wahb [from Mālik] from Zuhrī from Sālim ibn ʿAbdillāh from ʿUmar رضي الله عنه as a *mursal ḥadīth*. Most of the companions of Zuhrī, however, transmitted it from him from Sālim from his father as a *muttaṣil ḥadīth*. Rawḥ ibn ʿUbādah, Ibrāhīm ibn Ṭahmān, Qaʿnabī and Juwayriyah all transmitted it from Mālik, from Zuhrī as a *muttaṣil ḥadīth*. Tirmidhī said in (Performing *ghusl* on the day of Jumuʿah), "I asked Muḥammad (Bukhārī) about this and he said, 'The correct version is that of Zuhrī from Sālim, from his father.'" Muḥammad (also) said, "The like of this *ḥadīth* has also been transmitted from Mālik, from Zuhrī, from Sālim, from his father."

28 Its *isnād* is *ṣaḥīḥ* and it is transmitted by way of Juwayriyah ibn Asmāʾ from Mālik from Zuhrī from Sālim from his father. It is transmitted by Bukhārī (The excellence of performing *ghusl* on the day of Jumuʿah/878) from ʿAbdullāh ibn Muḥammad ibn Asmāʾ from Juwayriyah, and by Muslim (Jumuʿah/1955) by way of Yūnus. Both these men transmitted it from Zuhrī. It is also transmitted by Nasāʾī (The Imam encouraging people to perform *ghusl* on the day of Jumuʿah in his khuṭbah/1407) by way of Zuhrī from Sālim from his father, but he attributed the *ḥadīth* to Ibn ʿUmar and did not mention ʿUmar .

29 Its *isnād* is *ṣaḥīḥ* and it is transmitted by way of Maʿmar from Zuhrī, from Sālim from his father, from ʿUmar .

30 Both its *asānīd* are *ṣaḥīḥ* and they are transmitted by way of Abū Hurayrah from ʿUmar . It is transmitted by Muslim (1956) by way of Walīd ibn Muslim from Awzāʿī [which corresponds with the first *isnād*]. We have mentioned its *takhrīj* before in this very section.

31 Its *isnād* is *ṣaḥīḥ*. Ḥāfiẓ said in *al-Fatḥ* (*ḥadīth* 878), "Juwayriyah ibn Asmāʾ has a stronger *isnād* than that which he transmitted from Mālik. It is transmitted by Ṭaḥāwī and others by way of Abū Ghassān from him (i.e. Juwayriyah) from Nāfiʿ from Ibn ʿUmar, may Allah be pleased with them both."

32 Its *isnād* is *ḥasan* on account of Rabīʿ ibn Ṣubayḥ, and it is not compromised by the fact that Yazīd ar-Raqāshī is in the *isnād*, because he is *mutābaʿ* [by Ḥasan].

33 Its *isnād* is *ḥasan* on account of the difference of opinion of the scholars as to whether Ḥasan heard [*ḥadīth*] from Samurah or not. It is transmitted by Abū Dāwūd (The dispensation for abandoning *ghusl* on the day of Jumuʿah/345) from Walīd from Hammām; and by Nasāʾī (The dispensation for abandoning *ghusl* on the day of Jumuʿah/1381) and Tirmidhī (*Wuduʾ* on the day of Jumuʿah/497) with their respective *asānīd* from Shuʿbah. Both these men (Hammām and Shuʿbah) narrated it from Qatādah. Tirmidhī classified it as *ḥasan*. Some of the companions of Qatādah transmitted this *ḥadīth* from Qatādah from Ḥasan from Samurah, and some of them transmitted it from Qatādah from Ḥasan from the Prophet as a *mursal ḥadīth*.

34 Its *isnād* is *ḍaʿīf* on account of Yazīd ar-Raqāshī. It is transmitted by Ibn Mājah (The dispensation for abandoning *ghusl* on the day of Jumuʿah/1091) with his *isnād* from Yazīd ar-Raqāshī.

35 Its *isnād* is *ḥasan*. Haythamī said in *al-Majmaʿ* (2:175), "It is transmitted by Bazzār, and Qays ibn ar-Rabīʿ is in the *isnād*: he is considered trustworthy by Shuʿbah and Sufyān, but a group consider him to be weak." It is transmitted by Aḥmad and his narrators are trustworthy men.

36 Its *isnād* is *ḍaʿīf* on account of Ḍaḥḥāk ibn Ḥumrah.

37 This reply of Abū Qatādah رضي الله عنه is not found in the common editions of the book. But, the text in the editions of ʿAynī and Ḥāwī, both correctly have it, as mentioned in *Amānī al-Aḥbār*.

٢٥ - بَابُ الْإِسْتِجْمَارِ

25. USING STONES TO CLEAN ONESELF [AFTER GOING TO THE TOILET] (*ISTIJMĀR*)

٧٧٠/ ٧٧١ - حَدَّثَنَا يُونُسُ: أَخْبَرَنَا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ، ح: وَحَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «مَنِ اسْتَجْمَرَ فَلْيُوتِرْ».

770/771. It has been transmitted by way of Mālik from Abu'z-Zinād from Aʿraj from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Whoever cleans himself with stones [after relieving himself] should use an odd number of [stones]."[1]

٧٧٢ - حَدَّثَنَا يُونُسُ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

772. The like of it has been transmitted by way of Ibn Wahb from Mālik from Ibn Shihāb [az-Zuhrī] from Abū Idrīs al-Khawlānī from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[2]

٧٧٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا الْوَهْبِيُّ، قَالَ: ثنا ابْنُ إِسْحَاقَ، قَالَ: ثنا الزُّهْرِيُّ، عَنْ عَائِذِ اللّٰهِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ مِثْلَهُ.

773. The like of it has been transmitted by way of Ibn Isḥāq from Ibn Shihāb [az-Zuhrī] from ʿĀ'idhullāh from Abū Hurayrah ﷺ

from the Messenger of Allah ﷺ.[3]

٧٧٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا بِشْرُ بْنُ عُمَرَ، قَالَ: ثنا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

774. The like of it has been transmitted by way of Bishr ibn ʿUmar from Mālik from Ibn Shihāb [az-Zuhrī] from Abū Idrīs [al-Khawlānī] from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[4]

٧٧٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ، قَالَ: ثنا أَبُو غَسَّانَ، قَالَ: حَدَّثَنِي ابْنُ عَجْلَانَ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا إِذَا أَتَى أَحَدُنَا الْغَائِطَ بِثَلَاثَةِ أَحْجَارٍ.

775. It has been transmitted by way of Abū Ghassān from Ibn ʿAjlān [with his *isnād*] from Abū Ṣāliḥ that Abū Hurayrah ﷺ said, “The Messenger of Allah ﷺ used to tell us to use three stones when any of us went to the toilet.”[5]

٧٧٦ – حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ مُسْلِمِ بْنِ قُرْطٍ سَمِعَ عُرْوَةَ يَقُولُ: حَدَّثَتْنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا خَرَجَ أَحَدُكُمْ إِلَى الْغَائِطِ، فَلْيَذْهَبْ بِثَلَاثَةِ أَحْجَارٍ يَسْتَنْظِفُ بِهَا، فَإِنَّهَا سَتَكْفِيهِ».

776. It has been transmitted by way of ʿAbdullāh ibn Ṣāliḥ from Layth from Hishām ibn Saʿd from Abū Ḥāzim from Muslim ibn Qurṭ from ʿUrwah from ʿĀʾishah ﷺ that the Messenger of Allah ﷺ said, “When one of you goes to the toilet, then he should take three stones with him with which to clean himself, for they will

be enough for him."[6]

٧٧٧/ ٧٧٨/ ٧٧٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: ثنا شُعْبَةُ، عَنْ مَنْصُورٍ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا شُعْبَةُ، قَالَ: قَرَأْتُ عَلَى مَنْصُورٍ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَلْمَةَ بْنِ قَيْسٍ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اسْتَجْمَرَ فَلْيُوتِرْ».

777/778/779. It has been transmitted [with three *asānīd*: all] by way of Shuʿbah from Manṣūr from Hilāl ibn Yasāf from Salamah ibn Qays ﷺ that the Prophet ﷺ said, "Whoever cleans himself with stones [after relieving himself] should use an odd number of [stones]."[7]

٧٨٠/ ٧٨١ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا صَفْوَانُ بْنُ عِيسَى، قَالَ: ثنا مُحَمَّدُ بْنُ عَجْلَانَ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ الْمُغِيرَةِ الْكُوفِيُّ، قَالَ: ثنا عَفَّانُ، قَالَ: ثنا وُهَيْبٌ، عَنِ ابْنِ عَجْلَانَ، قَالَ: ثنا الْقَعْقَاعُ بْنُ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا بِثَلَاثَةِ أَحْجَارٍ، يَعْنِي فِي الِاسْتِجْمَارِ.

780/781. It has been transmitted [with two *asānīd*: the first] by way of Ṣafwān ibn ʿĪsā and [the second] by way of Wuhayb; [both of them] from Ibn ʿAjlān [with his *isnād*] from Abū Ṣāliḥ that Abū Hurayrah ﷺ said, "The Messenger of Allah ﷺ used to command us to use three stones," meaning when one cleans oneself with stones [after relieving oneself].[8]

٧٨٢ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ، قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ، قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَمْرِو بْنِ خُزَيْمَةَ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الِاسْتِجْمَارِ بِثَلَاثَةِ أَحْجَارٍ: «لَيْسَ فِيهَا رَجِيعٌ».

782. It has been transmitted by way of ʿAbd ar-Raḥmān ibn Sulaymān from Hishām ibn ʿUrwah from ʿAmr ibn Khuzaymah from ʿUmārah ibn Khuzaymah that Khuzaymah ibn Thābit ﷺ said, “The Messenger of Allah ﷺ said about cleaning oneself [with stones after relieving oneself, that it should be done] with three stones among which there should not be any [pieces of] dung.”[9]

٧٨٣ – حَدَّثَنَا فَهْدٌ، قَالَ: ثنا جَنْدَلُ بْنُ وَالِقٍ، قَالَ: ثنا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ ﷺ، قَالَ: نُهِينَا أَنْ نَكْتَفِيَ بِأَقَلَّ مِنْ ثَلَاثَةِ أَحْجَارٍ.

783. It has been transmitted by way of Jandal ibn Wāliq from Ḥafṣ from Aʿmash [with his *isnād*] from Salmān who said, “We were forbidden from making do with less than three stones [when cleaning ourselves with stones after going to the toilet].”[10]

Some of the people [of knowledge][11], basing their position on these traditions, said that it is not permissible to use less than three stones when cleaning oneself after going to the toilet [if one desires to clean oneself with stones].

Others[12] disagreed with them and said that that which is obligatory is that a person clean himself, regardless of whether he uses three stones or more or less, and regardless of whether he uses an odd number of stones or not.

One of the proofs they used to back up this position was to point out that it is possible that the command of the Prophet ﷺ to use an odd number of stones was because it was recommended to do so, not because an even number of stones would not purify. It is also possible that he was setting a limit and that it is not permissible to clean oneself with less

than that limit.

Therefore, we looked into this matter in order to find out if there was anything [in the *ḥadīth* literature] to shed some light on this. We found the following:

٧٨٤ - يُونُسُ قَدْ حَدَّثَنَا قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ، قَالَ: حَدَّثَنِي عِيسَى بْنُ يُونُسَ، قَالَ: ثنا ثَوْرُ بْنُ يَزِيدَ عَنْ حُصَيْنٍ الْحُبْرَانِيِّ، عَنْ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ اكْتَحَلَ فَلْيُوتِرْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ، وَمَنْ لَا فَلَا حَرَجَ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ، وَمَنْ تَخَلَّلَ فَلْيَلْفِظْ، وَمَنْ لَاكَ بِلِسَانِهِ فَلْيَبْتَلِعْ، مَنْ فَعَلَ هَذَا فَقَدْ أَحْسَنَ، وَمَنْ لَا فَلَا حَرَجَ، وَمَنْ أَتَى الْغَائِطَ فَلْيَسْتَتِرْ، فَإِنْ لَمْ يَجِدْ إِلَّا كَثِيبًا يَجْمَعُهُ فَلْيَسْتَتِرْ بِهِ، فَإِنَّ الشَّيْطَانَ يَتَلَاعَبُ بِمَقَاعِدِ بَنِي آدَمَ».

784. It has been transmitted by way of ʿĪsā ibn Yūnus from Thawr ibn Yazīd from Ḥuṣayn al-Ḥubrānī from Abū Saʿīd from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, “Whoever puts on kohl should do so an odd number of times: if he does that then he has done well and if he does not then he has done nothing wrong. Whoever cleans himself with stones after relieving himself should do so an odd number of times: if he does that then he has done well. Whoever picks out food from between his teeth with a toothpick should spit it out. Whoever rubs [the food out] with his tongue should swallow it: if he does that then he has done well and if he does not then he has done nothing wrong. Whoever goes to the toilet should conceal himself: if he can find nothing but a pile of sand which he can gather together, then he should conceal himself with it, because Shayṭān plays around[13] in the places where the children of Ādam relieve themselves.”[14]

٧٨٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، قَالَ: ثنا حُصَيْنٌ الْحُبْرَانِيُّ، قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخَيْرُ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ. وَزَادَ «مَنِ اسْتَجْمَرَ فَلْيُوتِرْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ، وَمَنْ لَا فَلَا حَرَجَ».

785. The like of it has been transmitted by way of Abū ʿĀṣim from Thawr ibn Yazīd from Ḥuṣayn al-Ḥubrānī[15] from Abū Saʿīd al-Khayr from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ, but in this version he added, "Whoever cleans himself with stones after relieving himself should do so an odd number of times: if he does that then he has done well and if he does not then he has done nothing wrong."[16]

This proves that when the Messenger of Allah ﷺ commanded people to use an odd number of stones as in the first set of *aḥādīth*, he only did so because it was preferable to him, not by way of obligation, without which cleanliness would not have been attained. This is further reinforced by a *ḥadīth* which is narrated by Ibn Masʿūd ﷺ from the Messenger of Allah ﷺ:

٧٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ، قَالَ: ثنا مُسَدَّدٌ، قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ زُهَيْرٍ، قَالَ: أَخْبَرَنِي أَبُو إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ﷺ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَأَتَى الْغَائِطَ فَقَالَ: «ائْتِنِي بِثَلَاثَةِ أَحْجَارٍ». فَالْتَمَسْتُ فَلَمْ أَجِدْ إِلَّا حَجَرَيْنِ وَرَوْثَةً، فَأَلْقَى الرَّوْثَةَ وَأَخَذَ الْحَجَرَيْنِ، وَقَالَ: «إِنَّهَا رِكْسٌ».

786. It has been transmitted by way of Zuhayr [ibn Muʿāwiyah] from Abū Isḥāq from ʿAbd ar-Raḥmān ibn al-Aswad from his father that ʿAbdullāh ibn Masʿūd ﷺ said, "While I was with the Prophet ﷺ, he went to defecate and asked me to bring him three

stones. I looked around, but could only find two stones and a piece of [dry] dung. [When I brought them to him] he kept the two stones and threw the piece of dung away, saying, 'It is filth.'"[17]

٧٨٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا زُهَيْرُ بْنُ عَبَّادٍ، قَالَ: ثنا يَزِيدُ بْنُ عَطَاءٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، قَالَا: قَالَ ابْنُ مَسْعُودٍ ﷺ، فَذَكَرَ نَحْوَهُ.

787. The like of it has been transmitted by way of Yazīd ibn ʿAṭāʾ from Abū Isḥāq from ʿAlqamah and Aswad from Ibn Masʿūd ﷺ.[18]

It is clear from this *ḥadīth* that the Prophet ﷺ had sat [to relieve himself] in a place in which there were no stones; and this is demonstrated by the fact that he said to ʿAbdullāh ﷺ, "Bring me three stones," for if there had been any stones at hand it would not have been necessary for [ʿAbdullāh ﷺ] to bring them from another place.

So when ʿAbdullāh ﷺ brought him two stones and a piece of dung, and that [the Prophet ﷺ] threw away the dung and took the two stones, it is established that [the Prophet ﷺ] only used two stones for cleaning himself, and that he considered that to be sufficient. If it had not been sufficient to use less than three, then he would not have made do with two and would have commanded ʿAbdullāh ﷺ to look for a third.[19] The fact that he did not command him to do that proves that he did make do with two. This is how we come to this ruling by means of the traditions.

As for how we come to this ruling by means of reason and intellectual consideration, we have seen that, when [one] cleans [oneself] with water, if [one succeeds in] removing all traces or smell of urine or faeces from one's body in the first washing, then his body has

become pure. If, however, the colour and smell of the impurity remains, then he must wash himself a second time. If he washes himself a second time and succeeds in removing all traces or smell [of urine or faeces] from his body, then his body has become pure. If two washings are not enough to remove the colour and smell [of the urine and faeces], then he must continue washing until they have been removed, [no matter how many washings that takes]. Thus, when it comes to washing, the important thing is to remove all traces of impurity, not to wash the area a specific number of times.

Given that this is the case, reason dictates that the same also be true when it comes to cleaning oneself with stones: it should be permissible to use as few or as many stones as it takes to remove all traces of the impurity, and there should not be a minimum number of stones which a person must use.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Wuduʾ*/Cleaning oneself with stones an odd number of times, 162) from Mālik.

2 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ Blowing water out of one's nose and cleaning oneself with stones, an odd number of times, 237), Nasāʾī (Purification/ The command of blowing water out of the nose, 88) and Ibn Mājah (Purification/ Going to great lengths when sniffing water up the nose and blowing it out, 49) with their respective *asānīd* from Mālik. It is also transmitted by Bukhārī (*Wuduʾ*/ Blowing water out of the nose in *wuduʾ*, 161) and Muslim (in the aforementioned place) from Yūnus. Both these men (Mālik and Yūnus) transmitted it from Zuhrī.

3 Its *isnād* is *ḥasan* on account of Ibn Isḥāq.

4 Its *isnād* is *ṣaḥīḥ*.

5 Its *isnād* is *ṣaḥīḥ*. (See footnote: 616).

6 Its *isnād* is *ḥasan* on account of the scribe of Layth (viz. ʿAbdullāh ibn Ṣāliḥ). It is transmitted by Abū Dāwūd (Purification/Cleaning oneself with stones, 40) and Nasāʾī (Purification/ Cleaning oneself with stones and nothing else, 44) with their respective *asānīd* from Abū Ḥāzim. Dāraquṭnī said in his *Sunan*, "Its *isnād* is *ṣaḥīḥ*."

7 All three of its *asānīd* are *ṣaḥīḥ*. It is transmitted by Tirmidhī (Purification/ Rinsing out the mouth and sniffing water up the nose, 27) with his *isnād* from Manṣūr. In his version, he narrated that [the Prophet ﷺ said], "If you perform *wuduʾ*, then blow water out of the nose. If you clean yourself with stones, then use an odd number." And then he classified it as *ḥasan ṣaḥīḥ*. It is also transmitted by Nasāʾī (Purification/ The dispensation of cleaning oneself with a single stone, 43) with his *isnād* from Manṣūr and, similar to Ṭaḥāwī, he only mentioned the matter of cleaning oneself with stones. Ibn Mājah (Purification/ Going to great lengths when sniffing water up the nose and blowing it out, 406), like Tirmidhī, transmitted the full *ḥadīth* with his *isnād* from Manṣūr.

8 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Purification/ The dislike in facing the qiblah when going to the toilet, 8) with his *isnād* from Mubārak; by Nasāʾī (Purification/ The prohibition against cleaning oneself with dung, 40) with his *isnād* from Yaḥyā ibn Saʿīd; and by Ibn Mājah (Purification/Cleaning oneself with stone, 313) with his *isnād* from Ibn ʿUyaynah. All three men (al-Mubārak, Yaḥyā and Ibn ʿUyaynah) transmitted it from Ibn ʿAjlān.

9 Its *isnād* is *ḥasan* on account of ʿAmr ibn Khuzaymah. It is transmitted by Abū Dāwūd (Purification/ Cleaning oneself with stones, 41), Ibn Mājah (Purification/ Cleaning oneself with stone, 315) with their respective *asānīd* from Hishām ibn ʿUrwah. Abū Dāwūd transmitted it thus from Abū Muʿāwiyah and then said, "Abū Usāmah and Ibn Numayr transmitted it in this way from Hishām." In *an-Nukat aẓ-Ẓirāf ʿalā Hāmish Tuḥfat al-Ashrāf* (3:124), there is, "It is transmitted thus from Hishām by a number of other scholars, including ʿAlī ibn Mushir, ʿAbd ar-Raḥīm ibn Sulaymān and ʿAbdah ibn Sulaymān. There are some differences in the *asānīd* transmitted from Wakīʿ, Sufyān ibn ʿUyaynah and Abū Muʿāwiyah:

Wakīʿ transmitted it from Hishām from Abū Khuzaymah instead of ʿAmr ibn Khuzaymah. However it is possible that ʿAmr ibn Khuzaymah was also known as Abū Khuzaymah, and if that were the case then there is no difference [between this *isnād* and that of the group].

As for Abū Muʿāwiyah, some people said that he transmitted it from Hishām from ʿAbd ar-Raḥmān ibn Saʿd from ʿAmr ibn Khuzaymah, adding ʿAbd ar-Raḥmān ibn Saʿd to the *isnād*. ʿAlī ibn Mushir said in his narration, "From Hishām who said, "ʿAmr ibn Khuzaymah told me,"" declaring the fact that Hishām heard it directly from ʿAmr. However, it is possible that Hishām first heard it from ʿAbd ar-Raḥmān ibn Saʿd from ʿAmr ibn Khuzaymah and then later met ʿAmr and heard it directly from him. This would mean that both narrations are *ṣaḥīḥ*. However,

Bukhārī said, “The *ṣaḥīḥ* version is the one that ʿAbdah and Wakīʿ transmitted, for Abū Muʿāwiyah made a mistake in his version when he added ʿAbd ar-Raḥmān ibn Saʿd to the *isnād*.” This therefore falls under the category of those *aḥādīth* which are *muttaṣil* without mention of the additional narrator, whilst mention of the additional narrator is regarded as a mistake.

The *isnād* of Sufyān also contains differences: it was transmitted from Sufyān from Hishām ibn ʿUrwah who said, “Abū Wajzah told me from ʿUmārah ibn Khuzaymah.” Bayhaqī said, “ʿAlī ibn al-Madīnī used to say, “The correct version is that transmitted by the group from Hishām from ʿAmr ibn Khuzaymah.”

10 Its *isnād* is *ḥasan* on account of Jandal ibn Wāliq, but the *ḥadīth* is *ṣaḥīḥ*. It is transmitted by Muslim (Purification/ Cleaning oneself [after relieving oneself], 605 & 606), Tirmidhī (Purification/ Cleaning oneself with stone, 16), Nasāʾī (Purification/ The prohibition against making do with less than three stones, 41), Abū Dāwūd (Purification/ The dislike in facing the qiblah when going to the toilet, 7), and Ibn Mājah (Purification/ Cleaning oneself with stone and the prohibition against using dung and decomposed bones, 316) with their respective *asānīd* from Aʿmash. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

11 Those who took this position included Imam Shāfiʿī and Imam Aḥmad.

12 Those who took this position included Imam Abū Ḥanīfah, Imam Abū Yūsuf, Imam Muḥammad and Imam Mālik.

13 ʿAllāmah Ṭībī explains this to mean that Shayṭān finds opportunity to incite others to look at his private parts when he is relieving himself. (*Amānī al-Aḥbār*)

14 Its *isnād* is *ḥasan* on account of Ḥuṣayn al-Ḥubrānī. It is transmitted by Abū Dāwūd (Purification/ Covering oneself when going to the toilet, 35) with his *isnād* from ʿĪsā ibn Yūnus; and Ibn Mājah (Medicine/ The one who applies kohl an odd number of times, 3498) with his *isnād* from ʿAbd al-Malik ibn Ṣabbāḥ. Both these men transmitted it from Thawr ibn Yazīd.

15 The previous narration has his name as Ḥuṣayn al-Ḥubrānī, whilst here he is called al-Ḥimyarī. Both are correct, as Ḥubrān was a branch of the Ḥimyar tribe.

16 Its *isnād* is *ḥasan* on account of Ḥuṣayn al-Ḥubrānī. Abū Saʿd al-Khayr is a mistake and the correct version of his name is Abū Saʿīd al-Ḥubrānī [as in the previous narration].

After many quotations and lengthy discourse, Khandelwī says: “To claim that there was a misprint or mistake in ‘Abū Saʿd al-Khayr’ (or Abū Saʿīd as in the previous *ḥadīth*) after it appearing such in the authentic collections like the *Musnad* of Imam Aḥmad, [the books of] Ibn Mājah, Ḥākim, Bayhaqi, Dārimī and Ṭaḥāwī, from various ways from Thawr as above, is highly improbable. Further, none of the collections have attached ‘al-Ḥubrānī’ to his name. Hence, what is mentioned by ʿAllāmah ʿAynī and the author of at-Tanqīḥ appears to be correct, and

knowledge is with Allah." (*Amānī al-Aḥbār*)

It is also worthy of note that Abū Saʿd [or Abū Saʿīd] al-Khayr was a Ṣaḥābi, unlike Abū Saʿīd al-Ḥubrānī who was a Tābiʿī.

17 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (*Wuduʾ*/ One should not clean himself with dung, 156), Nasāʾī (Purification/ The dispensation of cleaning oneself with two stones, 42) by way of Abū Nuʿaym; and by Ibn Mājah (Purification/ Cleaning oneself with stone, 314) from Yaḥyā al-Qaṭṭān. Both these men transmitted it from Zuhayr ibn Muʿāwiyah from Abū Isḥāq from ʿAbd ar-Raḥmān from Aswad from Ibn Masʿūd ﷺ. Tirmidhī (Purification/ Cleaning oneself with two stones, 17) transmitted it with his *isnād* from Isrāʾīl from Abū Isḥāq from Abū ʿUbaydah from Ibn Masʿūd ﷺ, and Abū ʿUbaydah, the son of Ibn Masʿūd ﷺ did not hear it from his father and it is unknown [of him to have heard *ḥadīth* from his father]. Tirmidhī said, "This *ḥadīth* is *muḍṭarib*," and said, "Qays ibn ar-Rabīʿ transmitted this *ḥadīth* thus from Abū Isḥāq from Abū ʿUbaydah from ʿAbdullāh and it is very similar to the *ḥadīth* of Isrāʾīl. Maʿmar and ʿAmmār ibn Zurayq transmitted it from Abū Isḥāq from ʿAlqamah from ʿAbdullāh; Zuhayr transmitted it from Abū Isḥāq from ʿAbd ar-Raḥmān ibn al-Aswad from his father from ʿAbdullāh; and Zakariyyā ibn Abī Zāʾidah transmitted it from Abū Isḥāq from ʿAbd ar-Raḥmān ibn Yazīd from Aswad ibn Yazīd from ʿAbdullāh. Abū ʿĪsā [Tirmidhī himself commenting] said, "I asked ʿAbdullāh ibn ʿAbd ar-Raḥmān ad-Dāramī which of the narrations from Abū Isḥāq was the soundest, but he did not come to any decision. Then I asked Muḥammad [Bukhārī] about the same matter and he also did not come to a decision, but it seemed like he viewed the narration of Zuhayr from Abū Isḥāq from ʿAbd ar-Raḥmān ibn al-Aswad from his father from ʿAbdullāh as being the most likely for he quoted it in his book *al-Jāmiʿ* (i.e. his Ṣaḥīḥ)." Tirmidhī further said, "In my opinion, the soundest *ḥadīth* on this matter are those of Isrāʾīl and Qays from Abū Isḥāq from Abū ʿUbaydah from ʿAbdullāh, because Isrāʾīl had a stronger grasp and better memorisation of the *ḥadīth* of Abū Isḥāq than the others." Tirmdhī substantiated this with the statement of Ibn Mahdī, and said, "Qays ibn ar-Rabīʿ was *mutābiʿ* to Isrāʾīl too. As for Zuhayr from Abū Isḥāq, it is not of that level because he heard it from him during his old age," and Tirmidhī used the statement of Aḥmad to substantiate this.

Ḥāfiẓ ibn Ḥajar, [like Bukhārī], however, saw the narration of Zuhayr as being stronger and considered the proof of Tirmidhī to be not in order.

18 Its *isnād* is *ḥasan* on account of Yazīd ibn ʿAṭāʾ.

19 All of the *asānīd* of this *ḥadīth* of Ibn Masʿūd ﷺ go back through Abū Isḥāq and there is a great deal of disagreement in [the narrations that are transmitted] from Abū Isḥāq. Ḥāfiẓ however said in the introduction to *al-Fatḥ*, after mentioning this disagreement, "Everything that the Aʾimmah have said indicate that the strongest of all the narrations is either that which was

transmitted from him by Isrāʾīl or that which was transmitted from him by Zuhayr." Then he said, "If this fact is established, then the claim that the *ḥadīth* is *muḍṭarib* is shown to be wrong because disagreement [within the narrations] does not make [a *ḥadīth*] *muḍṭarib* except when two conditions are fulfilled: first, that [each of the narrations about which] there is disagreement are equally strong; and second, that, along with that equality, it is difficult to reconcile [the various narrations with one another] according to the principles of the *ḥadīth* scholars. In terms of this *ḥadīth*, it is clear [that the narrations] from Abū Isḥāq [about which] there is disagreement are not equal to one another." Then he said, "Whenever there is a statement which holds greater weight, it is given precedence [over the other statements], and so a *ṣaḥīḥ ḥadīth* may not be considered weak because of another *ḥadīth* which is outweighed by it: the *ḥadīth* which contains the command to bring a third [stone] is by way of Muʿammar from Abū Isḥāq, and is outweighed [by other narrations], so this additional command is not *ṣaḥīḥ*."

٢٦ - بَابُ الْإِسْتِجْمَارِ بِالْعِظَامِ

26. CLEANING ONESELF WITH BONES AFTER GOING TO THE TOILET

٧٨٨ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُثْمَانَ بْنِ سَنَّةَ الْخُزَاعِيِّ، عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ نَهَى أَنْ يَسْتَطِيبَ أَحَدٌ بِعَظْمٍ أَوْ بِرَوْثَةٍ.

788. It has been transmitted by way of Ibn Wahb [with his *isnād*] from Abū ʿUthmān ibn Sannah al-Khuzāʿī from ʿAbdullāh ibn Masʿūd ﷺ that the Messenger of Allah ﷺ forbade anyone from cleaning himself [after going to the toilet] with bones or [dried] pieces of dung.[1]

٧٨٩ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا جَنْدَلُ بْنُ وَالِقٍ، قَالَ: ثنا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ ﷺ، قَالَ: نُهِينَا أَنْ نَسْتَنْجِيَ بِعَظْمٍ أَوْ رَجِيعٍ.

789. It has been transmitted by way of Jandal ibn Wāliq [with his *isnād*] from ʿAbd ar-Raḥmān ibn Yazīd that Salmān said, “We were forbidden from using bones or dung to clean ourselves [after going to the toilet].”[2]

٧٩٠ - حَدَّثَنَا يُونُسُ، قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ مُوسَى بْنِ أَبِي إِسْحَاقَ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ رَسُولِ اللّٰهِ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ: أَنَّهُ نَهَى أَنْ يَسْتَطِيبَ أَحَدٌ بِعَظْمٍ أَوْ رَوْثَةٍ أَوْ جِلْدٍ.

790. It has been transmitted by way of Ibn Wahb [with his *isnād*] from Mūsā ibn Abī Isḥāq from ʿAbdullāh ibn ʿAbd ar-Raḥmān from one of the Companions of the Messenger of Allah ﷺ that the Messenger of Allah ﷺ forbade anyone to clean himself with bones, dung or animal skin.[3]

٧٩١/ ٧٩٢/ ٧٩٣ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ، قَالَ: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا صَفْوَانُ، قَالَ: ثنا ابْنُ عَجْلَانَ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا عَفَّانُ، قَالَ: ثنا وُهَيْبٌ، قَالَ: ثنا ابْنُ عَجْلَانَ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُسْتَنْجَى بِرَوْثٍ أَوْ رِمَّةٍ. وَالرِّمَّةُ: الْعِظَامُ.

791/792/793. It has been transmitted [with three *asānīd*] from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ forbade anyone from cleaning himself with dung or old bones after having gone to the toilet.[4]

٧٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدِ بْنِ هِشَامٍ الرُّعَيْنِيُّ، قَالَ: ثنا أَصْبَغُ بْنُ الْفَرَجِ، قَالَ: ثنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ عَيَّاشِ بْنِ عَبَّاسٍ، أَنَّ شِيَيْمَ بْنَ بَيْتَانَ أَخْبَرَهُ أَنَّهُ سَمِعَ رُوَيْفِعَ بْنَ ثَابِتٍ الْأَنْصَارِيَّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «يَا رُوَيْفِعُ بْنَ ثَابِتٍ، لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ فَأَخْبِرِ النَّاسَ أَنَّ مَنِ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ، فَإِنَّ مُحَمَّدًا مِنْهُ بَرِيءٌ».

794. It has been transmitted by way of Ibn Wahb from Ḥaywah ibn Shurayḥ from ʿAyyāsh ibn ʿAbbās from Shiyaym ibn Baytān from Ruwayfiʿ ibn Thābit al-Anṣārī ﷺ that the Messenger of Allah ﷺ said to him, “Ruwayfiʿ ibn Thābit, it is possible that you will live for a long time, so tell people that Muḥammad is quit of those

who clean themselves with animal dung or bones after having relieved themselves."[5]

Abū Jaʿfar ﷺ says, "Some of the people [of knowledge],[6] basing their position on these traditions, said that it is not permissible for anyone to clean himself with bones after relieving himself, and that, if a person does do that, then it is as if he has not cleaned himself at all."

Others[7] disagreed with them and said, "The Prophet ﷺ did not forbid people from cleaning themselves with bones because cleaning oneself with them is different to cleaning oneself with stones and other things. On the contrary, he only forbade that because bones are part of the provision of the Jinn and he did not want mankind to despoil and pollute them."

This is clearly shown in the following narrations:

٧٩٥ - مَا حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا حَفْصُ بْنُ غِيَاثٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْتَنْجُوا بِعَظْمٍ وَلَا رَوْثٍ فَإِنَّهُمَا أَزْوَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ».

795. It has been transmitted by way of Ḥafṣ ibn Ghiyāth from Ibn Abī Hind from Shaʿbi from ʿAlqamah from Ibn Masʿūd ﷺ that the Messenger of Allah ﷺ said, "Do not clean yourselves with bones or dung after having relieved yourselves, because they are the provision of your brethren the Jinn."[8]

٩٧٦ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ ﷺ، أَنَّهُ قَالَ: سَأَلَتِ الْجِنُّ رَسُولَ اللَّهِ ﷺ فِي آخِرِ لَيْلَةٍ لَقِيَهُمْ فِي بَعْضِ شِعَابِ مَكَّةَ، الزَّادَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ عَظْمٍ يَقَعُ فِي أَيْدِيكُمْ قَدْ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ أَوْفَرُ مَا يَكُونُ لَحْمًا، وَالْبَعْرُ يَكُونُ عَلَفًا لِدَوَابِّكُمْ». فَقَالُوا: إِنَّ بَنِي آدَمَ يُنَجِّسُونَهُ عَلَيْنَا، فَعِنْدَ ذَلِكَ قَالَ: «لَا تَسْتَنْجُوا بِرَوْثٍ دَابَّةٍ وَلَا بِعَظْمٍ، إِنَّهُ زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ».

796. It has been transmitted by way of ʿAbd al-Wahhāb ibn ʿAṭāʾ from Ibn Abī Hind from Shaʿbī from ʿAlqamah that Ibn Masʿūd ﷺ said, “The Jinn asked the Messenger of Allah ﷺ for some provision when he met them near the end of one night in one of the backstreets of Makkah, so the Messenger of Allah ﷺ said to them, ‘Every bone which you find which has had the Name of Allah mentioned over it will be as full of meat as can be, whilst the dung of livestock is fodder for your animals.’ [The Jinn] said, ‘The children of Ādam make them impure [so we cannot use them].’ Thereupon, he said [to us], ‘Do not use dung or bones to clean yourselves after relieving yourselves, for they are the provision of your brethren the Jinn.’”[9]

٧٩٧ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا أَحْمَدُ بْنُ مُحَمَّدٍ الْأَزْرَقِيُّ، قَالَ: ثنا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: اتَّبَعْتُ رَسُولَ اللَّهِ ﷺ وَخَرَجَ فِي حَاجَةٍ لَهُ وَكَانَ لَا يَلْتَفِتُ فَدَنَوْتُ مِنْهُ، فَاسْتَأْنَسْتُ وَتَنَحْنَحْتُ. فَقَالَ: «مَنْ هَذَا؟» فَقُلْتُ: أَبُو هُرَيْرَةَ. فَقَالَ: «يَا أَبَا هُرَيْرَةَ، ابْغِنِي أَحْجَارًا أَسْتَطِيبُ بِهِنَّ وَلَا تَأْتِنِي بِعَظْمٍ وَلَا بِرَوْثٍ». قَالَ: فَأَتَيْتُهُ بِأَحْجَارٍ أَحْمِلُهَا فِي مُلَاءَةٍ فَوَضَعْتُهَا إِلَى جَنْبِهِ، ثُمَّ أَعْرَضْتُ عَنْهُ. فَلَمَّا قَضَى حَاجَتَهُ اتَّبَعْتُهُ فَسَأَلْتُهُ عَنِ الْأَحْجَارِ وَالْعَظْمِ وَالرَّوْثَةِ فَقَالَ: «إِنَّهُ جَاءَنِي وَفْدُ نَصِيبِينَ مِنَ الْجِنِّ - وَنِعْمَ الْجِنُّ هُمْ - فَسَأَلُونِي الزَّادَ، فَدَعَوْتُ اللَّهَ لَهُمْ أَنْ لَا يَمُرُّوا بِعَظْمٍ وَلَا بِرَوْثٍ إِلَّا وَجَدُوا عَلَيْهِ طَعَامًا».

797. It has been transmitted by way of Aḥmad ibn Muḥammad al-Azraqī from ʿAmr ibn Yaḥyā ibn Saʿīd from his grandfather [Saʿīd] that Abū Hurayrah ﷺ[10] said, "I followed the Messenger of Allah ﷺ while he went out for a need of his. He did not turn around, so I drew closer to him and made my presence known by making a light coughing sound. So he asked, 'Who is it?' I replied, 'Abū Hurayrah.' He said, 'Abū Hurayrah, find me some stones so that I can use them to clean myself, but do not bring me any bones or dried dung.' So I brought him some stones, carrying them in my outer wrap, and set them down beside him. Then I turned away. When he had relieved himself, I followed him and asked him about the stones, bones and dung. He said, 'A delegation of Jinn came to me from Naṣībīn and what excellent Jinn they were! They asked me for provision, so I asked Allah that they would find food upon every bone or piece of dung which they passed by.'"[11]

٧٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ، قَالَ: ثنا سُوَيْدُ بْنُ سَعِيدٍ، قَالَ: ثنا عَمْرُو بْنُ يَحْيَى. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

798. The like of it has been transmitted by way of Suwayd ibn Saʿīd from ʿAmr ibn Yaḥyā [with his *isnād*].[12]

These traditions prove that the Messenger of Allah ﷺ only forbade people from cleaning themselves with bones because of the situation vis-à-vis the Jinn, not because they do not purify a person in the same way that a stone does.[13]

This position that bones do in fact purify was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Abū ʿUthmān. It is transmitted by Nasāʾī (Purification/ The prohibition against cleaning oneself with bones, 39) with his *isnād* from Ibn Wahb.

2 Its *isnād* is *ḥasan* on account of Jandal ibn Wāliq, but the *ḥadīth* is *ṣaḥīḥ*. Its *isnād* has already been discussed in the previous section.

3 Its *isnād* is *ḥasan* on account of Mūsā ibn Abī Isḥāq al-Ansārī. It is transmitted by Dāraquṭnī (Section on cleaning oneself with stones, 1:53, no. 148) with his *isnād* from Ibn Wahb, and he said, "This *isnād* is not established because the state of ʿAbdullāh ibn ʿAbd ar-Raḥmān is unknown." Ḥāfiẓ said in *ad-Dirāyah*, "He is Abū Ṭuwālah." [I say] Abū Ṭuwālah was ʿAbdullāh ibn ʿAbd ar-Raḥmān ibn Maʿmar [al-Anṣāri, who was an authentic narrator]. Daqqāq said, "None of the scholars of *ḥadīth* are known as Abū Ṭuwālah except for him." (*Tahdhīb at-Tahdhīb*)

4 The *isnād* of this *ḥadīth* has already been mentioned in the previous section.

5 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī (Adornment/ Tying up the beard, 5070) with his *isnād* from Ibn Wahb; and by Abū Dāwūd (Purification/ Those things which a person is prohibited from using when cleaning himself [after relieving himself], 36) with his *isnād* from ʿAyyāsh ibn ʿAbbās.

6 Those who took this position included Imam Shāfiʿī and Imam Aḥmad.

7 Those who took this position included Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

8 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Prayer/ Reciting out loud in the Ṣubḥ prayer and reciting over the Jinn, 450) in a long version from ʿAbdulaʿlā; and by Tirmidhī (Purification/ Concerning those things it is disliked to clean oneself with, 18), in a shortened form only relating

the words, ‘Do not clean yourselves with. . .etc.,’ from Ḥafṣ ibn Ghiyāth. Both these men transmitted it from Dāwūd ibn Abī Hind. Tirmidhī said, “Ismāʿīl ibn Ibrāhīm and others transmitted this *ḥadīth* in its full form Dāwūd ibn Abī Hind from Shaʿbī from ʿAlqamah from ʿAbdullāh ﷺ, [except that at the end] Shaʿbī said [without any *isnād*], ‘The Prophet ﷺ said, ‘Do not use dung to clean yourselves etc.” and it is as if the narration of Ismāʿīl is sounder than that of Ḥafṣ ibn Ghiyāth.” He meant that the *mursal ḥadīth* was more *ṣaḥīḥ* than the *muttaṣil* one. Nawawi said, “The meaning of it being the statement of Shaʿbi is merely that it was not narrated from Ibn Masʿūd ﷺ, as Shaʿbi would never make such a statement without having known it from the Prophet ﷺ (from another narration).” (*Amānī al-Aḥbār*)

9 Its *isnād* is *ḥasan* on account of ʿAbd al-Wahhāb ibn ʿAṭāʾ.

10 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī in (*Wuduʾ*/Cleaning oneself with stone, 154) from Aḥmad ibn Muḥammad in an abridged form and in (The good characteristics of the *Ansār*/ Mentioning Jinn, 3860) with his *isnād* from ʿAmr ibn Yaḥyā in its longer form.

11 It says in *al-Baḥr* that it is *Makrūh* (disliked) to clean oneself with bones, dung, food or one’s right hand after relieving oneself, and it is apparent that the word *Makrūh* is being used to indicate that it is *Ḥarām* because of the [Prophet’s ﷺ] prohibition of that. We have already established that cleaning oneself (*istinjā*) after relieving oneself is a Sunnah, so, by cleaning oneself with something which is prohibited, one is not establishing the original Sunnah of cleaning oneself after going to the toilet. Therefore when they say [cleaning oneself with prohibited things] is sufficient but disliked, they are using the words in a loose sense, for the term Sunnah implies gaining extra reward and that is mutually contradictory with the term ‘forbidden’: this is unlike the term ‘obligatory’: if something is obligatory and performed with something which is forbidden, then that which has been demanded has not been carried out, even when there is no reward for carrying out that which is obligatory.

12 Its *isnād* is *ḥasan* on account of Suwayd ibn Saʿīd.

13 The point here does not change the fact that cleaning oneself with bones is forbidden; the point is that if someone were to commit that forbidden act and clean themselves with bones, cleanliness would still be achieved.

٢٧ - بَابُ الْجُنُبِ يُرِيْدُ النَّوْمَ أَوِ الْأَكْلَ أَوِ الشُّرْبَ أَوِ الْجِمَاعَ

27. A PERSON IN A STATE OF *JANĀBAH* WHO WANTS TO SLEEP, EAT AND DRINK, OR HAVE SEXUAL INTERCOURSE

٧٩٩/ ٨٠٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو عَامِرٍ، قَالَ: ثنا سُفْيَانُ، ح: وحَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو عَاصِمٍ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﵂، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَنَامُ وَهُوَ جُنُبٌ وَلَا يَمَسُّ الْمَاءَ.

799/800. It has been transmitted by way of Sufyān [ath-Thawrī] from Abū Isḥāq from Aswad from ʿĀʾishah ﵂ that the Prophet ﷺ used to go to sleep whilst in a state of *janābah* without having touched water.[1]

٨٠١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا أَبُو الْأَحْوَصِ، قَالَ: ثنا أَبُو إِسْحَاقَ عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَجَعَ مِنَ الْمَسْجِدِ، صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ مَالَ إِلَى فِرَاشِهِ وَإِلَى أَهْلِهِ، فَإِنْ كَانَتْ لَهُ حَاجَةٌ قَضَاهَا، ثُمَّ يَنَامُ كَهَيْئَتِهِ وَلَا يَمَسُّ الْمَاءَ.

801. It has been transmitted by way of Abu ʻl-Aḥwaṣ from Abū Isḥāq from Aswad that ʿĀʾishah ﵂ said, “When the Messenger of Allah ﷺ returned from the mosque, he would pray as much as Allah willed and then go to his bed and wife. If he had a [sexual] need, he would fulfil it and then go to sleep as he was without touching water.”[2]

٨٠٢ - حَدَّثَنَا مَالِكُ بْنُ عَبْدِ اللَّهِ بْنِ سَيْفٍ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجْنِبُ، ثُمَّ يَنَامُ وَلَا يَمَسُّ مَاءً، حَتَّى يَقُومَ بَعْدَ ذَلِكَ فَيَغْتَسِلَ.

802. It has been transmitted by way of ʿAlī ibn Maʿbad from Abū Bakr ibn ʿAyyāsh from Aʿmash from Abū Isḥāq from Aswad ibn Yazīd that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ would go to sleep in a state of *janābah* without touching water. Then he would get up after that and perform *ghusl*."[3]

٨٠٣ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا الْحَجَّاجُ بْنُ إِبْرَاهِيمَ، قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

803. The like of it has been transmitted by way of Ḥajjāj ibn Ibrāhīm from Abū Bakr ibn ʿAyyāsh [with his *isnād*].[4]

٨٠٤ - حَدَّثَنَا صَالِحٌ، قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: أنا هُشَيْمٌ، قَالَ: أنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أَبِي إِسْحَاقَ، . . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

804. The like of it has been transmitted by way of Ismāʿīl ibn Abī Khālid from Abū Isḥāq [with his *isnād*].[5]

٨٠٥ - حَدَّثَنَا صَالِحٌ، قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

805. The like of it has been transmitted by way of ʿUbaydullāh ibn ʿAmr from Aʿmash from Abū Isḥāq [with his *isnād*].[6]

Some of the people [of knowledge], including Imam Abū Yūsuf ﵀, took the position that there is nothing wrong with a person in a state of *janābah* not performing *wuduʾ* before going to sleep, because *wuduʾ* does not bring him out of his state of *janābah* into a state of ritual purity.

Others[7] disagreed with them and said that it is appropriate that a person in a state of *janābah* perform *wuduʾ* before going to sleep. They said that the *ḥadīth* mentioned from Abū Isḥāq is a mistake because it is in an abbreviated form: Abū Isḥāq abridged it from a much longer *ḥadīth* and, when he abridged it, he made a mistake.

This is proved by the version:

٨٠٦ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا زُهَيْرٌ، قَالَ: ثنا أَبُو إِسْحَاقَ قَالَ: أَتَيْتُ الْأَسْوَدَ بْنَ يَزِيدَ، وَكَانَ لِي أَخًا وَصَدِيقًا. فَقُلْتُ: يَا أَبَا عَمْرٍو، حَدِّثْنِي مَا حَدَّثَتْكَ عَائِشَةُ ﵂ أُمُّ الْمُؤْمِنِينَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ، ثُمَّ إِنْ كَانَتْ لَهُ حَاجَةٌ قَضَى حَاجَتَهُ، ثُمَّ يَنَامُ قَبْلَ أَنْ يَمَسَّ مَاءً، فَإِذَا كَانَ عِنْدَ النِّدَاءِ الْأَوَّلِ، وَثَبَ – وَمَا قَالَتْ: قَامَ – فَأَفَاضَ عَلَيْهِ الْمَاءَ – وَمَا قَالَتْ: اغْتَسَلَ – وَأَنَا أَعْلَمُ مَا تُرِيدُ، وَإِنْ كَانَ جُنُبًا تَوَضَّأَ وُضُوءَ الرَّجُلِ لِلصَّلَاةِ.

806. It has been transmitted by way of Zuhayr from Abū Isḥāq who said, “I went to Aswad ibn Yazīd who was my brother and friend, and said to him, ‘Abū ʿAmr, tell me what ʿĀʾishah ﵂, the mother of the believers, narrated to you about the prayer of the Messenger of Allah ﷺ.’ He said, “She said, ‘The Messenger of Allah ﷺ used to sleep during the early part of the night and enliven the latter part of the night [in prayer]. Then if he had a [sexual] need, he would discharge that need and go to sleep without touching water. Then when it was the time of the first

call to prayer he would leap up,'—and she did not say, 'get up' – 'and pour water over himself'—and she did not say 'take a *ghusl*' and I personally know what she meant—'and if he were in a state of *janābah*, he would perform *wuḍuʾ* in the way that a man performs *wuḍuʾ* for the prayer.'"""[8]

Aswad clearly narrates in this long version of the *ḥadīth* that, "If [the Prophet ﷺ] were in a state of *janābah*, then he would perform *wuḍuʾ* in the way that a man performs *wuḍuʾ* for the prayer."

As for the words of ʿĀʾishah ؓ when she said, "Then if he had a [sexual] need, he would discharge that need and go to sleep without touching water," it is possible that she was only referring to the water for *ghusl*, not the water for *wuḍuʾ*.

Narrators other than Abu Isḥāq made it clear in their narrations from Aswad from ʿĀʾishah ؓ that the Messenger of Allah ﷺ used to perform *wuḍuʾ* as he would do so for the prayer [before going to sleep]:

٨٠٧ - مَا حَدَّثَنَا ابْنُ مَزْرُوقٍ، قَالَ: ثنا بِشْرُ بْنُ عُمَرَ، قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ؓ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ أَوْ يَأْكُلَ وَهُوَ جُنُبٌ يَتَوَضَّأُ. ثُمَّ رُوِيَ عَنِ الْأَسْوَدِ مِنْ رَأْيِهِ مِثْلَ ذَلِكَ.

807. It has been transmitted by way of Shuʿbah from Ḥakam from Ibrāhīm an-Nakhaʿī from Aswad that ʿĀʾishah ؓ said, "If the Messenger of Allah ﷺ wanted to sleep or eat whilst he was in a state of *janābah*, he would perform *wuḍuʾ*." Then the like of that was transmitted as an opinion of Aswad.[9]

٨٠٨ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ، قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ، قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ الْأَسْوَدُ: إِذَا أَجْنَبَ الرَّجُلُ فَأَرَادَ أَنْ يَنَامَ، فَلْيَتَوَضَّأْ.

808. It has been transmitted from Ibrāhīm that Aswad said, "If a person finds himself in a state of *janābah* and wants to go to sleep, he should perform *wuḍuʾ*."

In our opinion, it would be impossible for ʿĀʾishah ﵂ to narrate that the Prophet ﷺ went to sleep without touching water [of any sort], and then to later command people to perform *wuḍuʾ*. Therefore, the [correct] *ḥadīth* here is that which Ibrāhīm has narrated.

There are also narrations from ʿĀʾishah ﵂ from narrators other than Aswad that concur with this:

٨٠٩ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ وَاللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ.

809. It has been transmitted by way of Yūnus and Layth from Zuhrī from Abū Salamah ibn ʿAbd ar-Raḥmān that ʿĀʾishah ﵂ said, "If the Messenger of Allah ﷺ wanted to sleep whilst he was in a state of *janābah*, he would perform *wuḍuʾ* as he would ordinarily do so for the prayer."[10]

٨١٠ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو دَاوُدَ، قَالَ: ثنا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

810. The like of it has been transmitted by way of Hishām ibn Abī ʿAbdillāh from Yaḥyā ibn Abī Kathīr from Abū Salamah from

ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[11]

٨١١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ، قَالَ: ثنا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

811. The like of it has been transmitted by way of Awzāʿī from Yaḥyā [ibn Abī Kathīr with his *isnād*].[12]

٨١٢ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا بِشْرُ بْنُ بَكْرٍ، قَالَ: ثنا الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

812. The like of it has been transmitted by way of Awzāʿī from Zuhrī from ʿUrwah from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[13]

٨١٣ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، قَالَ: أنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﵁، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ. وَزَادَ «وَيَغْسِلُ فَرْجَهُ».

813. The like of it has been transmitted from Abū Salamah from Abū Hurayrah ﵁ from the Messenger of Allah ﷺ, but in this version he added, “And would wash his private parts.”[14]

٨١٤ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ، قَالَ: ثنا أَسَدٌ، قَالَ: ثنا ابْنُ لَهِيعَةَ، قَالَ: ثنا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ ﵁، أَنَّ أَبَا عَمْرٍو - مَوْلَى عَائِشَةَ - أَخْبَرَهُ عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَ حَدِيثِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ.

814. The like of it has been transmitted by way of Ibn Lahīʿah from Abu’z-Zubayr from Jābir ﵁ from Abū ʿAmr ﵁, the freedman of ʿĀʾishah, from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[15]

Here we can see that there are narrations from other than Aswad which concur with the narration of Aswad from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ [for instance] that which has been narrated by Ibrāhīm from Aswad from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.

The like of this has also been transmitted as a verdict of ʿĀʾishah ﵂:

٨١٥ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂ أَنَّهَا كَانَتْ تَقُولُ: إِذَا أَصَابَ أَحَدُكُمُ الْمَرْأَةَ ثُمَّ أَرَادَ أَنْ يَنَامَ، فَلَا يَنَامُ حَتَّى يَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ.

815. It has been transmitted by way of Mālik from Hishām ibn ʿUrwah from his father that ʿĀʾishah ﵂ said, “If any of you has sexual relations with his wife and then wishes to sleep, then he should not go to sleep until he has performed *wuḍūʾ* as he would ordinarily do so for the prayer.”

٨١٦ – حَدَّثَنَا يَزِيدُ، قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، قَالَ: أنا هِشَامٌ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، ﵂ مِثْلَهُ. وَزَادَ: فَإِنَّهُ لَا يَدْرِي لَعَلَّ نَفْسَهُ تُصَابُ فِي نَوْمِهِ.

816. The like of it has been transmitted by way of Yaḥyā ibn Saʿīd al-Qaṭṭān from Hishām from his father from ʿĀʾishah ﵂, but in this version she added, “For he does not know whether his soul will be taken in the course of his sleep.”

It would be impossible for her to give this *fatwā* if she herself had known anything contrary to that from the Messenger of Allah ﷺ. Therefore, it has been established by all that we have transmitted that what has been

transmitted from Abū Isḥāq from Aswad ﷺ is unsound, and the transmission of Ibrāhīm from Aswad is sound.[16]

It is also possible that Abū Isḥāq was referring to *ghusl* when he said, "Without touching water," for Abū Ḥanīfah has transmitted something from him to that effect:

٨١٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: ثنا يَحْيَى بْنُ أَيُّوبَ، عَنْ أَبِي حَنِيفَةَ وَمُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنْ أَبِي الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ ﷺ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَامِعُ، ثُمَّ يَعُودُ وَلَا يَتَوَضَّأُ، وَيَنَامُ وَلَا يَغْتَسِلُ.

817. It has been transmitted from Abū Ḥanīfah and Mūsā ibn ʿUqbah from Abū Isḥāq from Aswad that ʿĀʾishah ﷺ said, "The Messenger of Allah ﷺ used to have sexual intercourse and then do so again without performing *wudu*ʾ [in between the two times]; then he would go to sleep without taking a *ghusl*."[17]

Here it mentions that the thing the Prophet ﷺ did not do, after having sexual intercourse and going to sleep, was perform *ghusl*. This does not, however, negate that he would perform *wudu*ʾ.

There is also something to that effect which has been transmitted from Ibn ʿUmar ﷺ from the Prophet ﷺ:

٨١٨ - حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ الْفَرَائِضِيُّ، قَالَ: ثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ، أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، وَيَتَوَضَّأُ».

818. It has been transmitted by way of ʿAlī ibn Zayd al-Farāʾiḍī [with his *isnād*] from Sālim from Ibn ʿUmar ﷺ that ʿUmar ﷺ said, "Messenger of Allah ﷺ, if one of us is in a state of *janābah*,

may he go to sleep [in that state]?" He replied, "Yes, and he should [first] perform *wuḍuʾ*."[18]

٨١٩ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ، قَالَ: أنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ. وَزَادَ «وُضُوءَهُ لِلصَّلَاةِ».

819. The like of it has been transmitted by way of Ibn Isḥāq from Nāfiʿ from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ, but in this version he added, "[Yes, and he should [first] perform] his *wuḍuʾ* for the prayer."[19]

٨٢٠ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ، قَالَ: ثنا سَعِيدُ بْنُ سُفْيَانَ الْجَحْدَرِيُّ، قَالَ: ثنا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

820. The like of it has been transmitted by way of Saʿīd ibn Sufyān from Ibn ʿAwn from Nāfiʿ from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[20]

٨٢١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ، قَالَ: ثنا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ. وَزَادَ «وَاغْسِلْ ذَكَرَكَ».

821. The like of it has been transmitted by way of Shuʿbah from ʿAbdullāh ibn Dīnār from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ, but in this version he added, "And wash your penis."[21]

٨٢٢/ ٨٢٣/ ٨٢٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو حُذَيْفَةَ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا أَبُو نُعَيْمٍ، ح: وَحَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ، قَالَ: ثنا الْفِرْيَابِيُّ، ثُمَّ أَجْمَعُوا جَمِيعًا فَقَالُوا: عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

822/823/824. The like of it has been transmitted by way of Sufyān [ath-Thawrī] from ʿAbdullāh ibn Dīnār [with his *isnād*].[22]

٨٢٥ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

825. The like of it has been transmitted by way of Mālik from ʿAbdullāh ibn Dīnār from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[23]

Similar *ḥadīth* have also been narrated from ʿAmmār ibn Yāsir ﷺ and Abū Saʿīd al-Khudrī ﷺ from the Prophet ﷺ:

٨٢٦ – حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا مُؤَمَّلٌ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ ﷺ، قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِلْجُنُبِ إِذَا أَرَادَ أَنْ يَنَامَ، أَوْ يَشْرَبَ، أَوْ يَأْكُلَ: أَنْ يَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ.

826. It has been transmitted from Yaḥyā ibn Yaʿmur that ʿAmmār ibn Yāsir ﷺ said, “The Messenger of Allah ﷺ made it permissible [as a dispensation] for anyone who was in a state of *janābah* and wanted to sleep, drink or eat to perform *wuḍūʾ* as he would ordinarily do so for the prayer, [instead of performing a *ghusl*].”[24]

٨٢٧ – حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ، قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ، قَالَ: أنا ابْنُ لَهِيعَةَ وَيَحْيَى بْنُ أَيُّوبَ وَنَافِعُ بْنُ يَزِيدَ نَحْوَ ذَلِكَ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، أَنَّهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، أَصَبْتُ أَهْلِي وَأُرِيدُ النَّوْمَ، قَالَ: «تَوَضَّأْ وَارْقُدْ».

827. It has been transmitted by way of Ibn Lahīʿah, Yaḥyā ibn Ayyūb and Nāfiʿ ibn Yazīd from Ibn al-Hād from ʿAbdullāh ibn

Khabbāb that Abū Saʿīd al-Khudrī ﷺ said, “I said, ‘Messenger of Allah ﷺ, I have had sexual relations with my wife and want to go to sleep. [What should I do]?’ He replied, ‘Perform *wuduʾ* and [then] sleep.’”[25]

These traditions from the Messenger of Allah ﷺ [which mention that a person in a state of *janābah* should perform *wuduʾ*] when he wants to go to sleep are *mutawātir*. This position is reinforced by some of the verdicts of a group of the companions, including ʿĀʾishah ﷺ as we mentioned earlier. This has also been transmitted from Zayd ibn Thābit ﷺ:

٨٢٨ – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنِ ابْنِ هُبَيْرَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ، قَالَ: إِذَا تَوَضَّأَ الْجُنُبُ قَبْلَ أَنْ يَنَامَ، فَقَدْ بَاتَ طَاهِرًا.

828. It has been transmitted from Qabīṣah ibn Dhuwayb from Zayd ibn Thābit ﷺ who said, “When a person who is in a state of *janābah* performs *wuduʾ* before sleeping, he spends the night in a state of purity.”

Zayd ibn Thābit ﷺ informs us here that someone who performs *wuduʾ* and then goes to sleep receives the reward of someone who performs *ghusl* and goes to sleep in a state of purity.

We have already transmitted the *ḥadīth* of Ḥakam from Ibrāhīm from Aswad from ʿĀʾishah ﷺ that, if the Messenger of Allah ﷺ wanted to eat whilst he was in a state of *janābah*, he would perform *wuduʾ*. We also transmitted something similar from Abū Saʿīd al-Khudrī ﷺ.

Some of the people [of knowledge][26] took the position that it is not correct for a person who is in a state of *janābah* to eat until he has

performed *wuduʾ*.

Others[27] disagreed with them and said that there is nothing wrong with a person [in a state of *janābah*] eating without first performing *wuduʾ*.

One of the proofs they used to back this was the following:

٨٢٩ – أَنَّ فَهْدًا حَدَّثَنَا قَالَ: أَخْبَرَنِي سُحَيْمٌ الْحَرَّانِيُّ، قَالَ: ثنا عِيسَى بْنُ يُونُسَ، قَالَ: ثنا يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَأْكُلَ وَهُوَ جُنُبٌ غَسَلَ كَفَّيْهِ.

> 829. It has been transmitted by way of Yūnus ibn Yazīd al-Aylī from Zuhrī from ʿUrwah that ʿĀʾishah ﵂ said, "When the Messenger of Allah ﷺ was in a state of *janābah* and wanted to eat, he would wash his hands."[28]

This position has been transmitted from ʿĀʾishah ﵂ and so has the opposite of it, when she narrated that he would perform the *wuduʾ* which he performed for the prayer [before eating].

Due to this contradiction, we think that it is possible, and Allah knows best, that the *wuduʾ* [which he performed before eating] may have been at that time [when it was prohibited for a person to speak, return the greeting or mention Allah's Name without being in a state of *wuduʾ*]. We have already mentioned in another section that [during that time, the Prophet ﷺ] would not speak when he saw water. Rather he would perform *wuduʾ* so that he could speak, mention Allah's Name or eat. Then later on, when this ruling was abrogated [by Allah's Words, "You who have *Īmān*! When you get up to perform the prayer. . ." (Qurʾan 5:6)], he washed his hands for the sake of cleanliness and abandoned performing *wuduʾ*.

Similarly, it is also possible that he used to perform *wuḍūʾ* before sleeping so that he could mention Allah's Name immediately before going to sleep. Then this was abrogated and it became permissible for someone to mention Allah's Name whilst in a state of *janābah*, so the reason for performing the *wuḍūʾ* was removed.

We have already transmitted in more than one place from Ibn ʿAbbās ﵄ that the Messenger of Allah ﷺ went out from the toilet and someone asked, "Do you not perform *wuḍūʾ*?" So [the Messenger of Allah ﷺ] replied, "Am I intending to pray due to which I should perform *wuḍūʾ*." By this, he informed us that he did not perform *wuḍūʾ* except for the prayer. This negates the ruling that the one in a state of *janābah* has to perform *wuḍūʾ* when he wants to sleep, eat or drink.

Another thing which proves that this is abrogated is that, despite the fact that Ibn ʿUmar ﵄ narrated that [the Prophet ﷺ commanded a complete *wuḍūʾ*] in his reply to the question of ʿUmar ﵁, yet he said the following after the lifetime of the Messenger of Allah ﷺ:

٨٣٠ – مَا حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﵄ قَالَ: إِذَا أَجْنَبَ الرَّجُلُ، وَأَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ أَوْ يَنَامَ، غَسَلَ كَفَّيْهِ، وَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، وَغَسَلَ فَرْجَهُ، وَلَمْ يَغْسِلْ قَدَمَيْهِ.

> 830. It has been transmitted from Nāfiʿ that Ibn ʿUmar ﵄ said, "If a man finds himself in a state of *janābah* and wishes to eat, drink or sleep, he should wash his hands, rinse out his mouth and his nose, wash his face and arms, and wash his private parts, but [he need] not wash his feet."

This *wuḍūʾ* is incomplete and [Ibn ʿUmar ﵄] knew that the Messenger of

Allah ﷺ had commanded that a complete *wudu'* be performed for that. This would not happen except if it was established according to him that [performing a complete *wudu'* before eating] was abrogated.

The following has been transmitted from the Messenger of Allah ﷺ concerning a man who has sexual intercourse with his wife and then wishes to do so again:

٨٣١ - مَا حَدَّثَنَا بَحْرُ بْنُ نَصْرٍ قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ، قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ عَاصِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ».

831. It has been transmitted by way of Abu'l-Aḥwaṣ from ʿĀṣim al-Aḥwal from Abu'l-Mutawakkil from Abū Saʿīd al-Khudrī ﷺ that the Messenger of Allah ﷺ said, "If any of you approaches his wife and then wishes to do so again, he should perform *wudu'*."[29]

٨٣٢ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ، قَالَ: ثنا يُوسُفُ بْنُ يَعْقُوبَ، قَالَ: ثنا شُعْبَةُ، عَنْ عَاصِمٍ. . . ثُمَّ ذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

832. The like of it has been transmitted by way of Shuʿbah from ʿĀṣim [with his *isnād*].[30]

It is possible that, when he commanded people to perform *wudu'* [between two acts of sexual intercourse], it was during the time in which it was forbidden for someone in a state of *janābah* to mention the Name of Allah, and so he commanded them to perform *wudu'* so that they could begin the act of sexual intercourse by mentioning Allah's Name, for there are other *ḥadīth* in which he commanded that Allah's Name be mentioned upon the commencement of the act of sexual intercourse. Then later, as we mentioned previously, it became

permissible for people to mention Allah's Name whilst being in a state of *janābah* [and so they no longer had to perform *wuḍuʾ*], and that previous prohibition was lifted.

It has been transmitted from ʿĀʾishah ﵂ who said, "The Messenger of Allah ﷺ used to have sexual intercourse and then do so again without performing *wuḍuʾ* [in between the two times]," and we have mentioned this *ḥadīth* in other sections. This *ḥadīth*, in our view, abrogates the other one.

If someone was to say, "It has been narrated that the Prophet ﷺ used to go around his wives [on a single night], and perform a separate *ghusl* every time he had sexual intercourse with each one of them:

٨٣٣/ ٨٣٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا عَفَّانُ بْنُ مُسْلِمٍ وَأَبُو الْوَلِيدِ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ، قَالَ: ثنا حَمَّادٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي رَافِعٍ، عَنْ عَمَّتِهِ سَلْمَى عَنْ أَبِي رَافِعٍ ﵁: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ عَلَى نِسَائِهِ فِي يَوْمٍ، فَجَعَلَ يَغْتَسِلُ عِنْدَ هَذِهِ وَعِنْدَ هَذِهِ. فَقِيلَ: يَا رَسُولَ اللَّهِ، لَوْ جَعَلْتَهُ غُسْلًا وَاحِدًا. فَقَالَ: «هَذَا أَزْكَى وَأَطْهَرُ وَأَطْيَبُ».

> 833/834. It has been transmitted [with two *asānīd*] by way of Ḥammād ibn Salamah [with his *isnād*] from Abū Rāfiʿ that when the Messenger of Allah ﷺ visited [many of] his wives in a single day, he would take a *ghusl* [after visiting each] one, so someone said to him, "Messenger of Allah ﷺ, why do you not perform one *ghusl* [for all of them]." [The Prophet ﷺ] replied, "This is better, purer and more wholesome."[31]

It would be said to him in response, "There is something in this *ḥadīth* which proves that that is not obligatory, for the Prophet ﷺ said, 'This is

better, purer and more wholesome,' [and did not say 'This is obligatory']."

It has also been narrated that [the Prophet ﷺ] went around his wives with a single *ghusl*:

٨٣٥/ ٨٣٦/ ٨٣٧ - حَدَّثَنَا يُونُسُ وَبَحْرٌ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ حَسَّانٍ، قَالَ: ثنا عِيسَى بْنُ يُونُسَ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: ثنا عِيسَى بْنُ يُونُسَ، عَنْ صَالِحِ بْنِ أَبِي الْأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ عَلَى نِسَائِهِ بِغُسْلٍ وَاحِدٍ.

835/836/837. It has been transmitted by way of Ṣāliḥ ibn Abī al-Akhḍar from Zuhrī from Anas ﷺ that the Messenger of Allah ﷺ went around his wives [making love to each of them] performing *ghusl* only once.[32]

٨٣٨ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا قَبِيصَةُ بْنُ عُقْبَةَ، قَالَ: ثنا سُفْيَانُ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

838. The like of it has been transmitted by way of Qabīṣah from Sufyān ath-Thawrī from Maʿmar from Qatādah from Anas ﷺ from the Messenger of Allah ﷺ.[33]

٨٣٩ - حَدَّثَنَا فَهْدٌ، قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

839. The like of it has been transmitted by way of Abū Nuʿaym from Sufyān [with his *isnād* as in the previous narration].[34]

٨٤٠ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ، قَالَ: ثنا يَحْيَى بْنُ يَحْيَى، قَالَ: ثنا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

840. The like of it has been transmitted by way of Hushaym from Ḥumayd from Anas ﷺ from the Messenger of Allah ﷺ.[35]

٨٤١/ ٨٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ، قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ، قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّيْمِيُّ، قَالَ: أنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

841/842. The like of it has been transmitted [with two *asānīd*] by way of Ḥammād ibn Salamah from Thābit from Anas ﷺ from the Messenger of Allah ﷺ.[36]

٨٤٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا حَيْوَةُ بْنُ شُرَيْحٍ، قَالَ: ثنا بَقِيَّةُ، عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ، مِثْلَهُ.

843. The like of it has been transmitted by way of Shuʿbah from Hishām ibn Zayd from Anas ﷺ from the Messenger of Allah ﷺ.

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1 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (Someone in a state of *janābah* going to sleep before taking a *ghusl*, 119), Abū Dāwūd (Someone in a state of *janābah* delaying *ghusl*, 228), Ibn Mājah (Someone in a state of *janābah* going to sleep as he is and not touching water, 583) with their respective *asānīd* from Sufyān [as is the case with the first *ḥadīth*]. It is also transmitted by Ibn Mājah (582) with his *isnād* from Abu'l-Aḥwaṣ [as is the case with the second *ḥadīth*]; and by Tirmidhī (118), Nasāʾī in *al-Kubrā* (Intimate relations with women, 9052), Ibn Mājah (582) with their respective *asānīd* from Abū Bakr ibn ʿAyyāsh from Aʿmash [as is the case of the third and fourth *ḥadīth*]. All three men—Sufyān, Abu'l-Aḥwaṣ, and Aʿmash—transmitted it from Abū Isḥāq. Tirmidhī said, "Shuʿbah, Thawrī and others transmitted this *ḥadīth* from Abū Isḥāq and saw this as being a mistake of Abū Isḥāq." Abū Dāwūd transmitted that Yazīd ibn Hārūn said, "This *ḥadīth* is an error," meaning the *ḥadīth* of Abū Isḥāq.

Tirmidhī said, "More than one of the narrators transmitted from Aswad from ʿĀʾishah ﷺ that the Prophet ﷺ used to perform *wuduʾ* before going to sleep, and this is more *ṣaḥīḥ* than the *ḥadīth* of Abū Isḥāq." Bayhaqī considered this *ḥadīth* to be *ṣaḥīḥ* and said, "Abū Isḥāq clearly stated that he heard it directly from Aswad in the narration of Zuhayr from him." Dāraquṭnī also

considered this *ḥadīth ṣaḥīḥ*.

2 Its *isnād* is *ṣaḥīḥ*.

3 Its *isnād* is *ṣaḥīḥ*.

4 Its *isnād* is *ṣaḥīḥ*.

5 Its *isnād* is *ṣaḥīḥ*.

6 Its *isnād* is *ṣaḥīḥ*.

7 Those who took this position included Imam Abū Ḥanīfah, Imam Muḥammad, Imam Shāfiʿī, Imam Mālik and Imam Aḥmad.

8 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (The prayer of those who are travelling, 728) with a similar *isnād*; and by Nasāʾī (Standing in prayer in the night and doing voluntary [prayer] during the day, 1641) in an abridged form from Zuhayr. However, the context of the *ḥadīth* of Ṭaḥāwī is different to that of Muslim: in the version of Ṭaḥāwī, we find, "If he went to sleep while he is in a state of *janābah*, he would perform *wuduʾ* as one would perform it for the prayer," and in the version of Muslim, "If he was not in a state of *janābah* then he would perform *wuduʾ* as he would perform it for the prayer and then pray two *rakʿah*," so it would not be correct for Ṭaḥāwī to render Abū Isḥāq's *ḥadīth* a mistake, using this *ḥadīth* [as a basis].

9 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (The permissibility of someone in a state of *janābah* going to sleep etc., 700), Abū Dāwūd (The one who said that someone in a state of *janābah* should perform *wuduʾ*, 224), Nasāʾī (The *wuduʾ* of someone in a state of *janābah*, 256), and Ibn Mājah in an abridged form (Someone in a state of *janābah* eating and drinking, 519) with their respective *asānīd* from Shuʿbah from Ḥakam.

10 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (Menstruation/699) and Nasāʾī (The *wuduʾ* of someone in a state of *janābah* when he wants to go to sleep, 259) from Layth; and by Nasāʾī (Someone in a state of *janābah* making do with washing his hands, 257), Abū Dāwūd (Someone in a state of *janābah* eating, 223), and Ibn Mājah in an abridged form (The one who said that it is enough that he washes his hands, 593) with their respective *asānīd* from Yūnus. Nasāʾī also transmitted it in *al-Kubrā* (Relations with women, 9044) from Layth and Yūnus. Both these men transmitted it from Zuhrī.

11 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Someone in a state of *janābah* being in his house when he does *wuduʾ*, 286) with his *isnād* from Hishām and Shaybān from Yaḥyā.

12 Its *isnād* is *ṣaḥīḥ*.

13 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Nasāʾī in *al-Kubrā* (Relations with women, 9041), Aḥmad (6:85) with their respective *asānīd* from Awzāʿī from Zuhrī. It is also transmitted by Bukhārī (Someone in a state of *janābah* performing *wuduʾ* and then going to sleep, 288) with his

isnād from Muḥammad ibn ʿAbd ar-Raḥmān. Both these men (Zuhrī and Muḥammad ibn ʿAbd ar-Raḥmān) transmitted it from ʿUrwah.

14 Its *isnād* is *ḥasan*. The *ḥadīth* goes back to Abū Hurayrah ﷺ according to Ṭabarānī in *al-Awṣat* as is related in *[Majmaʿ] al-Baḥrān* (8403) with a different *isnād* with the wording, "Whenever the Messenger of Allah ﷺ was in a state of *janābah* and wanted to eat or drink, he would perform *ghusl*." Haythamī said in *al-Majmaʿ* (1:274), "It contains Isḥāq ibn Ibrāhīm al-Qarqasānī and his *isnād* is *ḥasan*."

15 [Its *isnād* is *ḍaʿīf*]. The author transmitted it by way of Ibn Lahīʿah from Abū az-Zubayr from Jābir ﷺ from Abū ʿAmr ﷺ and its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah. In *al-Ḥāwī* and *Nukhab al-Afkār*, it says Abū az-Zubayr from ʿAmr ﷺ, the freedman of ʿĀʾishah ﷺ without mentioning the intermediary narrator Jābir ﷺ. This *ḥadīth* is transmitted by Aḥmad (6:120) with his *isnād* from Ibn Lahīʿah, and in his *isnād* he has, "From Abū az-Zubayr from Jābir ﷺ that Abū Bakr, the freedman of ʿĀʾishah, told him from ʿĀʾishah ﷺ."

16 Ṭaḥāwī is not the only *ḥadīth* scholar to have questioned the narration of Abū Isḥāq: Tirmidhī said, "Both Sufyān ath-Thawrī and Shuʿbah narrated it from Abū Isḥāq, seeing this as being a mistake of Abū Isḥāq." Abū Dāwūd said, "This is an error." Yazīd ibn Hārūn said, "It is a mistake." Aḥmad said, "This is not *ṣaḥīḥ*."

However, Abu Ghassān was the only one to transmit the long *ḥadīth* from Zuhayr which Ṭaḥāwī used to prove that Abū Isḥāq had made a mistake when abridging it. Indeed, there were three other pupils of Zuhayr whose narrations differed from that of [Abu Ghassān]:Yaḥyā ibn Yaḥyā, Aḥmad ibn Yūnus and ʿUmar ibn Khālid all narrated from Zuhayr: ". . .And if he had no [sexual] need, then he would perform *wuduʾ* as he normally did for the prayer."

The interpretation mentioned [by Ṭaḥāwī] is refuted by some of the words mentioned in this *ḥadīth* such as "Then he would go to sleep as he was without touching water," and this *ḥadīth* is *ṣaḥīḥ* from the point of view of narration and *isnād*, and was declared *ṣaḥīḥ* by Bayhaqī and others. Those who criticise this *ḥadīth* or declare that there is something wrong with it, do so based on their own opinion, not on their memorisation. The abridged version of the *ḥadīth* of Abū Isḥāq is narrated by Imam Muḥammad by way of Abū Ḥanīfah in his Muwaṭṭaʾ, and in it [Imam] Muḥammad said, "This *ḥadīth* is easier for people, and it is the verdict of Abū Ḥanīfah." This demonstrates that both of them saw the *ḥadīth* of Abū Isḥāq as being *ṣaḥīḥ*. The correct position is that the Prophet ﷺ would sometimes go to sleep after performing *ghusl*, sometimes after *wuduʾ*, and sometimes without touching water at all.

17 Its *isnād* is *ṣaḥīḥ*. It is transmitted by [Imam] Muḥammad in his Muwaṭṭaʾ (A man who finds himself in a state of *janābah* during the night, page 72, Ashrafiyyah Deoband edition) from Abū Ḥanīfah.

18 Its *isnād* is *ḥasan*, but the *ḥadīth* is *ṣaḥīḥ*. It is transmitted by the group [of six famous scholars of *ḥadīth*] with another *isnād*.

This *ḥadīth* by way of Sālim has not been seen [elsewhere]. (*Amānī al-Aḥbār*)

19 Its *isnād* is *ḥasan*. It is transmitted by Muslim (The permissibility of someone in a state of *janābah* going to sleep, 702), Tirmidhī (That which has come down concerning someone in a state of *janābah* who wants to sleep, 260) and Ibn Mājah (The one who said that someone in a state of *janābah* should not sleep until he performs *wuduʾ*, 585) with their respective *asānīd* from Nāfiʿ from Ibn ʿUmar .

20 Its *isnād* is *ḥasan*.

21 Its *isnād* is *ṣaḥīḥ*.

22 Its *isnād* is *ṣaḥīḥ*. The *ḥadīth* is transmitted by Aḥmad (2:116) and Dārimī (Someone in a state of *janābah* when he wants to go to sleep, 756) from Sufyān.

23 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Bukhārī (Someone in a state of *janābah* performs *wuduʾ* and then goes to sleep, 290), Muslim in the aforementioned place (704), Abū Dāwūd (221) and Nasāʾī (The *wuduʾ* of someone in a state of *janābah* when he wants to go to sleep, 261) with their respective *asānīd* from Mālik.

24 Its *isnād* is *munqaṭiʿ*. It is transmitted by Abū Dāwūd (The one who said that someone in a state of *janābah* should perform *wuduʾ*, 224), then he said, “There is a man between Yaḥyā and ʿAmmār ibn Yāsir in the *isnād* of this *ḥadīth*.”

25 Its *isnād* is *ṣaḥīḥ*, and is not compromised by the fact that Ibn Lahīʿah is in the *isnād*, because he is *mutābaʿ*. It is transmitted by Ibn Mājah (The one who said that someone in a state of *janābah* should not sleep until he performs *wuduʾ*, 586) with his *isnād* from Ibn al-Hād.

26 Those who took this position included Dāwūd aẓ-Ẓāhirī.

27 Those who took this position included Imam Abū Ḥanīfah, Imam Mālik, Imam Shāfiʿī and Imam Aḥmad.

28 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (Someone in a state of *janābah* eating, 223), Nasāʾī (Someone in a state of *janābah* making do with washing his hands, 257) and Ibn Mājah (The one who said that it is enough to wash his hands, 593) with their respective *asānīd* from Yūnus al-ʾAylī.

29 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Muslim (The permissibility of someone in a state of *janābah* going to sleep, 707), Abū Dāwūd (The *wuduʾ* of someone who wants to repeat [the sexual act], 220), Tirmidhī (Someone in a state of *janābah* when he wants to repeat [the sexual act], 141), Nasāʾī (Someone in a state of *janābah* when he wants to repeat [the sexual act], 263), and Ibn Mājah (Someone in a state of *janābah* when he wants to repeat [the sexual act] should

perform *wuduʾ*, 587) with their respective *asānīd* from ʿĀṣim al-Aḥwal. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

30 Its *isnād* is *ṣaḥīḥ*.

31 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Abū Dāwūd (The *wuduʾ* of someone in a state of *janābah* when he wants to repeat [the sexual act], 219) and Ibn Mājah (The one who performs *ghusl* counts each time as a single *ghusl*, 590) with their respective *asānīd* from Ḥammād.

32 Its *isnād* is *ḍaʿīf* (because of Ṣāliḥ ibn Abī al-Akhḍar), but the *ḥadīth* is *ṣaḥīḥ*. It is transmitted by Ibn Mājah (What has come down concerning the one who only performed a single *ghusl* for all of his wives, 589).

33 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Tirmidhī (The man who goes around his wives with a single *ghusl*, 140), Nasāʾī (Going to one's wives before performing *ghusl*, 265) and Ibn Mājah (What has come down concerning the one who only performed a single *ghusl* for all his wives, 588) with their respective *asānīd* from Maʿmar. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

34 Its *isnād* is *ṣaḥīḥ*.

35 Its *isnād* is *ṣaḥīḥ*. The *ḥadīth* is transmitted by Ibn Abī Shaybah (The man who goes around all of his wives in a single night, 1061) with his *isnād* from Hushaym.

36 Its *isnād* is *ṣaḥīḥ*. It is transmitted by Aḥmad (3:161) and Dārimī (The one who goes around his wives with a single *ghusl*, 753) with their respective *asānīd* from Ḥammād ibn Salamah.

كِتَابُ الصَّلَاةِ

THE BOOK OF PRAYER

١ - بَابُ الْأَذَانِ كَيْفَ هُوَ؟

1. HOW THE *ADHĀN* SHOULD BE CALLED

٨٤٤/ ٨٤٥/ ٨٤٦ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ وَعَلِيُّ بْنُ شَيْبَةَ قَالَا: ثنا رَوْحُ بْنُ عُبَادَةَ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا ابْنُ جُرَيْجٍ قَالَا: أَخْبَرَنِي عُثْمَانُ بْنُ السَّائِبِ، قَالَ أَبُو عَاصِمٍ فِي حَدِيثِهِ قَالَ: أَخْبَرَنِي أَبِي وَأُمُّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، يَعْنِي عَنْ أَبِي مَحْذُورَةَ ﷺ، قَالَ رَوْحٌ فِي حَدِيثِهِ: عَنْ أُمِّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، عَنْ أَبِي مَحْذُورَةَ ﷺ، قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ الْأَذَانَ كَمَا تُؤَذِّنُونَ الْآنَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ. حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. لَا إِلَهَ إِلَّا اللَّهُ».

844/845/846. It has been transmitted to us [with two *asānīd*] from Abū Maḥdhūrah ﷺ who said, “The Messenger of Allah ﷺ taught me the *adhān* in the way that you now call it: *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest. *Ashhadu al-lā ilāha illa-llāh*—I bear witness that there is no god but Allah, *Ashhadu al-lā ilāha illa-llāh*—I bear witness that there is no god but Allah. *Ashhadu anna Muḥammadar-rasūlu-llah*—I bear witness that Muḥammad is the Messenger of Allah, *Ashhadu anna*

Muḥammadar-rasūlu-llah—I bear witness that Muḥammad is the Messenger of Allah. *Ashhadu al-lā ilāha illa-llāh* – I bear witness that there is no god but Allah, *Ashhadu al-lā ilāha illa-llāh*—I bear witness that there is no god but Allah. *Ashhadu anna Muḥammadar-rasūlu-llah*—I bear witness that Muḥammad is the Messenger of Allah, *Ashhadu anna Muḥammadar-rasūlu-llah*—I bear witness that Muḥammad is the Messenger of Allah. *Ḥayya ʿala-ṣ-ṣalāh*—Come to the prayer, *Ḥayya ʿala-ṣ-ṣalāh*—Come to the prayer. *Ḥayya ʿala-l-falā*ḥ—Come to success,*Ḥayya ʿala-l-falā*ḥ—Come to success. *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest. *Lā ilāha illa-llāh*—There is no god but Allah."[1]

٨٤٧/ ٨٤٨ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ وَعَلِيُّ بْنُ مَعْبَدٍ قَالَا: ثنا رَوْحٌ قَالَ: ثنا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ أَنَّ عَبْدَ اللّٰهِ بْنَ مُحَيْرِيزٍ حَدَّثَهُ - وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي مَحْذُورَةَ - قَالَ: أَخْبَرَنِي أَبُو مَحْذُورَةَ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ لَهُ: «قُمْ فَأَذِّنْ بِالصَّلَاةِ». فَقُمْتُ بَيْنَ يَدَيْ رَسُولِ اللّٰهِ ﷺ، فَأَلْقَى عَلَيَّ التَّأْذِينَ هُوَ بِنَفْسِهِ. . . ثُمَّ ذَكَرَ مِثْلَ التَّأْذِينِ الَّذِي فِي الْحَدِيثِ الْأَوَّلِ.

847/848. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Muḥayrīz, an orphan under the care of Abū Maḥdhūrah ﷺ, that Abū Maḥdhūrah ﷺ said, "The Messenger of Allah ﷺ said to me, 'Go and give the call to prayer.' So I stood up in front of the Messenger of Allah ﷺ and he dictated the *adhān* to me himself." Then he mentioned the same *adhān* as in the previous narration.[2]

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge][3] based their position on these traditions and said that the *adhān* should be performed

in this way [with only two '*Allāhu akbar*s' at the beginning of the *adhān*]."

Others[4] disagreed with them when it came to two different aspects of the *adhān*:

The first aspect they disagreed about was the '*Allāhu akbar;*' they said that it should be pronounced four times at the beginning of the *adhān*, basing their position on the following:

٨٤٩/ ٨٥٠ - حَدَّثَنَا أَبُو بَكْرَةَ وَعَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ، وَاللَّفْظُ لِأَبِي بَكْرَةَ - قَالَا: ثنا عَفَّانُ بْنُ مُسْلِمٍ الصَّفَّارُ قَالَ: ثنا هَمَّامُ بْنُ يَحْيَى قَالَ: ثنا عَامِرٌ الْأَحْوَلُ قَالَ: حَدَّثَنِي مَكْحُولٌ أَنَّ عَبْدَ اللَّهِ بْنَ مُحَيْرِيزٍ أَنَّ أبا مَحْذُورَةَ ﷺ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ عَلَّمَهُ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. » ثُمَّ ذَكَرَ بَقِيَّةَ الْأَذَانِ عَلَى مَا فِي الْحَدِيثِ الْأَوَّلِ.

849/850. It has been transmitted to us with an *isnād* from Makḥūl from ʿAbdullāh ibn Muḥayrīz that Abū Maḥdhūrah ﷺ told him that the Prophet ﷺ taught him an *adhān* containing nineteen phrases: *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest. Then he mentioned the rest of the *adhān* in exactly the same way as it is mentioned in the first *ḥadīth*.[5]

٨٥١/ ٨٥٢/ ٨٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا مُوسَى بْنُ دَاوُدَ، قَالَ: ثنا هَمَّامٌ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ سِنَانٍ الْعَوَقِيُّ قَالَ: ثنا هَمَّامٌ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْوَلِيدِ وَأَبُو عُمَرَ الْحَوْضِيُّ قَالَا: ثنا هَمَّامٌ. . . ثُمَّ ذَكَرُوا مِثْلَهُ بِإِسْنَادِهِ.

851/852/853. The like of it has been transmitted to us with three

more *asānīd* from Ibn Dāwūd, Muḥammad ibn Sinān al-ʿAwaqī and Abū ʿUmar al-Ḥawḍī from Hammām.[6]

In this *ḥadīth*, we find that he pronounced '*Allāhu akbar*' four times at the beginning of the *adhān*.

In our opinion, this is the sounder position of the two when logic and reasoning are used. That is because we have seen that there are some parts of the *adhān* which are mentioned in two separate places and others which are only mentioned in a single place.

The parts of the *adhān* which are mentioned in only one place are '*Ḥayya ʿala'ṣ-ṣalāh*' and '*Ḥayya ʿala'l-falāḥ*,' although they are both doubled in that place.

The *shahādah* is one of those parts that are mentioned in two places —at the beginning of the *adhān* and at the end of the *adhān*. At the beginning, '*Ashhadu ʿal-lā ilāha illa'llāh'* is pronounced twice (doubled) and at the end, '*Lā ilāha illa'llāh'* is pronounced once, without being doubled.

Therefore, those parts of the *adhān* that are mentioned in two places are pronounced half as many times in the second place as in the first. The *takbīr*, ['*Allāhu akbar*'] is likewise mentioned in two places: at the beginning of the *adhān* and immediately after pronouncing the phrase '*Ḥayya ʿala'l-falāḥ*.' All the scholars unanimously agree that a person should say '*Allāhu akbar'* twice after pronouncing '*Ḥayya ʿala'l-falāḥ*' so, just as the *shahādah* is pronounced twice as many times in its first appearance in the *adhān* as in its second, it follows by use of reasoning and analogy that the *takbīr* also be pronounced twice as many times in its first appearance as in its second. Since '*Allāhu akbar'* is pronounced

twice at the end of the *adhān*, it should be pronounced four times at the beginning of the *adhān*. This is what is suggested by the sound use of reasoning.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them, except Abū Yūsuf as he narrated the first position as well.

The second aspect they disagreed about was the *tarjīʿ* (repeating the two *shahādah* phrases in a raised voice after pronouncing them in a low [but audible] voice). Some of the people of knowledge[7] said that there should be *tarjīʿ* in the *adhān* and others[8] said that there should not. [Those who said that there should be no *tarjīʿ*] based their position on the following:

٨٥٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ دَاوُدَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: أَنَّ عَبْدَ اللّٰهِ بْنَ زَيْدٍ ﷺ رَأَى رَجُلًا نَزَلَ مِنَ السَّمَاءِ، عَلَيْهِ ثَوْبَانِ أَخْضَرَانِ – أَوْ بُرْدَانِ أَخْضَرَانِ – فَقَامَ عَلَى جِذْمِ حَائِطٍ فَنَادَى: اللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ اللّٰهُ، أَكْبَرُ اللّٰهُ أَكْبَرُ – فَذَكَرَ الْأَذَانَ عَلَى مَا فِي حَدِيثِ أَبِي مَحْذُورَةَ، غَيْرَ أَنَّهُ لَمْ يَذْكُرِ التَّرْجِيعَ – فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ لَهُ: «نِعْمَ مَا رَأَيْتَ، عَلِّمْهُ بِلَالًا».

854. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Zayd ﷺ that he saw a man descend from the sky wearing two green robes—or two green cloaks—and then stand on the remains of a wall and call out: *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest. Then he mentioned the rest of the *adhān* as it is mentioned in the *ḥadīth* of Abū Maḥdhūrah ﷺ above, but in his version did not mention the *tarjīʿ*. Then, when he went to

the Prophet ﷺ and told him [what he had seen], [the Prophet ﷺ] said, “What a wonderful thing you have seen! Teach it to Bilāl.”[9]

٨٥٥ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى النَّيْسَابُورِيُّ قَالَ: ثنا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: حَدَّثَنِي أَصْحَابُ مُحَمَّدٍ ﷺ: أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الْأَنْصَارِيَّ رضي الله عنه رَأَى الْأَذَانَ فِي الْمَنَامِ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ: «عَلِّمْهُ بِلَالًا». فَقَامَ بِلَالٌ فَأَذَّنَ مَثْنَى مَثْنَى.

855. It has been transmitted to us with an *isnād* from the Companions of Muḥam mad ﷺ that ʿAbdullāh ibn Zayd al-Anṣārī رضي الله عنه saw the *adhān* in his sleep. Then when he went to the Prophet ﷺ and told him about it, [the Prophet ﷺ] said, “Teach it to Bilāl.” So Bilāl رضي الله عنه called the *adhān*, pronouncing each of its phrases in pairs.[10]

ʿAbdullāh ibn Zayd رضي الله عنه, [the original source for the *adhān*], does not mention tarjīʿ in this *ḥadīth*, thus contradicting the narration of Abū Maḥdhūrah رضي الله عنه.

Therefore, it is probable that the only reason for the occurrence of *tarjīʿ* in the *ḥadīth* of Abū Maḥdhūrah رضي الله عنه was because, [when he pronounced the *shahādah*], he did not prolong its vowels in the manner desired by the Prophet ﷺ. Therefore, [the Prophet ﷺ] said to him, “Go back and prolong your voice.” These are the words in the *ḥadīth*.[11]

Since it is possible to interpret [the *ḥadīth* of Abū Maḥdhūrah رضي الله عنه] in this way, we must resort to reasoning in order to arrive at a correct and satisfactory position. We have seen that, apart from the *shahādah* which itself is disagreed about, there is no *tarjīʿ* in the *adhān*.

When there is disagreement about something, its ruling should be

obtained from something about which there is no disagreement—this is what sound reasoning suggests. Therefore, since scholars unanimously agree that there is no *tarjīʿ* in any of the other phrases of the adhān, it follows that there should also be no *tarjīʿ* in the shahādah.

The position described above was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan*. It is transmitted by Abū Dāwūd (Chapter on how the *adhān* is done, no. 501) with his *isnād* from Abū ʿĀṣim and ʿAbd ar-Razzāq, and by Nasāʾī (The *adhān* when travelling, no. 633) with his *isnād* from Ḥajjāj with the three of them transmitting it from Ibn Jurayj who said, "ʿUthmān ibn as-Sāʾib narrated it to me from his father and Umm ʿAbd al-Malik ibn Abī Maḥdhūrah who both narrated it from Abū Maḥdhūrah ﷺ." However, in their versions (Abū Dāwūd and Nasāʾī), the *takbīr* is said four times. As for the narration of Rūḥ from Ibn Jurayj —and it is this version that the author actually transmits—it is transmitted by Bayhaqī (Saying [things] twice, the *iqāmah*, no. 1970) with his *isnād* from Rūḥ ibn ʿUbādah from Ibn Jurayj from ʿUthmān ibn as-Sāʾib from Umm ʿAbd al-Malik ibn Abī Maḥdhūrah from Abū Maḥdhūrah ﷺ. In this version the *takbīr* is only said twice.

2 Its *isnād* is *ḥasan*. It is transmitted by Abū Dāwūd (Chapter on the way to perform the *adhān*, no. 632), and Ibn Mājah (*Tarjīʿ* in the *adhān*, no. 708) with their *asānīd* from Abū ʿĀṣim; and Nasāʾī (The way to perform the *adhān*, no. 632) with his *isnād* from Ḥajjāj. Both [Abū ʿĀṣim and Ḥajjāj] transmitted it from ʿAbd al-ʿAzīz ibn ʿAbd al-Malik ibn Abī Maḥdhūrah from ʿAbdullāh ibn Muḥayrīz from Abū Maḥdhūrah ﷺ. However, in their versions (Abū Dāwūd, Ibn Mājah and Nasāʾī), the *takbīr* is said four times. It is also transmitted by Tirmidhī (Chapter on *tarjīʿ* in the *adhān*, no. 191) with his *isnād* from Ibrāhīm ibn ʿAbd alʿAzīz ibn ʿAbd al-Malik ibn Abī Maḥdhūrah who said, "Both my father and grandfather narrated it to me from Abū Maḥdhūrah ﷺ." [Tirmidhī] said, "The *ḥadīth* of Abū Maḥdhūrah ﷺ on the *adhān* is a *ṣaḥīḥ ḥadīth* which has been narrated from him through more than one chain of transmission."

3 Those who took this position include Imam Mālik and Abū Yūsuf according to one narration.

4 Those who took this position include the three remaining Imams, Muḥammad and Abū Yūsuf in his more famous narration.

5 Its *isnād* is *ḥasan*. It has been transmitted in an abridged form by Tirmidhī (*Tarjīʿ* in the

adhān, no 192) with his *isnād* from ʿAffān from Hammām from ʿĀmir al-Aḥwal from Makḥūl from ʿAbdullāh ibn Muḥayrīz from Abū Maḥdhūrah ﷺ. Tirmidhī classified the *ḥadīth* as *ḥasan ṣaḥīḥ*. It has also been transmitted by Abū Dāwūd (The way to perform the *adhān*, no. 502) with his *isnād* from ʿAffān, Saʿīd ibn ʿĀmir and Ḥajjāj; and by Ibn Mājah (*Tarjīʿ* in the *adhān*, no. 709) with his *isnād* from ʿAffān. The three of them (ʿAffān, Saʿīd ibn ʿĀmir and Ḥajjāj) all took it from Hammām.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Description of the *adhān*, no. 379) with his *isnād* from Muʿādh ibn Hishām from his father; by Abū Dāwūd (During the *adhān*, no. 502) with his *isnād* from Ḥajjāj (as was mentioned previously); by Dāraquṭnī (Chapter on the *iqāmah*, no. 902) with his *isnād* from Mūsā ibn Dāwūd; and by Ṭabarānī in *al-Kabīr* (no. 6728) with his *isnād* from Ḥajjāj, Abū ʿUmar al-Ḥawḍī, Abu'l-Walīd aṭ-Ṭayālisī and ʿAffān. All five of these men (i.e. Ḥajjāj, Mūsā, Abū ʿUmar, Abu'l-Walīd and ʿAffān) took it from Hammām, and both of them (i.e. Hishām and Hammām) took it from ʿĀmir al-Aḥwal. In some versions of the *ḥadīth* in Muslim, the *takbīr* is pronounced twice and in other versions it is pronounced four times.

7 Those who took the position that there should be *tarjīʿ* in the *adhān* included Imam Mālik, Imam Shāfiʿī and Imam Aḥmad according to one narration.

8 Those who took the position that there should be no *tarjīʿ* included Imam Abū Ḥanīfah and Imam Aḥmad according to another narration.

9 Its *isnād* is *munqaṭiʿ*. It has been transmitted by Bayhaqī and Dāraquṭnī with their *asānīd* from Aʿmash from ʿAmr ibn Murrah from ʿAbd ar-Raḥmān ibn Abī Laylā from ʿAbdullāh ibn Zayd ﷺ. Tirmidhī said in (Chapter on what has come down regarding saying the phrases of the *iqāmah* in pairs), "ʿAbd ar-Raḥmān ibn Abī Laylā did not hear this *ḥadīth* from ʿAbdullāh ibn Zayd ﷺ."

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (no. 506) in its full form with his *isnād* from Shuʿbah and Ibn Abī Shaybah from Wakīʿ from Aʿmash. Ibn Daqīq al-ʿĪd said in *al-Imam* (Naṣb 1:341), "The narrators of this *ḥadīth* are the same narrators of the *Ṣaḥīḥ*. According to the position of the majority who consider [all] the Companions to be honest and trustworthy, it is a *muttaṣil ḥadīth*. The fact that their names are unknown does not detract from its reliability." Tirmidhī said in (The phrases of the *iqāmah* being pronounced in pairs), "Shuʿbah said [that he took it] from ʿAmr ibn Murrah from ʿAbd ar-Raḥmān ibn Abī Laylā that the Companions of the Messenger of Allah ﷺ told them that ʿAbdullāh ibn Zayd ﷺ said [. . .]. This is more *ṣaḥīḥ* than the *ḥadīth* of Ibn Abī Laylā."

11 This statement is present in this *ḥadīth* and is transmitted by Abū Dāwūd and Nasāʾī. The wording of Nasāʾī is, "Go back and prolong your voice."

٢ - بَابُ الْإِقَامَةِ كَيْفَ هِيَ؟

2. HOW THE *IQĀMAH* SHOULD BE CALLED

٨٥٦ - حَدَّثَنَا مُبَشِّرُ بْنُ الْحَسَنِ بْنِ مُبَشِّرِ بْنِ مُكَسِّرٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا شُعْبَةُ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

856. It has been transmitted to us with an *isnād* from Shuʿbah from Khālid al-Ḥadhdhāʾ from Abū Qilābah that Anas ibn Mālik ﷺ said, "Bilāl ﷺ was commanded to [call the phrases] of the *adhān* in pairs and [the phrases] of the *iqāmah* on their own."[1]

٨٥٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: ثنا شُعْبَةُ وَحَمَّادُ بْنُ زَيْدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

857. The like of it has been transmitted to us with an *isnād* from Ḥammād ibn Zayd from [Khālid al-Ḥadhdhāʾ from Abū Qilābah from Anas ibn Mālik ﷺ].[2]

٨٥٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سُفْيَانُ، عَنْ خَالِدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

858. The like of it has been transmitted to us with an *isnād* from Sufyān from Khālid al-Ḥadhdhāʾ [from Abū Qilābah from Anas ibn Mālik ﷺ].[3]

٨٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ وَحَمَّادُ بْنُ زَيْدٍ، عَنْ خَالِدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

859. The like of it has been transmitted to us with an *isnād* from Ḥammād ibn Salamah and Ḥammād ibn Zayd from Khālid al-Ḥadhdhāʾ [from Abū Qilābah from Anas ibn Mālik ﷺ].[4]

٨٦٠ – حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ فُلَيْحِ بْنِ سُلَيْمَانَ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ، عَنْ خَالِدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

860. The like of it has been transmitted to us with an *isnād* from Hushaym from Khālid al-Ḥadhdhāʾ [from Abū Qilābah from Anas ibn Mālik ﷺ].[5]

٨٦١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ دِينَارٍ الطَّاخِيُّ قَالَ: ثنا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: كَانُوا قَدْ أَرَادُوا أَنْ يَضْرِبُوا بِالنَّاقُوسِ وَأَنْ يَرْفَعُوا نَارًا لِإِعْلَامِ الصَّلَاةِ، حَتَّى رَأَى ذَلِكَ الرَّجُلُ تِلْكَ الرُّؤْيَا، فَأُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

861. It has been transmitted to us with an *isnād* from Muḥammad ibn Dīnār aṭ-Ṭākhī from Khālid al-Ḥadhdhāʾ from Abū Qilābah that Anas ibn Mālik ﷺ said, “[People] wanted to announce the prayer by toiling a bell or lighting a fire. [This continued] until that man had this vision and Bilāl ﷺ was commanded to [call the phrases] of the *adhān* in pairs in the *adhān* and [the phrases] of the *iqāmah* on their own.”[6]

٨٦٢ – حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الْجَزَرِيُّ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ ﷺ، قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

862. It has been transmitted to us with an *isnād* from Ayyūb from

Abū Qilābah that Anas ibn Mālik ﷺ said, “Bilāl ﷺ was commanded to [call the phrases] of the *adhān* in pairs and [the phrases] of the *iqāmah* on their own.”[7]

Abū Jaʿfar ﷺ said, “Some of the people [of knowledge][8] based their position on these traditions and said that the *iqāmah* should be called in this way, with each of its phrases being pronounced only once.”

Others[9] disagreed with them when it came to a single phrase in the *iqāmah*. They agreed that all of the phrases of the *iqāmah* should be pronounced only once, except for one: the phrase ‘*Qad qāmati-ṣ-ṣalāh*—The prayer has been established,’ which they said should be pronounced twice. They based their position on the following:

٨٦٣ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ ﷺ، قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ، إِلَّا الْإِقَامَةَ.

863. It has been transmitted to us with an *isnād* from Simāk ibn ʿAṭiyyah from Ayyūb from Abū Qilābah that Anas ﷺ said, “Bilāl ﷺ was commanded to [call the phrases] of the *adhān* in pairs and [the phrases] of the *iqāmah* only once, except for the *iqāmah*. (i.e. the words, ‘*Qad qāmati-ṣ-ṣalāh*—The prayer has been established.’)”[10]

٨٦٤/ ٨٦٥ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ سِنَانٍ الْعَوَقِيُّ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ ﷺ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا إِسْمَاعِيلُ قَالَ: ثنا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ ﷺ، قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ. قَالَ إِسْمَاعِيلُ: فَحَدَّثْتُ بِهِ أَيُّوبَ، فَقُلْتُ لَهُ: وَأَنْ يُوتِرَ الْإِقَامَةَ، فَقَالَ: إِلَّا الْإِقَامَةَ.

864/865. It has been transmitted to us with two *asānīd* from Ismāʿīl from Khālid from Abū Qilābah that Anas ﷺ said, “Bilāl ﷺ was commanded to [call the phrases] of the *adhān* in pairs and [the phrases] of the *iqāmah* only once.” Then Ismāʿīl said, “I told this to Ayyūb and said to him, ‘[the phrases] of the *iqāmah* only once,’ whereupon he replied, ‘except for the *iqāmah*.’”[11] [12]

٨٦٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي جَعْفَرٍ الْفَرَّاءِ، عَنْ مُسْلِمٍ – مُؤَذِّنٍ كَانَ لِأَهْلِ الْكُوفَةِ – عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: كَانَ الْأَذَانُ عَلَى عَهْدِ النَّبِيِّ ﷺ مَرَّتَيْنِ مَرَّتَيْنِ وَالْإِقَامَةُ مَرَّةً مَرَّةً، غَيْرَ أَنَّهُ إِذْ قَالَ: قَدْ قَامَتِ الصَّلَاةُ، قَالَهَا مَرَّتَيْنِ، فَعَرَفْنَا أَنَّهَا الْإِقَامَةُ فَيَتَوَضَّأُ أَحَدُنَا ثُمَّ يَخْرُجُ.

866. It has been transmitted to us with an *isnād* from Muslim, the *muʾadhdhin* of the people of al-Kūfah, that Ibn ʿUmar ﷺ said, “During the lifetime of the Prophet ﷺ, the [phrases of] the *adhān* were [each pronounced] two times, and [the phrases of] the *iqāmah* were [each pronounced] once except for the phrase ‘*Qad qāmati-ṣ-ṣalāh*—The prayer has been established’ which was pronounced twice. By this, we knew that it was the *iqāmah*, so we would then perform *wuḍūʾ* and go out [to the mosque].”[13]

They also based their position upon reasoning. They said, “We have already seen that each of those phrases that are mentioned in two places in the *adhān* are mentioned half as many times in their second appearance as in their first. Given that the *iqāmah* is called after the *adhān*, it follows that all of the phrases that are shared by the *iqāmah* and the *adhān* be pronounced half as many times in the *iqāmah* as in the *adhān*—in other words, only once. As the phrase *‘Qad qāmati-ṣ-ṣalāh’* is not in the *adhān*, it should still be pronounced twice.”

Others[14] disagreed with them and said that, just like the *adhān*, every phrase in the *iqāmah* should be pronounced twice. [In their view], the only difference [between the *adhān* and the *iqāmah*] is the addition of the phrase *'Qad qāmati-ṣ-ṣalāh'* in the *iqāmah*.

They said, "The reverse of what you transmitted from Bilāl ﷺ has also been narrated from him," from which we will soon mention, God willing:

٨٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ ﷺ رَأَى رَجُلًا نَزَلَ مِنَ السَّمَاءِ، عَلَيْهِ ثَوْبَانِ أَخْضَرَانِ - أَوْ بُرْدَانِ أَخْضَرَانِ - فَقَامَ عَلَى جِذْمِ حَائِطٍ فَأَذَّنَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ - عَلَى مَا ذَكَرْنَا فِي الْبَابِ الْأَوَّلِ - ثُمَّ قَعَدَ ثُمَّ قَامَ فَأَقَامَ مِثْلَ ذَلِكَ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ: «نِعْمَ مَا رَأَيْتَ، عَلِّمْهَا بِلَالًا».

867. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Zayd ﷺ that he saw a man descend from the sky wearing two green robes or two green cloaks, stand on the remains of a wall and then call the *adhān*, saying, "*Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest,"—and [Ibn Zayd ﷺ] narrated the *adhān* in the same way in which we mentioned in the previous section—Then the man sat down. Then he stood up again and called the *iqāmah* in the same way. Then when [Ibn Zayd ﷺ] went to the Prophet ﷺ and told him, he ﷺ said, "What a wonderful thing you have seen! Teach it to Bilāl."[15]

٨٦٨ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى النَّيْسَابُورِيُّ قَالَ: ثنا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: أَخْبَرَنِي أَصْحَابُ مُحَمَّدٍ ﷺ: أَنَّ عَبْدَ اللّٰهِ بْنَ زَيْدٍ الْأَنْصَارِيَّ رَأَى فِي الْمَنَامِ الْأَذَانَ، فَأَتَى النَّبِيَّ ﷺ: فَأَخْبَرَهُ، فَقَالَ: «عَلِّمْهُ بِلَالًا». فَأَذَّنَ مَثْنَى مَثْنَى وَأَقَامَ مَثْنَى مَثْنَى، وَقَعَدَ قَعْدَةً.

868. It has been transmitted to us with an *isnād* from the Companions of Muḥammad ﷺ that ʿAbdullāh ibn Zayd al-Anṣārī ؓ saw the *adhān* in a dream, so he went to the Prophet ﷺ and told him about it. [The Prophet ﷺ] replied, "Teach it to Bilāl." So [Bilāl ؓ] called the *adhān,* pronouncing each phrase twice, and called the *iqāmah,* [also] pronouncing each phrase twice. Then he sat down for a short while.[16]

٨٦٩ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: حَدَّثَنَا أَصْحَابُنَا. . . فَذَكَرَ نَحْوَهُ. قَالَ عَبْدُ اللّٰهِ ؓ: لَوْلَا أَنِّي أَتَّهِمُ نَفْسِي لَظَنَنْتُ أَنِّي رَأَيْتُ ذَلِكَ وَأَنَا يَقْظَانُ غَيْرُ نَائِمٍ. ثُمَّ قَالَ: وَقَالَ عُمَرُ بْنُ الْخَطَّابِ: أَنَا وَاللّٰهِ لَقَدْ طَافَ بِي الَّذِي طَافَ بِعَبْدِ اللّٰهِ، فَلَمَّا رَأَيْتُهُ قَدْ سَبَقَنِي، سَكَتُّ.

869. The like of it has been transmitted to us with another *isnād* from the Companions of Muḥammad ﷺ from ʿAbdullāh ibn Zayd ؓ, but in this version ʿAbdullāh ؓ said, "If it were not for the fact that I would think myself [mad], I might have said that I saw that happen while I was awake, not while I was asleep." Then he said, "'Umar ibn al-Khaṭṭāb ؓ said, 'The same thing that happened to ʿAbdullāh ؓ also happened to me, but when I saw that he had preceded me [in mentioning it], I remained silent.'"[17]

In this *ḥadīth*, we find that Bilāl ؓ called the *adhān* following the

instructions of ʿAbdullāh ibn Zayd ﷺ, after the Prophet ﷺ had commanded [ʿAbdullāh ibn Zayd ﷺ] to teach it to [Bilāl ﷺ]. Then, when he called the *iqāmah*, he pronounced each phrase twice. This contradicts the first *ḥadīth*.

In addition to this, there is also the narration of Bilāl ﷺ, after the lifetime of the Messenger of Allah ﷺ, that he used to call the *adhān* pronouncing each phrase twice and call the *iqāmah* pronouncing each phrase twice. This narration refutes that of Anas ﷺ.

٨٧٠ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ بْنِ مُوسَى قَالَ: ثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ قَالَ: ثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ بِلَالٍ ﷺ: أَنَّهُ كَانَ يُثَنِّي الْأَذَانَ وَيُثَنِّي الْإِقَامَةَ.

870. It has been transmitted to us with an *isnād* from Aswad that Bilāl ﷺ used to call the *adhān* pronouncing each phrase twice and call the *iqāmah* pronouncing each phrase twice.

٨٧١/ ٨٧٢ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: ثنا شَرِيكٌ، ح: وَحَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: ثنا شَرِيكٌ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: سَمِعْتُ بِلَالًا يُؤَذِّنُ مَثْنَى وَيُقِيمُ مَثْنَى.

871/872. It has been transmitted to us with two *asānīd* from Suwayd ibn Ghaflah that he heard Bilāl ﷺ call the *adhān* pronouncing each phrase twice and call the *iqāmah* pronouncing each phrase twice.

These traditions from Bilāl ﷺ contradict what Anas ﷺ said. There is also the *ḥadīth* of Abū Maḥdhūrah ﷺ that the Messenger of Allah ﷺ taught him an *iqāmah* in which each phrase was pronounced twice:

٨٧٣/ ٨٧٤/ ٨٧٥ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ وَعَلِيُّ بْنُ شَيْبَةَ قَالَا: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُثْمَانُ ابْنُ السَّائِبِ، عَنْ أَبِيهِ وَأُمِّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ قَالَتْ: سَمِعْتُ أَبَا مَحْذُورَةَ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ السَّائِبِ، عَنْ أَبِيهِ وَأُمِّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ أَنَّهُمَا سَمِعَا أَبَا مَحْذُورَةَ ﷺ يَقُولُ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ الْإِقَامَةَ مَثْنَى مَثْنَى: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.» غَيْرَ أَنَّ أَبَا بَكْرَةَ لَمْ يَذْكُرْ فِي حَدِيثِهِ: قَدْ قَامَتِ الصَّلَاةُ.

873/874/875. It has been transmitted to us with two *asānīd* from Abū Maḥdhūrah ﷺ who said, “The Messenger of Allah ﷺ taught me the *iqāmah* in the following way (with each phrase being pronounced twice): *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest. *Ashhadu al-lā ilāha illa-llāh*—I bear witness that there is no god but Allah, *Ashhadu al-lā ilāha illa-llāh*—I bear witness that there is no god but Allah. *Ashhadu anna Muḥammadar-rasūlu-llah*—I bear witness that Muḥammad is the Messenger of Allah, *Ashhadu anna Muḥammadar-rasūlu-llah*—I bear witness that Muḥammad is the Messenger of Allah. *Ḥayya ʿala-ṣ-ṣalāh*—Come to the prayer, *Ḥayya ʿala-ṣ-ṣalāh*—Come to the prayer. *Ḥayya ʿala-l-falāḥ*—Come to success, *Ḥayya ʿala-l-falāḥ*—Come to success. *Qad qāmati-ṣ-ṣalāh*—The prayer has been established, *Qad qāmati-ṣ-ṣalāh*—The prayer has been established. *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest. *Lā ilāha illa-llāh*—There is no god but Allah.” Abū Bakrah did not mention in his version, ‘*Qad qāmati-ṣṣalāh*—The prayer has been

established.’

٨٧٦/ ٨٧٧ - حَدَّثَنَا أَبُو بَكْرَةَ وَعَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَا: حَدَّثَنَا عَفَّانُ قَالَ: ثنا هَمَّامٌ قَالَ: حَدَّثَنِي عَامِرٌ الْأَحْوَلُ قَالَ: حَدَّثَنِي مَكْحُولٌ أَنَّ عَبْدَ اللّٰهِ بْنَ مُحَيْرِيزٍ حَدَّثَهُ أَنَّ أَبَا مَحْذُورَةَ ﷺ حَدَّثَهُ: أَنَّ رَسُولَ اللّٰهِ ﷺ عَلَّمَهُ الْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً: «اللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ، اللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ». ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ رَوْحٍ سَوَاءً.

876/877. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Muḥayrīz from Abū Maḥdhūrah ﷺ that the Messenger of Allah ﷺ taught him the *iqāmah* in seventeen phrases as follows: *‘Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest’—and he mentioned the *iqāmah* in the same way as in the version above.[18]

٨٧٨/ ٨٧٩ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا مُوسَى بْنُ دَاوُدَ قَالَ: ثنا هَمَّامٌ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: ثنا هَمَّامٌ، عَنْ عَامِرٍ الْأَحْوَلِ، عَنْ مَكْحُولٍ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ ﷺ عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

878/879. The like of it has been transmitted to us [with another two *asānīd*] from Ibn Muḥayrīz from Abū Maḥdhūrah ﷺ from the Messenger of Allah ﷺ.[19]

٨٨٠/ ٨٨١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْوَلِيدِ وَأَبُو عُمَرَ الْحَوْضِيُّ قَالَا: ثنا هَمَّامٌ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا هَمَّامٌ قَالَ: ثنا عَامِرٌ الْأَحْوَلُ قَالَ: ثنا مَكْحُولٌ أَنَّ ابْنَ مُحَيْرِيزٍ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا مَحْذُورَةَ ﷺ يَقُولُ: عَلَّمَنِي رَسُولُ اللّٰهِ ﷺ الْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً.

880/881. It has been transmitted to us with another two *asānīd*

from Ibn Muḥayrīz that he heard Abū Maḥdhūrah ﷺ say, “The Messenger of Allah ﷺ taught me an *iqāmah* composed of seventeen phrases.”[20]

When we compare all of the traditions narrated above, it becomes clear that it is obligatory for us to take the position that the *adhān* and *iqāmah* should be called in the same way. This is because, despite the fact that there is some difference of opinion regarding what Bilāl ﷺ was commanded to do, he himself chose to call an *iqāmah* in which every phrase is pronounced twice after the lifetime of the Messenger of Allah ﷺ. This is established by *mutawātir* traditions and proves that that is what he was commanded to do. The position is further strengthened by the *ḥadīth* of Abū Maḥdhūrah ﷺ in which he mentions that every phrase [in the *iqāmah*] should be pronounced twice, and so is shown to be correct.

The use of reasoning also backs up this position. We have already mentioned the reasoning used [by those who claim that the only part of the *iqāmah* to be pronounced twice is the *‘Qad qāmati’ṣ-ṣalāh’*] against those who claim that each of the phrases in the *iqāmah* is only pronounced once. They based their proof on the fact that every phrase that is mentioned in two places in the *adhān* is pronounced twice as many times in its first appearance as in its second, and that the *iqāmah* is mentioned after the *adhān* [and so all of the shared phrases in the *adhān* and *iqāmah* should be mentioned half as many times in the *iqāmah* as in the *adhān*].

However, the *iqāmah* is called after the *adhān* has already been finished and so should have its own independent ruling. We have seen

that the *iqāmah* finishes in the same way as the *adhān* with the single phrase, '*Lā ilāha illa'llāh*—There is no god but Allah,' so a sound use of reasoning suggests that the rest of the *iqāmah* be like the rest of the *adhān*.

However, there is a counterargument against this, and that is because we have seen that the phrase at the end of the *adhān*, *'Lā ilāha illa'llāh,'* is pronounced only once. As the phrase is pronounced only once and is thus impossible to divide up, part of it would have the same ruling as the whole of it. Therefore, if it were obligatory to have part of it, then it would be obligatory to have the whole of it. Therefore a half would be the same as a whole, and so the fact that *'Lā ilāha illa'llāh'* is mentioned only once in both the *adhān* and *iqāmah* is not a proof for either party.

As a result we looked into the matter again and discovered that there is no disagreement that a person should say '*Allāhu akbar*—Allah is greatest,' twice in the *iqāmah* after the phrases dealing with prayer and success. This is exactly the same as it is in the *adhān*, for a person also says '*Allāhu akbar*—Allah is greatest,' twice in the *adhān* in the same spot. Therefore, despite the fact that it is possible to halve it and say it only once, this phrase is mentioned the same number of times in the *iqāmah* as in the *adhān*. By use of analogy and reasoning, therefore, everything else in the *iqāmah* should be exactly as it is in the *adhān* and nothing that is in the *adhān* should be omitted from the *iqāmah*. This proves that each phrase of the *iqāmah* should be pronounced twice.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

A number of Companions ﷺ also held this position:

٨٨٢ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ الْحَمِيدِ بْنُ صَالِحٍ قَالَ: ثنا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ مُجَمِّعٍ ابْنِ جَارِيَةَ، عَنْ عُبَيْدٍ – مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ – أَنَّ سَلَمَةَ بْنَ الْأَكْوَعِ ﷺ كَانَ يُثَنِّي الْإِقَامَةَ.

882. It has been transmitted to us with an *isnād* from ʿUbayd, the freedman of Salamah ibn al-Akwaʿ, that Salamah ibn al-Akwaʿ ﷺ used to call the *iqāmah* pronouncing each phrase twice.

٨٨٣ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ ثَوْبَانُ ﷺ يُؤَذِّنُ مَثْنَى وَيُقِيمُ مَثْنَى.

883. It has been transmitted to us with an *isnād* from Ibrāhīm that Thawbān used to call the *adhān* pronouncing each phrase twice and call the *iqāmah* pronouncing each phrase twice.

٨٨٤ – حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدٌ قَالَ: ثنا شَرِيكٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: سَمِعْتُ أَبَا مَحْذُورَةَ يُؤَذِّنُ مَثْنَى مَثْنَى وَيُقِيمُ مَثْنَى.

884. It has been transmitted to us with an *isnād* from ʿAbd al-ʿAzīz ibn Rufayʿ that he heard Abū Maḥdhūrah ﷺ call the *adhān* pronouncing each phrase twice and call the *iqāmah* pronouncing each phrase twice.

٨٨٥ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: حَدَّثَنَا فِطْرُ بْنُ خَلِيفَةَ عَنْ مُجَاهِدٍ فِي الْإِقَامَةِ مَرَّةً مَرَّةً: إِنَّمَا هُوَ شَيْءٌ اسْتَخَفَّهُ الْأُمَرَاءُ. فَأَخْبَرَ مُجَاهِدٌ أَنَّ ذَلِكَ مُحْدَثٌ، وَأَنَّ الْأَصْلَ هُوَ التَّثْنِيَةُ.

885. It has been transmitted to us with an *isnād* from Fiṭr ibn *Khalīfah* that Mujāhid said about the practice of pronouncing each [phrase] of the *iqāmah* only once, “It is something which the

umarāʾ saw as being an unimportant matter. It is an innovation; the original practice was to [pronounce each phrase] twice."[21]

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd aṭ-Ṭayālisī (no. 2095); and Dārimī (Prayer, no. 1194) with their *asānīd* from Shuʿbah from Khālid al-Ḥadhdhāʾ from Abū Qilābah from Anas ﷺ.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer, no. 378) with his *isnād* from Ḥammād ibn Zayd from Khālid al-Ḥadhdhāʾ.

3 Its *isnād* is *ḥasan* on account of Khālid ibn ʿAbd ar-Raḥmān al-Khurāsānī. It has been transmitted by ʿAbd ar-Razzāq (Prayer, no. 1799) from Sufyān ath-Thawrī from Khālid al-Ḥadhdhāʾ.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*, no. 603, 606 & 607) with his *isnād* from ʿAbd al-Wārith, ʿAbd al-Wahhāb ath-Thaqafī and Ibn ʿAliyyah; by Muslim (Prayer, no. 378) with his *isnād* from Ḥammād ibn Zayd, Ismāʿīl, ʿAbd al-Wahhāb and Wuhayb; by Abū Dāwūd (Prayer, no. 509) with his *isnād* from Ibn ʿAliyyah; by Tirmidhī (Prayer, no. 193) with his *isnād* from ʿAbd al-Wahhāb and Yazīd ibn Zurayʿ; and by Ibn Mājah (The *adhān*, no. 729 & 730) with his *isnād* from Muʿtamir ibn Sulaymān and ʿUmar ibn ʿAlī al-Maqdamī. All eight of these men took it from Khālid al-Ḥadhdhāʾ.

5 Its *isnād* is *ḥasan*. It has been transmitted by Dāraquṭnī (Prayer, no. 912) with his *isnād* from Hushaym from Khālid.

6 Its *isnād* is *ḥasan* on account of Muḥammad ibn Dīnār.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer, no. 378); Nasāʾī (The *adhān*, no. 627); and Abū Dāwūd (Prayer, no. 508) by way of Ayyūb from Abū Qilābah from Anas ﷺ.

8 Those who took this position included Imam Mālik.

9 Those who took this position included Imam Shāfiʿī and Imam Aḥmad.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*, no. 605); and Abū Dāwūd (Prayer, no. 508) with their *asānīd* from Simāk ibn ʿAṭiyyah from Ayyūb.

11 Ḥāfiẓ transmitted from Ibn Mandah that the statement, 'Except for the *iqāmah*,' was something said by Ayyūb and not actually part of the *ḥadīth*, and was inserted later. Ḥāfiẓ said, "[This transmission] is questionable because the basic position is that any words mentioned in a *ḥadīth* are considered to be part of that *ḥadīth* unless there is an actual proof that they are not. There is no proof in the narration of Ismāʿīl [that the statement is not part of the *ḥadīth*]; the only thing we can gather from his narration is that Khālid did not mention that addition to him, but

Ayyūb did mention it. Therefore, in the narration of Ayyūb, there is an addition made by a *Ḥāfiẓ* scholar, so the addition is accepted."

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*, no. 607); Muslim (Prayer, no. 378); and Abū Dāwūd (Prayer, no. 509) with their *asānīd* from Ismāʿīl ibn ʿAliyyah from Khālid al-Ḥadhdhāʾ. Ibn Mandah said that the statement of Ayyūb in the *ḥadīth* of Simāk ibn ʿAtiyyah, 'Except for the *iqāmah*,' was inserted at a later date since Ismāʿīl ibn ʿAliyyah set it apart and made it something said by Ayyūb. Ḥāfiẓ ibn al-Ḥajr (*Fatḥ al-Bārī*, 3:106, printed in Makkah al-Mukarramah) said, "His statement is questionable since ʿAbd ar-Razzāq narrated the *ḥadīth* from Maʿmar from Ayyūb with a *muttaṣil isnād* in a way that explained the statement. The actual wording of the *ḥadīth* was, 'Bilāl ﷺ used to say the phrases of the *adhān* in pairs and the phrases of the *iqāmah* once except for the phrase, "*Qad qāmati-ṣ-ṣalāh*—The prayer has been established."'" ʿAbd ar-Razzāq transmitted it in his *Muṣannaf* in (Prayer, no. 1798).

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The *adhān*, no. 628); and Abū Dāwūd (Prayer, no. 510) with their *asānīd* from Shuʿbah from Abū Jaʿfar al-Farrāʾ from Muslim, the *muadhdhin*, from Ibn ʿUmar ﷺ.

14 Those who took this position included Imams Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

15 Its *isnād* is *munqaṭiʿ*. Tirmidhī said in (Chapter on what has come down regarding saying the phrases of the *iqāmah* in pairs), "'ʿAbd ar-Raḥmān ibn Abī Laylā did not hear this *ḥadīth* from ʿAbdullāh ibn Zayd ﷺ.'" A mention is made of this in the chapter, 'How the *adhān* should be called.'

16 Ibn Daqīq al-ʿĪd said, "As was mentioned in the previous chapter, the transmitters [in this *isnād*] are the same as those in the *Ṣaḥīḥ*."

17 Its *isnād* is *ṣaḥīḥ*.

18 Its *isnād* is *ḥasan* on account of ʿĀmir al-Aḥwal. It is transmitted by Abū Dāwūd (The *adhān*, no. 502) by way of Ḥajjāj. The *ḥadīth* has already been mentioned in the chapter 'How the *adhān* should be called.'

19 Its *isnād* is *ḥasan* on account of ʿĀmir al-Aḥwal.

20 Its *isnād* is *ḥasan* on account of ʿĀmir al-Aḥwal.

21 After the lifetime of the Prophet ﷺ, Bilāl ﷺ used to pronounce the phrases of the *iqāmah* in pairs, proving that that was the original way of performing the *iqāmah*. As for the *iqāmah* in the *ḥadīth* of Anas and Ibn ʿUmar ﷺ, it was only mentioned to teach us that it is permissible to abbreviate the *iqāmah* in certain circumstances. However, it was not a Sunnah that remained [in practice after that].

٣ - بَابُ قَوْلِ الْمُؤَذِّنِ فِي أَذَانِ الصُّبْحِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

3. THE *MUʾADHDHIN* SAYING ‘*AṢ-ṢALĀTU KHAYRUN MINA’N-NAWM*—PRAYER IS BETTER THAN SLEEP’ IN THE *ṢUBḤ* PRAYER

Abū Jaʿfar ﵀ said, “Some of the people of knowledge[1] considered it to be disliked for a person to say the phrase ‘*Aṣ-ṣalātu khayrun mina’n-nawm*—Prayer is better than sleep’ in the *adhān* of *Ṣubḥ*. They based their position on the *ḥadīth* of ʿAbdullāh ibn Zayd ﵁ in which the Prophet ﷺ commanded him to teach the *adhān* to Bilāl ﵁ and then commanded Bilāl ﵁ to call the *adhān*.”

Others[2] disagreed with them and considered it to be recommended for a person to say that phrase in the *adhān* of *Ṣubḥ* after ‘*Ḥayya ʿala’l-falāḥ*—Come to success.’ They based their position on the fact that, even though that phrase was not mentioned in the *ḥadīth* of ʿAbdullāh ibn Zayd ﵁, the Prophet ﷺ taught it on a separate occasion to Abū Maḥdhūrah ﵁ and commanded him to add it to his *adhān* for *Ṣubḥ*:

٨٨٦ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ السَّائِبِ، عَنْ أُمِّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، عَنْ أَبِي مَحْذُورَةَ ﵁: أَنَّ النَّبِيَّ ﷺ عَلَّمَهُ فِي الْأَذَانِ الْأَوَّلِ مِنَ الصُّبْحِ: «الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ».

886. It has been transmitted to us with an *isnād* from Umm ʿAbd al-Malik ibn Abī Maḥdhūrah from Abū Maḥdhūrah ﵁ that the

Prophet ﷺ taught him to say ‘*Aṣ-ṣalātu khayrun mina’n-nawm*—Prayer is better than sleep,’ in the first *adhān* of *Ṣubḥ*.[3]

٨٨٧ – حَدَّثَنَا عَلِيٌّ قَالَ: ثنا الْهَيْثَمُ بْنُ خَالِدِ بْنِ يَزِيدَ قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: سَمِعْتُ أَبَا مَحْذُورَةَ قَالَ: كُنْتُ غُلَامًا صَبِيًّا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ».

887. It has been transmitted to us with an *isnād* from ʿAbd al-ʿAzīz ibn Rufayʿ that he heard Abū Maḥdhūrah ؓ say, “I was still a young boy when the Prophet ﷺ said to me, ‘Say, “*Aṣ-ṣalātu khayrun mina’n-nawm*—Prayer is better than sleep, *Aṣ-ṣalātu khayrun mina’n-nawm*—Prayer is better than sleep.”’”[4]

Abū Jaʿfar said ؒ, “As the Prophet ﷺ taught Abū Maḥdhūrah ؓ to say these words, they must be considered an addition to what is in the *ḥadīth* of ʿAbdullāh ibn Zayd ؓ, making it obligatory to say them [in the *adhān* of *Ṣubḥ*].”

Some of the Companions of the Messenger of Allah ﷺ are transmitted to have said [those words in the *adhān* of *Ṣubḥ*] after the lifetime of the Messenger of Allah ﷺ:

٨٨٨ – حَدَّثَنَا عَلِيٌّ بْنُ شَيْبَةَ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ؓ، قَالَ: كَانَ فِي الْأَذَانِ الْأَوَّلِ بَعْدَ الْفَلَاحِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.

888. It has been transmitted to us with an *isnād* from Nāfiʿ that Ibn ʿUmar ؓ said ‘*Aṣ-ṣalātu khayrun mina’n-nawm*—Prayer is better than sleep, *Aṣ-ṣalātu khayrun mina’n-nawm*—Prayer is better than sleep,’ as part of the first *adhān* [of *Ṣubḥ*, saying it

immediately] after ‘*Ḥayya ʿala’l-falāḥ*—Come to success.’

٨٨٩/ ٨٩٠ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى قَالَ: أنا هُشَيْمٌ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَمْرُو بْنُ عَوْنٍ قَالَ: أنا هُشَيْمٌ، عَنْ أَبِي عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسٍ ﷺ، قَالَ: كَانَ التَّثْوِيبُ فِي صَلَاةِ الْغَدَاةِ إِذَا قَالَ الْمُؤَذِّنُ: حَيَّ عَلَى الْفَلَاحِ، قَالَ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، مَرَّتَيْنِ.

889/890. It has been transmitted to us with two *asānīd* from Muḥammad ibn Sīrīn that Anas ﷺ said, “The *tathwīb* was present in the *Ṣubḥ* prayer—after the *muʾadhdhin* said, ‘*Ḥayya ʿala’l-falāḥ*—Come to success,’ he would then say, ‘*Aṣ-ṣalātu khayrun mina’n-nawm* – Prayer is better than sleep,’ twice.”

In the traditions above, both Ibn ʿUmar ﷺ and Anas ﷺ state that these words were pronounced by the *muʾadhdhin* in the *adhān* of *Ṣubḥ*, thus proving the position we have mentioned to be the correct one.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Those who took this position included ʿAṭāʾ ibn Abī Rabāḥ, Aswad and Imam Shāfiʿī ﷺ according to one of his two opinions.

2 Those who took this position included the four Imams, Abū Yūsuf and Muḥammad.

3 Its *isnād* is *ḥasan* on account of ʿUthmān ibn as-Sāʾib and Umm ʿAbd al-Malik [being in it]. It is transmitted by Abū Dāwūd (Prayer, no. 501) with his *isnād* from Ibn Jurayj from ʿUthmān ibn as-Sāʾib from his father from Umm ʿAbd al-Mālik from Abū Maḥdhūrah ﷺ.

4 Its *isnād* is *ḥasan* on account of Abū al-Haytham Khālid ibn Yazīd. It is transmitted by Dāraquṭnī (Prayer, no. 501) with his *isnād* from Abū Bakr ibn ʿAyyāsh.

٤ - بَابُ التَّأْذِينِ لِلْفَجْرِ أَيُّ وَقْتٍ هُوَ: بَعْدَ طُلُوعِ الْفَجْرِ أَوْ قَبْلَ ذَلِكَ؟

4. SHOULD THE *ADHĀN* OF FAJR BE BEFORE OR AFTER THE TIME OF FAJR STARTS?

٨٩١ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ قَالَ: ثنا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِلَالًا يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ». قَالَ ابْنُ شِهَابٍ: وَكَانَ رَجُلًا أَعْمَى، لَا يُنَادِي حَتَّى يُقَالَ لَهُ: أَصْبَحْتَ أَصْبَحْتَ.

891. It has been transmitted to us with an *isnād* from Sālim from his father ﷺ that the Messenger of Allah ﷺ said, “Bilāl gives the call to prayer during the night, so continue to eat and drink until [you hear] Ibn Umm Maktūm giving the call to prayer.” Ibn Shihāb (one of the narrators) said, “He was a blind man who did not give the call to prayer until he heard people call out, ‘The time of *Ṣubḥ* is upon us! The time of *Ṣubḥ* has arrived!’”[1]

٨٩٢ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، وَلَمْ يَذْكُرِ ابْنَ عُمَرَ ﷺ.

892. The like of it has been transmitted to us with another *isnād* from Sālim from the Prophet ﷺ, but in this version he did not mention [his father] Ibn ʿUmar ﷺ.[2]

٨٩٣ - حَدَّثَنَا يَزِيدُ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ﷺ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

893. The like of it has been transmitted to us with another *isnād* from Sālim from Ibn ʿUmar ﷺ from the Prophet ﷺ.[3]

٨٩٤ - حَدَّثَنَا يَزِيدُ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللّٰهِ بْنِ أَبِي سَلَمَةَ، عَنِ الزُّهْرِيِّ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

894. The like of it has been transmitted to us [with another *isnād*] from Zuhrī [from Sālim from Ibn ʿUmar ﷺ from the Prophet ﷺ].[4]

٨٩٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْيَمَانِ قَالَ: أنا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ سَالِمُ بْنُ عَبْدِ اللّٰهِ: سَمِعْتُ عَبْدَ اللّٰهِ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ بِلَالًا يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ».

895. It has been transmitted to us with another *isnād* from Sālim ibn ʿAbdillāh that he heard ʿAbdullāh ﷺ say that the Prophet ﷺ said, “Bilāl gives the call to prayer during the night so continue to eat and drink until Ibn Umm Maktūm gives the call to prayer.”[5]

٨٩٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ اللّٰهِ بْنِ مَنْصُورٍ الْبَالِسِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

896. The like of it has been transmitted to us with another *isnād* from Sālim from his father from the Prophet ﷺ.[6]

٨٩٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ عَبْدِ اللّٰهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ﷺ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

897. The like of it has been transmitted to us with an *isnād* from ʿAbdullāh ibn Dīnār from Ibn ʿUmar ﷺ from the Prophet ﷺ.[7]

٨٩٨ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

898. The like of it has been transmitted to us with another *isnād* from ʿAbdullāh ibn Dīnār from Ibn ʿUmar ﷺ from the Prophet ﷺ.[8]

٨٩٩ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا مَالِكٌ وَشُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «حَتَّى يُنَادِيَ بِلَالٌ» أَوِ «ابْنُ أُمِّ مَكْتُومٍ». شَكَّ شُعْبَةُ.

899. The like of it has been transmitted to us with another *isnād* from ʿAbdullāh ibn Dīnār from Ibn ʿUmar ﷺ from the Prophet ﷺ, except in this version he said, "Until Bilāl or Ibn Umm Maktūm give the call to prayer." [The narrator] Shuʿbah was uncertain [as to which one of the two was mentioned].[9]

٩٠٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ، وَلَمْ يَشُكَّ. قَالَتْ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا مِقْدَارُ مَا يَنْزِلُ هَذَا وَيَصْعَدُ هَذَا.

900. The like of it has been transmitted to us with an *isnād* from Qāsim from ʿĀʾishah ﷺ from the Messenger of Allah ﷺ, but in this version there was no uncertainty. [ʿĀʾishah i] said, "The amount of time between [the *adhān* of Bilāl ﷺ and that of Ibn Umm Maktūm ﷺ] was no more than the amount of time it takes for one person to come down and the other to climb up."[10]

٩٠١ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا رَوْحٌ قَالَ: ثنا شُعْبَةُ قَالَ: سَمِعْتُ خُبَيْبَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ عَمَّتِهِ أُنَيْسَةَ ﷺ أَنَّ نَبِيَّ اللّٰهِ ﷺ قَالَ: «إِنَّ بِلَالًا - أَوِ ابْنَ أُمِّ مَكْتُومٍ - يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ بِلَالٌ» أَوِ «ابْنُ أُمِّ مَكْتُومٍ». فَكَانَ إِذَا نَزَلَ هَذَا، وَأَرَادَ هَذَا أَنْ يَصْعَدَ، تَعَلَّقُوا بِهِ وَقَالُوا: كَمَا أَنْتَ! حَتَّى نَتَسَحَّرَ.

901. It has been transmitted to us with an *isnād* from Khubayb ibn ʿAbd ar-Raḥmān that his paternal aunt, Unaysah ﷺ said, "The Prophet of Allah ﷺ said, 'Bilāl or Ibn Umm Maktūm gives the call to prayer during the night so continue to eat and drink until Bilāl or Ibn Umm Maktūm gives the call to prayer.' Then when one of them came down [from the place where they stood to call the *adhān*] and the other made to climb up, [the people] would grab hold[11] of him saying, 'Stay where you are until after we have eaten our pre-dawn meal.'"[12]

٩٠٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ وَزَادَ: وَكَانَتْ قَدْ حَجَّتْ مَعَ النَّبِيِّ ﷺ، وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا مِقْدَارُ مَا يَصْعَدُ هَذَا وَيَنْزِلُ هَذَا.

902. The like of it has been transmitted to us with another *isnād* [from Khubayb ibn ʿAbd ar-Raḥmān from his paternal aunt, Unaysah i], but in this version he added, "[Unaysah ﷺ] had been on Ḥajj with the Messenger of Allah ﷺ. The length of time between [the two *adhans*] was no more than the amount of time it takes for one person to climb up and the other to come down."[13]

٩٠٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَمْرُو بْنُ عَوْنٍ قَالَ: ثنا هُشَيْمٌ، عَنْ مَنْصُورِ بْنِ زَاذَانَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمَّتِهِ أُنَيْسَةَ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ ابْنَ أُمِّ مَكْتُومٍ يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا نِدَاءَ بِلَالٍ».

903. It has been transmitted to us with another *isnād* from Khubayb ibn ʿAbd ar-Raḥmān from his paternal aunt, Unaysah ﷺ that the Messenger of Allah ﷺ said, "Ibn Umm Maktūm gives the call to prayer in the night so continue to eat and drink until you hear the call to prayer of Bilāl."[14]

٩٠٤ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا شُعْبَةُ قَالَ: سَمِعْتُ سَوَادَةَ الْقُشَيْرِيَّ - وَكَانَ إِمَامَهُمْ - قَالَ: سَمِعْتُ سَمُرَةَ بْنَ جُنْدَبٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَغُرَّنَّكُمْ نِدَاءُ بِلَالٍ وَلَا هَذَا الْبَيَاضُ، حَتَّى يَبْدُوَ الْفَجْرُ» أَوْ «يَنْفَجِرَ الْفَجْرُ».

904. It has been transmitted to us with an *isnād* from Samurah ibn Jundub ﷺ that the Messenger of Allah ﷺ said, "Do not let the call to prayer of Bilāl or this whiteness [in the sky] fool you. [Rather wait] until Fajr when the first crack of dawn appears."[15]

٩٠٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ سَوَادَةَ الْقُشَيْرِيِّ، عَنْ سَمُرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

905. The like of it has been transmitted to us with another *isnād* from Samurah ﷺ from the Prophet ﷺ.[16]

Abū Jaʿfar ﷺ said, "Some of the people of knowledge,[17] basing their position on these traditions, said that it is permissible to call the *adhān* of Fajr before its time. Imam Abū Yūsuf takes this position, may Allah have mercy on him."

Others[18] said that, since the *adhān* may only be called after the time of the prayer has begun as in the case of all the other prayers, the same must also be true of Fajr—[its *adhān* may also only be called after the time of Fajr has begun]. They explained the *adhān* of Bilāl ﷺ by saying that, when he called the *adhān* during the night as mentioned in the traditions above, he was not actually giving the call to prayer [but was calling the *adhān* for another purpose]. They used the following *ḥadīth* as proof of this interpretation:

٩٠٦/ ٩٠٧/ ٩٠٨/ ٩٠٩/ ٩١٠ - مَا حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ وَأَبُو بِشْرٍ الرَّقِّيُّ قَالَا: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيْدِ - وَاللَّفْظُ لِابْنِ مَعْبَدٍ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ قَالَ: ثنا أَسْبَاطُ بْنُ مُحَمَّدٍ، ح: وَحَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا نُعَيْمٌ قَالَ: ثنا ابْنُ الْمُبَارَكِ، ح وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا زُهَيْرٌ، ثُمَّ اجْتَمَعُوا جَمِيْعًا فَقَالُوا: عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ مِنْ سُحُورِهِ، فَإِنَّهُ يُنَادِي - أَوْ يُؤَذِّنُ - لِيَرْجِعَ غَائِبُكُمْ وَلِيَنْتَبِهَ نَائِمُكُمْ». وَقَالَ: «لَيْسَ الْفَجْرُ - أَوِ الصُّبْحُ - هَكَذَا وَهَكَذَا»، وَجَمَعَ أُصْبُعَيْهِ وَفَرَّقَهُمَا. وَفِي حَدِيثِ زُهَيْرٍ خَاصَّةً: وَرَفَعَ زُهَيْرٌ يَدَهُ وَخَفَضَهَا حَتَّى يَقُولَ «هَكَذَا»، وَ مَدَّ زُهَيْرٌ يَدَيْهِ عَرْضًا.

906/907/908/909/910. It has been transmitted to us [with five *asānīd*] from Abū ʿUthmān an-Nahdī from ʿAbdullāh ibn Masʿūd ﷺ that the Messenger of Allah ﷺ said, "Do not let the *adhān* of Bilāl stop you from eating your pre-dawn meal. He only calls it to give those of you who are absent [time] to return and to awaken those of you who are still sleeping." Then he said, "Fajr or *Ṣubḥ* is not like this," (i.e. vertical and not spread over the horizon which is the false *Ṣubḥ*) "but like this," and he brought his two [index] fingers together, and then spread them apart [in order to illustrate

light spreading across the horizon].

In the version from Ibn Masʿūd ﷺ, [the narrator] Zuhayr first raised his hand and then lowered it [in order to illustrate the false *Ṣubḥ*, which is a vertical light] and Zuhayr then stretched out his hands horizontally [by starting with both index fingers touching, in order to illustrate the true *Ṣubḥ*].[19]

[In these *aḥādīth*, we find] the Prophet ﷺ explaining why Bilāl ﷺ called that *adhān*, saying that its purpose was not for the prayer but to awaken those who were still sleeping and give those who were away from their homes time to return.

Ibn ʿUmar ﷺ also narrates [something similar]:

٩١١/ ٩١٢ – مَا حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّ بِلَالًا أَذَّنَ قَبْلَ طُلُوعِ الْفَجْرِ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَرْجِعَ فَنَادَى: أَلَا إِنَّ الْعَبْدَ قَدْ نَامَ، فَرَجَعَ فَنَادَى: أَلَا إِنَّ الْعَبْدَ قَدْ نَامَ.

> 911/912. It has been transmitted to us [with two *asānīd*] from Nāfiʿ from Ibn ʿUmar ﷺ that [one time when] Bilāl ﷺ called the *adhān* before the time of Fajr had begun, the Prophet ﷺ commanded him to go back and call out, 'The slave has been asleep.'[20] So [Bilāl ﷺ] went back and called out, 'The slave has been asleep.'[21]

This *ḥadīth* is transmitted from the Prophet ﷺ by the same Ibn ʿUmar ﷺ who narrated that the Messenger of Allah ﷺ said, "Bilāl gives the call to prayer in the night so continue to eat and drink until Ibn Umm Maktūm gives the call to prayer." This proves that Bilāl ﷺ was calling the *adhān*

for a purpose other than the prayer when he was permitted to call it before the time of Fajr; and shows that when he actually did call it before the time for the prayer, he was censured [by the Prophet ﷺ for doing so].

Something to that effect has also been narrated from Ibn ʿUmar ؓ from Ḥafṣah ؓ:

٩١٣ - مَا حَدَّثَنَا يُونُسُ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ بِنْتِ عُمَرَ ؓ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ إِذَا أَذَّنَ الْمُؤَذِّنُ بِالْفَجْرِ، قَامَ فَصَلَّى رَكْعَتَيِ الْفَجْرِ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ وَحَرَّمَ الطَّعَامَ، وَكَانَ لَا يُؤَذَّنُ حَتَّى يُصْبِحَ.

> 913. It has been transmitted to us with an *isnād* from Nāfiʿ from Ibn ʿUmar ؓ from Ḥafṣah bint ʿUmar ؓ that when the *muʾadhdhin* gave the *adhān* for Fajr, the Messenger of Allah ﷺ would get up and pray the two *rakʿahs* of Fajr. Then he would go out to the Mosque and forbid [people] from eating. The *adhān* was not called until the time of *Ṣubḥ* [had begun].[22]

Here we find Ibn ʿUmar ؓ narrating from [his sister] Ḥafṣah ؓ that they did not give the call to prayer until after the time of Fajr had begun.

The Prophet ﷺ also commanded Bilāl ؓ to go back and call out, 'The slave has been asleep.' This indicates that the usual thing in the perception [of the Companions ؓ] was for there not to be an *adhān* before the time of Fajr since, if they had known about such an *adhān*, there would have been no need of such an announcement. In our opinion and Allah knows best, the reason for that announcement was to

let people know that it was still night-time, allowing those who wanted to pray their night prayers to do so and informing them that they did not yet have to abstain from what a fasting person must abstain.

It is also possible that Bilāl ﷺ, on account of his poor eyesight, had given the call to prayer at a time which he thought was the time of Fajr, but had not made sure of that [and so made a mistake, calling it too early]. The proof of this interpretation may be found in the following:

٩١٤/ ٩١٥ – مَا حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ إِشْكَابَ، ح: وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا شِهَابُ بْنُ عَبَّادٍ الْعَبْدِيُّ قَالَا: ثنا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَغُرَّنَّكُمْ أَذَانُ بِلَالٍ فَإِنَّ فِي بَصَرِهِ شَيْئًا».

914/915. It has been transmitted to us with two *asānīd* from Qatādah from Anas ﷺ that the Messenger of Allah ﷺ said, "Do not let the *adhān* of Bilāl fool you for he has something wrong with his eyesight."

This proves that Bilāl ﷺ wanted to call the *adhān* for Fajr but made a mistake on account of the weakness of his eyesight. Therefore the Messenger of Allah ﷺ commanded them to not act by his *adhān* because his poor eyesight meant that it was common for him to err:

٩١٦ – وَقَدْ حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْجِيزِيُّ قَالَ: ثنا أَبُو الْأَسْوَدِ قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ سَالِمٍ، عَنْ سُلَيْمَانَ أَبِي عُثْمَانَ أَنَّهُ حَدَّثَهُ عَنْ عَدِيِّ بْنِ حَاتِمٍ، عَنْ أَبِي ذَرٍّ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِبِلَالٍ: «إِنَّكَ تُؤَذِّنُ إِذَا كَانَ الْفَجْرُ سَاطِعًا، وَلَيْسَ ذَلِكَ الصُّبْحَ، إِنَّمَا الصُّبْحُ هَكَذَا مُعْتَرِضًا».

916. It has been transmitted to us with an *isnād* from ʿAdī ibn Ḥātim ﷺ from Abū Dharr ﷺ that the Messenger of Allah ﷺ said

to Bilāl ﷺ, “You call the *adhān* when Fajr is diffusing [lengthwise in the sky]. However that is not the time of *Ṣubḥ*—the time of *Ṣubḥ* is [when the crack of light appears] in a horizontal line.”

In this *ḥadīth*, the Prophet ﷺ informs us that Bilāl ﷺ used to give the call to prayer when he saw what he thought was Fajr, and that [what he thought was Fajr] was not, in fact, the true Fajr.

We transmitted earlier that ʿĀʾishah ﷺ said, “The Messenger of Allah ﷺ said, ‘Bilāl gives the call to prayer during the night so continue to eat and drink until Ibn Umm Maktūm gives the call to prayer.’” And then she said, “The amount of time between [the *adhān* of Bilāl ﷺ and that of Ibn Umm Maktūm ﷺ] was no more than the amount of time it takes for the one to come down and the other to climb up.”

The fact that there was so little time between their two *adhans* proves that both men intended a single time by their respective *adhans*, that time being the time of Fajr. However, Bilāl ﷺ would get the time wrong and Ibn Umm Maktūm ﷺ would get the time right, because [Ibn Umm Maktūm ﷺ] did not call the *adhān* until he heard people say to him, “The time of *Ṣubḥ* is upon us! The time of *Ṣubḥ* has arrived!”

The following has also been narrated from ʿĀʾishah ﷺ after the lifetime of the Messenger of Allah ﷺ:

٩١٧ - مَا حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، مَتَى تُوتِرِينَ؟ قَالَتْ: إِذَا أَذَّنَ الْمُؤَذِّنُ. قَالَ الْأَسْوَدُ: وَإِنَّمَا كَانُوا يُؤَذِّنُونَ بَعْدَ الصُّبْحِ، وَهَذَا تَأْذِينُهُمْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ.

917. It has been transmitted to us with an *isnād* from Aswad who

said, “I said [to ʿĀʾishah ﵂], ‘Mother of the believers, when do you pray *Witr*?’ She said, ‘When the *muʾadhdhin* gives the call to prayer.’” Then Aswad said, “They used to give the *adhān* after the time of *Ṣubḥ* had begun; that was when they used to give the call to prayer in the Mosque of the Messenger of Allah ﷺ.”

Aswad heard what he heard from ʿĀʾishah ﵂ in Madinah. And, even though she heard the Messenger of Allah ﷺ say that which we have already narrated from her, she did not censure [the people of Madinah] for abandoning the practice of the *adhān* before Fajr, and neither did any of the other Companions of the Messenger of Allah ﷺ.

This proves that when Bilāl ﵁ gave that *adhān* [during the night], his purpose in doing so was to announce the time of Fajr; and that when the Messenger of Allah ﷺ said, “Continue to eat and drink until Ibn Umm Maktūm gives the call to prayer,” as that was when Fajr broke.

As I have narrated these narrations in the manner that we have mentioned and [we found] in the *ḥadīth* of Ḥafṣah ﵂ that they did not call the *adhān* until after the time of Fajr had begun, if the matter is as it is stated, then the position adopted by Abū Yūsuf ﵀ is shown to be false and unsound. If they did, however, call the *adhān* before Fajr deliberately, then the *ḥadīth* of Ibn Masʿūd ﵁ shows that that was done for a purpose other than the prayer.

Also, the fact that Ibn Umm Maktūm ﵁ called the *adhān* after the time of Fajr had begun, proves that that was the proper time for the *adhān* of that prayer. If that had not been the correct time for the *adhān*, then it would not have been permissible to call the *adhān* then. As for Bilāl ﵁, it is probable that he called his *adhān* before that time for those

reasons that we have mentioned.

[Given the two possible interpretations mentioned above], we decided to approach the matter by means of reasoning in order to ascertain which of the positions was correct. We found that, with the single exception of Fajr, it is not permissible for the *adhān* of any prayer to be called until after its time has begun. It is only in the case of the Fajr prayer that disagreement arose amongst the scholars, one group saying that its *adhān* may be called for it before its time and the other saying that it may only be called after its time has already begun.

A sound use of reasoning suggests that the *adhān* for Fajr should be subject to the same ruling as that for the rest of the prayers so, since each *adhān* is always called after its time has already begun, the *adhān* of Fajr should also only be called after its time has begun.

This was the verdict of Imam Abū Ḥanīfah, Muḥammad and Sufyān ath-Thawrī, may Allah have mercy on them:

٩١٨ – حَدَّثَنِي ابْنُ أَبِي عِمْرَانَ قَالَ: ثنا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: سَمِعْتُ سُفْيَانَ بْنَ سَعِيدٍ، وَقَالَ لَهُ رَجُلٌ: إِنِّي أُؤَذِّنُ قَبْلَ طُلُوعِ الْفَجْرِ لِأَكُونَ أَوَّلَ مَنْ يَقْرَعُ بَابَ السَّمَاءِ بِالنِّدَاءِ. فَقَالَ سُفْيَانُ: لَا، حَتَّى يَنْفَجِرَ الْفَجْرُ.

> 918. It has been transmitted to us with an *isnād* from ʿAlī ibn al-Jaʿd that when a man said to Sufyān ath-Thawrī, "I call the *adhān* before the time of Fajr so that my call to prayer is the first to knock on the Gate of Heaven," Sufyān replied, "No, [do not do that, but wait] until the first crack of dawn appears."[23]

Something has also been narrated from ʿAlqamah regarding this matter:

٩١٩ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدِ بْنِ الْأَصْبَهَانِيِّ قَالَ: أنا شَرِيكٌ، عَنْ عَلِيِّ بْنِ عَلِيٍّ، عَنْ إِبْرَاهِيمَ، قَالَ: شَيَّعْنَا عَلْقَمَةَ إِلَى مَكَّةَ، فَخَرَجَ بِلَيْلٍ فَسَمِعَ مُؤَذِّنًا يُؤَذِّنُ بِلَيْلٍ، فَقَالَ: أَمَّا هَذَا فَقَدْ خَالَفَ سُنَّةَ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، لَوْ كَانَ نَائِمًا كَانَ خَيْرًا لَهُ، فَإِذَا طَلَعَ الْفَجْرُ، أَذَّنَ.

919. It has been transmitted to us with an *isnād* from Ibrāhīm who said, "We helped ʿAlqamah on his move to Makkah. As we departed during the night, we heard a *muʾadhdhin* giving the call to prayer in the night-time, so [ʿAlqamah] said, 'This man goes against the *Sunnah* of the Companions of the Messenger of Allah ﷺ. He would have been better served staying in bed and then calling the *adhān* after the time of Fajr had actually begun.'"

In this tradition, ʿAlqamah informs us that calling the *adhān* before the time of Fajr contradicts the *Sunnah* of the Companions of the Messenger of Allah ﷺ.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*, no. 617) from ʿAbdullāh ibn Maslamah with this same *isnād*. Ḥāfiẓ said in *al-Fatḥ* (3:127), "Qaʿnabī is alone in narrating this in the *Muwaṭṭā* as a *muttaṣil ḥadīth* from Mālik since none of the other narrators in the *Muwaṭṭā* mentioned Ibn ʿUmar ﷺ in the *isnād*. However, ʿAbd ar-Raḥmān ibn Mahdī, ʿAbd ar-Razzāq, Rūḥ ibn ʿUbādah, Kāmil ibn Ṭalḥah and others, have also transmitted it as *muttaṣil ḥadīth* from Mālik outside of the *Muwaṭṭā*." It has also been transmitted as *muttaṣil* by a number of the *Ḥāfiẓ* companions [of Zuhrī] from Zuhrī.

2 Its *isnād* is *mursal*. It has been transmitted as *mursal* by Mālik in the *Muwaṭṭā* (Prayer, Chapter on the importance of *suḥūr*, no. 15). Ḥāfiẓ said, "Most of the narrators followed him in [transmitting it] thus."

3 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ. It has been transmitted by Muslim (Prayer, no. 1092); Tirmidhī (Prayer, no. 302); and Nasāʾī (The *adhān*, no. 639) with their *asānīd* from Layth. Tirmidhī said about it that it was *ḥasan ṣaḥīḥ*.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Types of testimony, no. 2656) with his

isnād from ʿAbd al-ʿAzīz ibn ʿAbdillāh ibn Abī Salamah al-Mājishūn; and by Abū Dāwūd aṭ-Ṭayālisī in his *Musnad* (no. 1819) with the same *isnād*.

5 Its *isnād* is *ṣaḥīḥ*.

6 Its *isnād* is *ḥasan* on account of Muḥammad ibn Kathīr.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (2:73) with his *isnād* from ʿAffān from Shuʿbah. In it there is some doubt as to whether Bilāl ﷺ or Ibn Umm Maktūm ﷺ was the one to call the *adhān* during the night. Aḥmad (2:79) also transmitted it from Ghandar from Shuʿbah.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer, no. 620); and Nasāʾī (The *adhān*, no. 638) with their *asānīd* from Mālik.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (2:64) with his *isnād* from Mālik from ʿAbdullāh ibn Dīnār.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer, no. 622:623) and (Fasting, no. 1919) with his *isnād* from Abū Usāmah and Faḍl ibn Mūsā; Muslim (Fasting, no. 1092) and (Prayer, no. 380) with his *isnād* from Abū Usāmah, ʿAbdah ibn Sulaymān, Ḥammād ibn Masʿadah and ʿAbdullāh ibn Namīr; and Nasāʾī (The *adhān*, no. 640) with his *isnād* from Ḥafṣ ibn Ghiyāth. All six of these men took it from ʿUbaydullāh ibn ʿUmar ﷺ and, except for Faḍl ibn Mūsā and Ḥafṣ ibn Ghiyāth, added in [in the *asānīd* for] their *aḥādīth*, 'from Nāfiʿ from Ibn ʿUmar ﷺ.'

11 The only reason they grabbed hold of him was because of his haste in climbing to call the *adhān* [before its time], not because they wanted to delay the calling of the *adhān* beyond its proper time so that they could continue to partake in their *suḥūr*.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The *adhān*, no. 640) with his *isnād* from Hushaym.

13 Its *isnād* is *ṣaḥīḥ*.

14 Its *isnād* is *ṣaḥīḥ*.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Fasting, no. 1094) with his *isnād* from ʿAbd al-Wārith, Ismāʿīl ibn ʿAliyyah and Ḥammād ibn Zayd from ʿAbdullāh ibn Suwādah from his father, as well as with his *isnād* from Muʿādh ibn Muʿādh and Abū Dāwūd, both of whom narrated it from Shuʿbah from Suwādah; by Abū Dāwūd (Fasting, no. 2346) with his *isnād* from ʿAbdullāh ibn Suwādah; by Nasāʾī (Fasting, no. 2173) with his *isnād* from Abū Dāwūd from Shuʿbah; and by Tirmidhī (Fasting, no. 706) with his *isnād* from Abū Hilāl from Suwādah. [Tirmidhī] classified it as *ḥasan*.

16 Its *isnād* is *ṣaḥīḥ*.

17 Those who took this position include Imam Mālik, Imam Shāfiʿī, Imam Abū Yūsuf and Imam Aḥmad according to one narration.

18 Those who took this position include Imam Abū Ḥanīfah, Muḥammad and Sufyān ath-Thawrī.

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī in (*Adhān*, 621) with his *isnād* from Zuhayr, in (Divorce, 2598) with his *isnād* from Yazīd ibn Zurayʿ, and in (Reports from a single truthful source, 7247) with his *isnād* from Yaḥyā al-Qaṭṭān; by Muslim in (Fasting, 1093) with his *isnād* from Ismāʿīl ibn ʿAliyyah, Abū Khālid al-Aḥmar and Muʿtamir ibn Sulaymān; by Abū Dāwūd in (Fasting, 2347) with his *isnād* from Yaḥyā al-Qaṭṭān and Zuhayr; by Nasāʾī in (*Adhān*, 642) with his *isnād* from Muʿtamir ibn Sulaymān, and in (Fasting, 2172) with his *isnād* from Yaḥyā al-Qaṭṭān; and by Ibn Mājah in (Fasting, 1696) with his *isnād* from Yaḥyā al-Qaṭṭān and Ibn ʿAdī. All eight of these men (Zuhayr, Yazīd, Yaḥyā al-Qaṭṭān, Ibn ʿAliyyah, Abū Khālid al-Aḥmar, Muʿtamir and Ibn ʿAdī) narrated it from Sulaymān at-Taymī.

20 This was to make the people aware that Bilāl ﷺ had been asleep and as a result was confused about the time of the *adhān*.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd in (*Adhān*, 532) from Mūsā ibn Ismāʿīl and Dāwūd ibn Shubayb who both narrated it from Ḥammād. Abū Dāwūd said, “The only one to narrate it from Ayyūb was Ḥammād ibn Salamah.” Tirmidhī said, “‘ʿAlī ibn al-Madīnī said, ‘This is not something we have memorised—Ḥammād was mistaken about this.’”

However, *Ḥāfiẓ* said in *al-Fatḥ* (3:132), “Despite that, a *mutābiʿ* for this *ḥadīth* does exist; transmitted by Bayhaqī by way of Saʿīd ibn Zarbī who transmitted it as a *muttaṣil ḥadīth* from Ayyūb. However, Saʿīd is weak. It is also transmitted by ʿAbd ar-Razzāq from Maʿmar from Ayyūb but his *isnād* is *muʿḍal* since he neither mentioned Nāfiʿ nor Ibn ʿUmar ﷺ. The *ḥadīth* is also transmitted with another *isnād* by way of Nāfiʿ in the collections of Dāraquṭnī and others, although they also differ with regard to whether it is *marfūʿ* or *mawqūf*; another one which is *mursal* by way of Yūnus ibn ʿUbayd from Ḥumayd ibn Hilāl; and another one, transmitted by way of Saʿīd from Qatādah as a *mursal ḥadīth*, and transmitted by way of Yūnus from Saʿīd as a *muttaṣil ḥadīth*, mentioning Anas ﷺ in the *isnād*. When all of these *asānīd* are considered together, they obviously give some strength to the *ḥadīth* and to the fact that it is from Ibn ʿUmar ﷺ, so it is not correct to reject this story. And from this story, it is known that it is not permissible to call the *adhān* of Fajr except after the time of Fajr has already come in.”

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ṭabarānī in *al-Kabīr*.

23 We say that Ṭaḥāwī ﷺ united the two narrations of Ibn ʿUmar ﷺ so that no contradiction remained between them because the *adhān* of Bilāl ﷺ was at night but it was for another purpose and not for the prayer, as is in the *ḥadīth* of Ibn Masʿūd ﷺ, or that he did actually intend Fajr but was mistaken in it because of the weakness of his sight. Thus Abū Yūsuf’s seeking to use this *ḥadīth*, and those who agreed with him, is false. Similarly, Tirmidhī’s counter

argument is void that this *ḥadīth* is not to be memorised based on the fact that he understood that there was a contradiction between the two, and so he dropped the *ḥadīth* of Ḥammād from Ayyūb from Nāfiʿ from Ibn ʿUmar and he said, "If the *ḥadīth* of Ḥammād was *ṣaḥīḥ* then this *ḥadīth* would have no meaning, since the Messenger of Allah said, 'Bilāl calls the *adhān* at night [. . .].' For he only ordered them with respect to what is in the future, and if he had ordered him to repeat the *adhān* when he called the *adhān* before the dawning of the Fajr he would not have said, 'Bilāl calls the *adhān* at night.'"

As for the opposition of ʿAlī ibn al-Madīnī that this *ḥadīth* is not safe from corruption and that Ḥammād ibn Salamah was mistaken about it, then *Ḥāfiẓ* said after explaining the *ḥadīth* of Ḥammād and the supporting traditions, "Some of these paths strengthen others, and so it is known that there is a basis for it, and that it is not that it is not safe from corruption."

٥ - بَابُ الرَّجُلَيْنِ يُؤَذِّنُ أَحَدُهُمَا وَيُقِيمُ الْآخَرُ

5. TWO MEN, ONE CALLING THE *ADHĀN* AND THE OTHER CALLING THE *IQĀMAH*

٩٢٠ - حَدَّثَنَا يُونُسُ قَالَ: أنا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ زِيَادِ بْنِ أَنْعُمٍ، عَنْ زِيَادِ بْنِ نُعَيْمٍ أَنَّهُ سَمِعَ زِيَادَ بْنَ الْحَارِثِ الصُّدَائِيَّ ﷺ، قَالَ: أَتَيْتُ رَسُولَ اللّٰهِ ﷺ، فَلَمَّا كَانَ أَوَّلُ الصُّبْحِ أَمَرَنِي فَأَذَّنْتُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ فَجَاءَ بِلَالٌ لِيُقِيمَ، فَقَالَ رَسُولُ اللّٰهِ ﷺ: «إِنَّ أَخَا صُدَاءٍ أَذَّنَ، وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ».

920. It has been transmitted to us with an *isnād* from Ziyād ibn al-Ḥārith aṣ-Ṣudāʾī ﷺ who said, "I went to the Messenger of Allah ﷺ at the beginning of the time of *Ṣubḥ* and he commanded me to call the *adhān* so I did so. Then when he stood up for the prayer, Bilāl ﷺ came forward to call the *iqāmah*, so the Prophet ﷺ said to him, 'Your brother from Ṣudāʾ called the *adhān*, and the one who calls the *adhān* should also call the *iqāmah*.'"[1]

٩٢١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ سُفْيَانَ، قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، عَنْ زِيَادِ بْنِ نُعَيْمٍ، عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ الصُّدَائِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

921. The like of it has been transmitted to us [with an *isnād*] from ʿAbdullāh ibn al-Ḥārith aṣ-Ṣudāʾī ﷺ from the Prophet ﷺ.[2]

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge][3] based their position on this *ḥadīth* and said, 'It is not correct for the *iqāmah* to be called by someone other than the one who called the *adhān*.'"

Others[4] disagreed with them and said that there was nothing wrong with someone else calling the *iqāmah*. They based their position on the following:

٩٢٢ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا الْمُعَلَّى بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنِي عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ أَنَّهُ حِينَ أُرِيَ الْأَذَانَ، أَمَرَ النَّبِيُّ ﷺ بِلَالًا فَأَذَّنَ، ثُمَّ أَمَرَ عَبْدَ اللّٰهِ فَأَقَامَ.

922. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Muḥammad ibn ʿAbdillāh ibn Zayd from his father, from his grandfather that after the *adhān* had been seen [in a dream], the Prophet ﷺ commanded Bilāl ﷺ to call the *adhān* and ʿAbdullāh ﷺ to call the *iqāmah*.[5]

٩٢٣ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ ابْنُ الْأَصْبَهَانِيِّ قَالَ: ثنا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ أَبِي الْعُمَيْسِ، عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ كَيْفَ رَأَيْتُ الْأَذَانَ، فَقَالَ: «أَلْقِهِنَّ عَلَى بِلَالٍ، فَإِنَّهُ أَنْدَى صَوْتًا مِنْكَ». فَلَمَّا أَذَّنَ بِلَالٌ نَدِمَ عَبْدُ اللّٰهِ، فَأَمَرَهُ رَسُولُ اللّٰهِ ﷺ أَنْ يُقِيمَ.

923. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Muḥammad ibn ʿAbdullāh ibn Zayd from his father that his grandfather said, “I went to the Prophet ﷺ and told him about the *adhān* I had seen [in a dream], so he said to me, ‘Teach it to Bilāl as he has a stronger voice than you.’” Then, when Bilāl ﷺ called the *adhān*, ʿAbdullāh ﷺ felt regret [that he had not called it], so the Messenger of Allah ﷺ told him to call the *iqāmah*.[6]

Due to the fact that these two groups of traditions contradict each other,

we decided to approach the matter by way of reason and intellectual consideration in order to find out which of the two positions was more correct. We looked into the matter and discovered there to be a consensus amongst the people of knowledge that it would not be correct for two men to call a single *adhān* together, one man calling one part of it and the other man calling the other part.

It is possible that the same ruling applies with respect to the *adhān* and the *iqāmah* [if one were to consider them as two parts of a single whole], meaning that they would both have to be called by the same man. However, it also possible that they are considered to be two distinct and separate entities, meaning that one man could be given the task of calling one and a different man could be given the task of calling the other.

So we looked more closely and found that the prayer has causes (*asbāb*) which precede it, such as the *adhān* and the *iqāmah*, and that that was true for all [the obligatory] prayers:

In the case of Jumuʿah, the prayer is preceded by the *khuṭbah*, and indeed the *khuṭbah* is a necessary part of the Jumuʿah prayer since if it is prayed without it, it is invalid; the *khuṭbah* must precede the Jumuʿah prayer as it is integral to it. We also saw that it is not obligatory for the Imam and the *khaṭīb* to be two different people, since the two tasks are integral to each other. Indeed, given that the two functions must be performed, it should be the same person who fulfils them both.

We have seen that the *iqāmah* is also considered to be one of the causes of the prayer and that the scholars unanimously agree that there is nothing wrong with it being called by someone other than the Imam. Therefore, given that it is permissible for someone other than the Imam

to call the *iqāmah* and given that the *iqāmah* is closer to the prayer than it is to the *adhān*, it follows that it also be permissible for the *iqāmah* to be called by someone other than the *muʾadhdhin*. That is due reasoning.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* as it contains ʿAbd ar-Raḥmān ibn Ziyād ibn Anʾum al-Ifrīqī. Tirmidhī said, "We only know this *ḥadīth* through the narration of Ifrīqī." Ifrīqī was considered weak by the scholars of *ḥadīth*; Yaḥyā ibn Saʿīd and others declared him to be weak. Aḥmad said, "I never write down *aḥādīth* from Ifrīqī," and also said, "I saw Muḥammad ibn Ismāʿīl declare him to be strong and say, 'He is an approximater of *ḥadīth*.'"

The *ḥadīth* has been transmitted by Abū Dāwūd (Prayer, 514); Tirmidhī (Prayer, 199); and Ibn Mājah (*Adhān*, 717) with their respective *asānīd* from ʿAbd ar-Raḥmān ibn Ziyād al-Ifrīqī.

2 Its *isnād* is *ḥasan* as it contains ʿAbd ar-Raḥmān ibn Ziyād ibn Anʾum al-Ifrīqī.

3 Those who took this position included Imam Shāfiʿī and Imam Aḥmad.

4 Those who took this position included Imam Mālik, Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

5 Its *isnād* is *ḥasan* as it contains ʿAbdullāh ibn Muḥammad. It has been transmitted by Dāraquṭnī in 'Chapter mentioning the *iqāmah* and the different narrations about it' (932) with his *isnād* from Maʿlā from ʿAbd as-Salām.

6 Its *isnād* is *ḥasan* as it contains ʿAbdullāh ibn Muḥammad. It has been transmitted by by Abū Dāwūd (Prayer, 512) with his *isnād* from Ḥammād ibn Khālid from Muḥammad ibn ʿAmr from Muḥammad ibn ʿAbdillāh from his paternal uncle ʿAbdullāh ibn Zayd ﷺ who said, "The Prophet ﷺ wanted [. . .] etc." Then Abū Dāwūd transmitted it after that with an *isnād* from ʿAbd ar-Raḥmān ibn Mahdī from Muḥammad ibn ʿAmr—a shaykh of the people of Madinah from the *Anṣār*—that he heard ʿAbdullāh ibn Muḥammad say, "My grandfather ʿAbdullāh ibn Zayd ﷺ narrated this *ḥadīth* to me."

Ḥāfiẓ said, "This is the correct version since, in the *isnād* of ʿAbdullāh ibn Muḥammad, he narrates it from his grandfather, not from his paternal uncle. Perhaps those who said Muḥammad ibn ʿAbdillāh got their names mixed up. ʿAbdullāh ibn Muḥammad narrated from both his father and grandfather, but never from his paternal uncle."

٦ - بَابُ مَا يُسْتَحَبُّ لِلرَّجُلِ أَنْ يَقُولَهُ إِذَا سَمِعَ الْأَذَانَ

6. WHAT SOMEONE IS RECOMMENDED TO SAY WHEN HE HEARS THE *ADHĀN*

٩٢٤ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَيُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ» - وَفِي حَدِيثِ مَالِكٍ: النِّدَاءَ - «فَقُولُوا مِثْلَ مَا يَقُولُ». وَفِي حَدِيثِ مَالِكٍ: «مَا يَقُولُ الْمُؤَذِّنُ».

924. It has been transmitted to us with an *isnād* from Abū Saʿīd al-Khudrī ﷺ that he heard the Messenger of Allah ﷺ say, "When you hear the *muʾadhdhin*, say the same thing he says."—Mālik narrated in his version, "When you hear the call to prayer, say the same thing the *muʾadhdhin* says."[1]

٩٢٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ، عَنْ يُونُسَ. . . فَذَكَرَ مِثْلَهُ.

925. The like of it has been transmitted to us [with another *isnād*] from Yūnus.[2]

٩٢٦ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا أَبُو زُرْعَةَ قَالَ: أنا حَيْوَةُ قَالَ: أنا كَعْبُ بْنُ عَلْقَمَةَ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ - مَوْلَى نَافِعِ بْنِ عَبْدِ اللّٰهِ بْنِ عَمْرٍو الْقُرَشِيِّ - يَقُولُ: إِنَّهُ سَمِعَ عَبْدَ اللّٰهِ بْنَ عَمْرِو بْنِ الْعَاصِ ﷺ يَقُولُ: إِنَّهُ سَمِعَ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللّٰهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللّٰهَ تَعَالَى لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلٌ فِي الْجَنَّةِ لَا يَنْبَغِي لِأَحَدٍ إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللّٰهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ اللّٰهَ لِيَ الْوَسِيلَةَ، حَلَّتْ لَهُ الشَّفَاعَةُ».

926. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ that the Messenger of Allah ﷺ said, "When you hear the *muʾadhdhin*, say the same thing he says, then pray for blessings upon me, since if anyone prays for me once, Allah will give him in exchange for it reward ten times. Then ask Allah, may He be exalted, to give me the *Wasīlah*, for it is a station in the Garden which will be granted to only one of the slaves of Allah and I hope to be that [slave]. If anyone asks Allah to give me the Wasīlah, then intercession will be necessary [on my part] for him."[3]

٩٢٧/٩٢٨/٩٢٩ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ وَأَحْمَدُ بْنُ دَاوُدَ قَالَا: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمَلِيحِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أُمِّ حَبِيبَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَمِعَ الْمُؤَذِّنَ، يَقُولُ مِثْلَ مَا يَقُولُ، حَتَّى يَسْكُتَ.

927/928/929. It has been transmitted to us [with two *asānīd*] from ʿAbdullāh ibn ʿUtbah ﷺ from Umm Ḥabībah ﷺ that when the Messenger of Allah ﷺ heard the *muʾadhdhin*, he would continue to say the same thing the *muʾadhdhin* said until he had fallen silent.[4]

٩٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو اللَّيْثِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: كُنَّا عِنْدَ مُعَاوِيَةَ فَأَذَّنَ الْمُؤَذِّنُ فَقَالَ مُعَاوِيَةُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ يُؤَذِّنُ فَقُولُوا مِثْلَ مَقَالَتِهِ» أَوْ كَمَا قَالَ.

930. It has been transmitted to us with an *isnād* from Muḥammad ibn ʿAmr al-Laythī from his father from his grandfather who said,

> “We were in the company of Muʿāwiyah when the *muʾadhdhin* gave the call to prayer. Then Muʿāwiyah said, ‘I heard the Messenger of Allah saying, “When you hear the *muʾadhdhin* give the call to prayer, say the same thing he says.”’”[5]

Abū Jaʿfar said, “Some of the people [of knowledge][6] based their position on these traditions and said, ‘Anyone who hears the *adhān* should continue to say the same thing the *muʾadhdhin* says until he completes the *adhān*.’”

Others[7] disagreed with them and said, “It would be meaningless for the person repeating what the *muʾadhdhin* says to say, ‘*Ḥayya ʿala’ṣ-ṣalāh*—Come to the prayer,’ or ‘*Ḥayya ʿala’l-falāḥ*—Come to success,’ for the *muʾadhdhin* only says that in order to call people to the prayer and success. The reason for the listener saying what he says is not to call people to the prayer, but simply to do *dhikr* of Allah, and saying ‘*Ḥayya ʿala’ṣ-ṣalāh*—Come to the prayer’ is not *dhikr*. Therefore, it would be better for him to replace those words with ‘*La ḥawla wa la quwwata illa bi’llāh*—There is no strength and no power except by Allah,’ as is transmitted in other *aḥādīth* of the Prophet .”

One of the proofs used by this group to back up their position is to point out that it is possible to interpret the statement of the Messenger of Allah , ‘Say the same thing he says until he falls silent,’ as meaning, ‘Say the same thing he says with respect to the initial part of the *adhān*’—in other words, the *takbīr* and the *shahādah*, that there is no god but Allah and that Muḥammad is the Messenger of Allah—until he [the *muʾadhdhin*] falls silent. This would mean that when he said, ‘the same thing he says,’ he was only referring to the *takbīr* and *shahādah*.

This interpretation is indicated by the *ḥadīth* of Abū Hurayrah ﷺ:

٩٣١/ ٩٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الشَّافِعِيُّ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنِ ابْنِ شِهَابٍ، ح: وَحَدَّثَنَا أَحْمَدُ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَشَهَّدَ الْمُؤَذِّنُ فَقُولُوا مِثْلَ مَا يَقُولُ».

> 931/932. It has been transmitted to us [with two *asānīd*] from Saʿīd ibn al-Musayyib from Abū Hurayrah ﷺ that the Prophet ﷺ said, "When the *muʾadhdhin* calls the *shahādah*, say the same thing he says."[8]

As far as the Prophet ﷺ encouraging people to say '*La ḥawla wa la quwwata illa bi'llāh*,' [instead of '*Ḥayya ʿala'ṣ-ṣalāh*' and '*Hayya ʿala'l-falāḥ*'], the following has been transmitted:

٩٣٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرَوِيُّ قَالَ: ثنا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْمُؤَذِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ أَحَدُكُمُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، ثُمَّ قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَقَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ، فَقَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ، فَقَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ، مِنْ قَلْبِهِ، دَخَلَ الْجَنَّةَ».

> 933. It has been transmitted to us with an *isnād* from ʿUmar ibn al-Khaṭṭāb ﷺ that the Messenger of Allah ﷺ said, "When the

muʾadhdhin says, ‘*Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest’, and any of you say ‘*Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest’; [when the *muʾadhdhin* says], ‘*Ashhadu al-lā ilāha illa’llāh*—I bear witness that there is no god but Allah,’ and [any of you] say ‘*Ashhadu al-lā ilāha illa’llāh* – I bear witness that there is no god but Allah’; [when the *muʾadhdhin* says], ‘*Ashhadu anna Muḥammadar-rasūlu’llah*—I bear witness that Muḥammad is the Messenger of Allah,’ and [any of you] say, ‘*Ashhadu anna Muḥammadar-rasūlu’llah*—I bear witness that Muḥammad is the Messenger of Allah’; [when the *muʾadhdhin* says], ‘*Ḥayya ʿala’ṣ-ṣalāh*—Come to the prayer,’ and [any of you] say, ‘*Lā ḥawla wa lā quwwata illa bi’llāh*—There is no strength and no power except by Allah’; [when the *muʾadhdhin* says], ‘*Ḥayya ʿala’l-falāḥ*—Come to success,’ and [any of you] say, ‘*Lā ḥawla wa lā quwwata illa bi’llāh*—There is no strength and no power except by Allah’; [when the *muʾadhdhin* says], ‘*Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest,’ and [any of you] say, ‘*Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest’; [when the *muʾadhdhin* says], ‘*Lā ilāha illa’llāh*—There is no god but Allah,’ and [any of you] say, ‘*Lā ilāha illa’llāh*—There is no god but Allah,’ directly from the heart, then he will enter the Garden.”[9]

٩٣٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ سُلَيْمَانَ، عَنْ شَرِيكٍ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِي رَافِعٍ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَمِعَ الْمُؤَذِّنَ، فَقَالَ مِثْلَ مَا قَالَ، وَإِذَا قَالَ: حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ، قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

934. It has been transmitted to us with an *isnād* from ʿAlī ibn Ḥusayn that Abū Rāfiʿ ﷺ said, “When the Messenger of Allah ﷺ heard the *adhān*, he would say the same thing the *muʾadhdhin* said. Then, when [the *muʾadhdhin*] said, ‘*Ḥayya ʿala’ṣ-ṣalāh*’ and ‘*Hayya ʿala’l-falāḥ*,’ he would say, ‘*Lā ḥawla wa lā quwwata illa bi’llāh.*’”[10]

٩٣٥ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا هِشَامُ بْنُ أَبِي عَبْدِ اللّٰهِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْقُرَشِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ، قَالَ: كُنَّا عِنْدَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَأَذَّنَ الْمُؤَذِّنُ فَقَالَ: اللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ، فَقَالَ مُعَاوِيَةُ: اللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ، فَقَالَ مُعَاوِيَةُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ، فَقَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ، فَقَالَ مُعَاوِيَةُ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ، حَتَّى بَلَغَ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، فَقَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ. قَالَ يَحْيَى: وَحَدَّثَنِي رَجُلٌ أَنَّ مُعَاوِيَةَ ﷺ لَمَّا قَالَ ذَلِكَ قَالَ: هَكَذَا سَمِعْنَا نَبِيَّكُمْ ﷺ يَقُولُ.

935. It has been transmitted to us with an *isnād* from ʿĪsā ibn Ṭalḥah ibn ʿUbaydillāh who said, “We were in the company of Muʿāwiyah ibn Abī Sufyān ﷺ when the *muʾadhdhin* called the *adhān*. [The *muʾadhdhin*] said, ‘*Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest’, so [Muʿāwiyah ﷺ] said, ‘*Allāhu akbar*— Allah is greatest, *Allāhu akbar*—Allah is greatest’; [the *muʾadhdhin*] said, ‘*Ashhadu al-lā ilāha illa’llāh*—I bear witness that there is no god but Allah,’ so [Muʿāwiyah ﷺ] said, ‘*Ashhadu al-lā ilāha illa’llāh*—I bear witness that there is no god but Allah’; [the *muʾadhdhin*] said, ‘*Ashhadu anna Muḥammadar-rasūlu’llah*—I bear witness that Muḥammad is the Messenger of Allah,’ so [Muʿāwiyah ﷺ] said, ‘*Ashhadu anna Muḥammadar-rasūlu’llah*—I

bear witness that Muḥammad is the Messenger of Allah.' He continued like this until [when the *muʾadhdhin*] said, '*Ḥayya ʿala'ṣ-ṣalāh*—Come to the prayer, *Ḥayya ʿala'l-falāḥ*—Come to success,' [Muʿāwiyah ﷺ] said, '*Lā ḥawla wa lā quwwata illa bi'llāh*—There is no strength and no power except by Allah.'"

٩٣٦ - قَالَ يَحْيى: وَحَدَّثَنِي رَجُلٌ أَنَّ مُعَاوِيَةَ ﷺ لَمَّ قَالَ ذَلِكَ قَالَ: هَكَذَا سَمِعْنَا نَبِيَّكُمْ ﷺ يَقُوْلُ.

936. [One of the narrators], Yaḥyā, said that a man told him that after Muʿāwiyah ﷺ said that, he said, "That was what we heard your Prophet ﷺ say."[11]

٩٣٧ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ مُعَاوِيَةَ ﷺ قَالَ مِثْلَ ذَلِكَ. ثُمَّ قَالَ: هَكَذَا قَالَ رَسُولُ اللّٰهِ ﷺ.

937. The like of it has been transmitted to us with another *isnād* from Muʿāwiyah ﷺ, but in this version he said, "That was what the Messenger of Allah ﷺ said."[12]

٩٣٨ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي الْعَطَّارُ - يَعْنِي دَاوُدَ بْنَ عَبْدِ الرَّحْمَنِ - عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عِيسَى بْنِ عُمَرَ، عَنْ عَبْدِ اللّٰهِ بْنِ عَلْقَمَةَ، قَالَ: كُنْتُ جَالِسًا إِلَى جَنْبِ مُعَاوِيَةَ. . . فَذَكَرَ مِثْلَهُ، ثُمَّ قَالَ مُعَاوِيَةُ ﷺ: هَكَذَا سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ.

938. The like of it has been transmitted to us [with another *isnād*] from ʿAbdullāh ibn ʿAlqamah who said "I was sat by Muʿāwiyah ﷺ," but in this version Muʿāwiyah ﷺ said, "I heard the Messenger of Allah ﷺ say that."[13]

٩٣٩ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى الْأَنْصَارِيُّ، أَنَّ عِيسَى بْنَ مُحَمَّدٍ أَخْبَرَهُ عَنْ عَبْدِ اللّٰهِ بْنِ عَلْقَمَةَ بْنِ وَقَّاصٍ. . . فَذَكَرَ نَحْوَهُ.

939. The like of it has been transmitted to us with another *isnād* from ʿAbdullāh ibn ʿAlqamah ibn Waqqāṣ.[14]

It has also been transmitted from the Messenger of Allah ﷺ that he used to say that during the *adhān* and command people to say that:

٩٤٠ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ قَالَ: ثنا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: ثنا اللَّيْثُ، عَنِ الْحُكَيمِ بْنِ عَبْدِ اللّٰهِ بْنِ قَيْسٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدٍ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ، وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ».

940. It has been transmitted to us with an *isnād* from Saʿd ibn Abī Waqqāṣ ﷺ that the Messenger of Allah ﷺ said, "Whoever says, 'And I bear witness that there is no god but Allah, One without partner, and that Muḥammad is His slave and messenger. I am content with Allah as a Lord and Islam as a religion,' when he hears the *muʾadhdhin*, all of his [minor] sins will be forgiven."[15]

٩٤١ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: ثنا اللَّيْثُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

941. The like of it has been transmitted to us with another *isnād* from Layth.[16]

٩٤٢ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ. وَزَادَ: أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ يَتَشَهَّدُ».

942. The like of it has been transmitted to us [with another *isnād*] from Ḥukaym ibn ʿAbdillāh ibn Qays but in this version he added, "Whoever says [the following] when he hears the *muʾadhdhin* call out the *shahādah* [. . .]."[17]

٩٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ السَّقَطِيُّ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى النَّيْسَابُورِيُّ قَالَ: ثنا أَبُو عُمَرَ الْبَزَّارُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ يَقُولُ إِذَا سَمِعَ النِّدَاءَ فَيُكَبِّرُ الْمُنَادِي، فَيُكَبِّرُ، ثُمَّ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَيَشْهَدُ عَلَى ذَلِكَ، ثُمَّ يَقُولُ: اللَّهُمَّ أَعْطِ مُحَمَّدًا الْوَسِيلَةَ وَاجْعَلْ فِي الْأَعْلَيْنَ دَرَجَتَهُ وَفِي الْمُصْطَفِينَ مَحَبَّتَهُ وَفِي الْمُقَرَّبِينَ ذِكْرَهُ، إِلَّا وَجَبَتْ لَهُ شَفَاعَةُ النَّبِيِّ ﷺ يَوْمَ الْقِيَامَةِ».

943. It has been transmitted to us with an *isnād* from Ṭāriq ibn Shihāb ﷺ from ʿAbdullāh ibn Masʿūd ﷺ that the Messenger of Allah ﷺ said, "If any Muslim hears the call to prayer and says the *takbīr* when the *muʾadhdhin* calls out the *takbīr*; bears witness that there is no god but Allah and that Muḥammad is the Messenger of Allah when [the *muʾadhdhin*] bears witness to that; and then says, 'O Allah, give Muḥammad the Wasīlah, and put his rank in the *among the highest of the high*, his love amongst the chosen people and his mention amongst those who have been drawn near,' then it will be obligatory for the Prophet ﷺ to intercede for him on the Day of Rising."[18]

٩٤٤ – حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الدِّمَشْقِيُّ قَالَ: ثنا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: ثنا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَمِعَ الْمُؤَذِّنَ، قَالَ: «اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ أَعْطِ سَيِّدَنَا مُحَمَّدًا الْوَسِيلَةَ وَابْعَثْهُ الْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ».

944. It has been transmitted to us with an *isnād* from Jābir ibn ʿAbdillāh ﷺ that when the Messenger of Allah ﷺ heard the *muʾadhdhin*, he would say, "O Allah, Lord of this perfect call and established prayer, give our master Muḥammad the Wasīlah and raise him up to the praiseworthy station which You promised him."[19]

٩٤٥ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ الطَّحَّانُ قَالَ: ثنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ حَفْصَةَ بِنْتِ أَبِي كَثِيرٍ، عَنْ أَبِيهَا، قَالَ: عَلَّمَتْنِي أُمُّ سَلَمَةَ ﷺ وَقَالَتْ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ، قَالَ: «يَا أُمَّ سَلَمَةَ، إِذَا كَانَ عِنْدَ أَذَانِ الْمَغْرِبِ، فَقُولِي: اللَّهُمَّ عِنْدَ اسْتِقْبَالِ لَيْلِكَ وَاسْتِدْبَارِ نَهَارِكَ، وَأَصْوَاتِ دُعَاتِكَ وَحُضُورِ صَلَاتِكَ، اغْفِرْ لِي».

945. It has been transmitted to us with an *isnād* from Umm Salamah ﷺ that the Messenger of Allah ﷺ taught her and said to her, "Umm Salamah, when [you hear] the *adhān* of Maghrib, say, 'O Allah, at the approach of Your night and the departure of Your day, in [the presence] of the voices calling out to You and in the presence of Your prayer, forgive me.'"[20]

These traditions prove that the purpose of saying anything during the *adhān* is *dhikr*. All of the *adhān* is *dhikr*, except for the phrases '*Ḥayya ʿala'ṣ-ṣalāh*—Come to the prayer,' and '*Ḥayya ʿala'l-falāḥ*—Come to success,' which are summoning. Thus, the listener should repeat, after

the *muʾadhdhin*, any part of the *adhān* that is *dhikr* and should replace any part of the *adhān* that is merely for the purpose of summoning people to the prayer with *dhikr*, for *dhikr* is better than it.

Some of the people of knowledge[21] took the position that the statement of the Messenger of Allah ﷺ, 'If you hear the *muʾadhdhin*, say the same thing he says,' was a command of obligation.

Others[22] disagreed with them and said that it was not a command of obligation but was rather a command of recommendation. They based their position on the following:

٩٤٦ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ بْنِ مُعَاذٍ قَالَ: ثنا أَبِي قَالَ: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَسَمِعَ مُنَادِيًا وَهُوَ يَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى الْفِطْرَةِ». فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَرَجَ مِنَ النَّارِ». قَالَ: فَابْتَدَرْنَاهُ فَإِذَا هُوَ صَاحِبُ مَاشِيَةٍ أَدْرَكَتْهُ الصَّلَاةُ، فَنَادَى بِهَا.

> 946. It has been transmitted to us with an *isnād* from ʿAlqamah that ʿAbdullāh ﷺ said, "We were on a journey with the Messenger of Allah ﷺ. [The Messenger of Allah ﷺ] heard a *muʾadhdhin* say, '*Allāhu akbar*—Allah is greatest, *Allāhu akbar*—Allah is greatest,' so he said, 'He is upon the *fiṭrah* (the natural state of things).' Then he heard him say, '*Ashhadu al-lā ilāha illa'llāh* – I bear witness that there is no god but Allah,' so he said, 'He has emerged from the Fire.'" He said, "We hurried towards him and found him to be a shepherd upon whom the prayer time had come, so he had called the *adhān* [to announce that]."[23]

Here we find that the Messenger of Allah ﷺ heard someone call the

adhān and yet did not say the same thing as him but said something different. This proves that his statement, 'If you hear the *muʾadhdhin*, then say the same thing he says,' was not a command of obligation but was, on the contrary, a command of recommendation. Just like with those things he commanded people to say immediately after the prayer and other such things, he only told them to do so in order that they might obtain merit and extra reward.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān*, 611); Muslim (Prayer, 383); Abū Dāwūd (Prayer, 522); Tirmidhī (Prayer, 208); Nasāʾī (*Adhān*, 674); and Ibn Mājah (*Adhān*,720) with their respective *asānīd* from Mālik. Tirmidhī said, "The *ḥadīth* of Abū Saʿīd is *ḥasan ṣaḥīḥ*." Maʿmar and others also narrated from Zuhrī the like of the *ḥadīth* of Mālik. ʿAbd ar-Raḥmān ibn Isḥāq narrated this *ḥadīth* from Zuhrī from Saʿīd ibn al-Musayyib from Abū Saʿīd , but the *isnād* of Mālik is more sound.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Dāramī (Prayer, 1201) from ʿUthmān ibn ʿUmar.

3 Its *isnād* is *ḥasan* on account of Abū Zarʿah Wahb ibn Rāshid. It has been transmitted by Muslim (Prayer, 384); Abū Dāwūd (Prayer, 523); Tirmidhī (Virtues, 3614); and Nasāʾī (*Adhān*, 679) with their respective *asānīd* from Ḥaywah ibn Shurayḥ. Tirmidhī said, "This *ḥadīth* is *ḥasan ṣaḥīḥ*."

4 Its *isnād* is *ḥasan*. It has been transmitted by Ibn Mājah (*Adhān*, 719) with his *isnād* from Abū Bishr.

5 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr and ʿAmr al-Laythī. Ibn ʿAbd al-Barr said, "The wording of the *ḥadīth* of Muʿāwiyah is disordered since it narrates that one should say the like of what the *muadhdhin* says, when it has been narrated that one should say the like of what the *muadhdhin* says except for '*Ḥayya ʿala'ṣ-ṣalāh*—Come to the prayer,' or '*Ḥayya ʿala'l-falāḥ*—Come to success,' and has also been narrated that one should say what the *muadhdhin* says with respect to the *shahādah* and *takbīr* but not the rest of the *adhān*." The *ḥadīth* has been transmitted by Nasāʾī (*Adhān*, 677) from Musʿir from Majmaʿ from Abū Umamāh ibn Sahl that he heard Muʿāwiyah say that he heard the Messenger of Allah say the like of what the *muadhdhin* said when he heard the *adhān*. Nasāʾī also mentioned the like of that with his *isnād* from Ibn al-Mubārak from Majmaʿ, but this version mentions the *takbīr* and *shahādah*. Then

he said, “This was how Muʿāwiyah narrated it to me from the statement of the Messenger of Allah .” It has also been transmitted thus by Bukhārī in (Jumuʿah, 914).

6 Those who took this position included Ibrāhīm an-Nakhaʾī and the people of the Ẓāhirī madhhab.

7 Those who took this position included the four Imams and the vast majority of the people of knowledge.

8 Its *isnād* is *ḥasan*. It has been transmitted by Ibn Mājah (*Adhān*, 718) from Ibrāhīm ibn Muḥammad with the wording, “When the *muadhdhin* calls out the *adhān*, say the same thing he says.” As for the wording that appears here, it has been transmitted by Abū Muḥammad al-ʿAdanī from ʿAbdullāh ibn Rajāʾ. (*Nukhab al-Afkār*)

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer, 385); Abū Dāwūd (Prayer, 527); and Nasāʾī in *The works of the day and night* (Chapter 9, no. 1) with their respective *asānīd* from Ismāʿīl ibn Jaʿfar.

10 Its *isnād* is *ḍaʿīf* on account of ʿĀṣim ibn ʿUbaydillāh. It has been transmitted by Nasāʾī in *The works of the day and night* (Chapter 9, no. 2) with his *isnād* from Sharīk. Haythamī said in *al-Mujmaʿ* (1:331), “It has been transmitted by Aḥmad (6:9, 392); Ṭabarānī in *al-Kabīr* (924); and Bazzār in his *Musnad* (3868), but it contains ʿĀṣim ibn ʿUbaydillāh who, except for the fact that Mālik narrated from him, is considered weak.”

11 Its isnād is ṣaḥīḥ. It has been transmitted by Bukhārī (Adhān, 612 & 613); Aḥmad (4:91); and Ibn Khuzaymah (Prayer, 414) with their respective asānīd from Hishām ad-Dastawāʾī. In the version of Aḥmad and Bukhārī, Yaḥyā said, “Some of my brothers narrated to me that that he said, ‘When he said, “*Ḥayya ʿala’ṣ-ṣalāh*—Come to the prayer,” he said, “*Lā ḥawla wa lā quwwata illa bi’llāh*—There is no strength and no power except by Allah.”’” Ibn Khuzaymah considered the statement, ‘

When he said, “*Ḥayya ʿala’ṣ-ṣalāh*—Come to the prayer,” he said, “*Lā ḥawla wa lā quwwata illa bi’llāh*—There is no strength and no power except by Allah,”’ to be a muttaṣil narration with this first *isnād*. Ḥāfiẓ in al-Fatḥ (3:119) traced back the path of this *ḥadīth* to find out who the unnamed man was and said, “It seems probable to me that the man was ʿAlqamah ibn Waqqāṣ if he was still around for Yaḥyā ibn Abī Kathīr to meet him. If not, then it must have been one of his sons; either ʿAbdullāh ibn ʿAlqamah or ʿAmr ibn ʿAlqamah, because I have only found two other narrations containing the addition of the phrase ‘*Lā ḥawla wa lā quwwata illa bi’llāh*—There is no strength and no power except by Allah.’ The first is that which is narrated by Nahshal at-Tamīmī from Muʿāwiyah , as is transmitted by Ṭabarānī with his *isnād*; and the second is that which is transmitted by ʿAlqamah ibn Waqqāṣ from him. This second was transmitted by Nasāʾī

by way of Ibn Jurayj from ʿAmr ibn Yaḥyā from ʿĪsā ibn ʿAmr from ʿAbdullāh ibn ʿAlqamah ibn Waqqāṣ that his father said, ‘I was with Muʿāwiyah [. . .]’; and was also transmitted by Ibn Khuzaymah with his isnād from Muḥammad ibn ʿAmr ibn ʿAlqamah from his father that his father said, ‘I was with Muʿāwiyah [. . .]’, mentioning the like of what is in the other ḥadīth.”

12 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr and ʿAmr al-Laythī. It has been transmitted by Aḥmad (4:98) from Yaḥyā al-Qaṭṭān from Muḥammad ibn ʿAmr; and by Ibn Khuzaymah (Prayer, 426) with his *isnād* from Yaḥyā al-Qaṭṭān.

13 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn ʿAlqamah. It has been transmitted by Nasāʾī (678); and Aḥmad (4:92) with their respective *asānīd* from Ibn Jurayj from ʿAmr ibn Yaḥyā al-Māzinī from ʿĪsā ibn ʿUmar or Ibn ʿUmayr from ʿAbdullāh ibn ʿAlqamah. The *isnād* in *al-Kitāb*, however, did not mention the name ‘ʿĪsā ibn ʿUmar.’

14 Its *isnād* is *ḥasan* on account of ʿĪsā ibn ʿUmar and ʿAbdullāh ibn ʿAlqamah. It has been transmitted by Nasāʾī (678) with his *isnād* from Ḥajjāj from Ibn Jurayj; Aḥmad (4:92) with his *isnād* from Ibn Jurayj that we mentioned earlier.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer, 386); Abū Dāwūd (Prayer, 525); Tirmidhī (Prayer, 210); Nasāʾī (*Adhān*, 680); and Ibn Mājah (*Adhān*, 721) with their respective *asānīd* from Layth.

16 Its *isnād* is *ṣaḥīḥ*.

17 Its *isnād* is *ḥasan* on account of Yaḥyā ibn Ayyūb al-Ghāfiqī.

18 Its *isnād* is *ḍaʿīf*. It has been transmitted by Ṭabarānī in *al-Kabīr* (10:9790) by way of Abū ʿUmar al-Bazzār. Haythamī said in *al-Mujmaʿ* (1:333), “Its narrators are trustworthy.”

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān*, 614); Abū Dāwūd (Prayer, 529); Nasāʾī (*Adhān*, 681); Tirmidhī (Prayer, 211); and Ibn Mājah (*Adhān*, 722) with their respective *asānīd* from ʿAlī ibn ʿAyyāsh. Tirmidhī said, “The *ḥadīth* of Jābir is *ṣaḥīḥ ḥasan*, but the *ḥadīth* of Muḥammad ibn al-Munkadir is *gharīb* because we know of no one who narrated it from him except Shuʿayb ibn Muḥammad.”

20 Its *isnād* is *ḍaʿīf*. Tirmidhī (Calls, 3589) transmitted it with his *isnād* from Muḥammad ibn Fuḍayl from ʿAbd ar-Raḥmān from Ḥafṣah from her father Abū Kathīr from Umm Salamah, may Allah be pleased with her, and said, “This is a *gharīb ḥadīth* since we only know of it through this one chain of transmission and since we do not know who Ḥafṣah or her father are.” It has also been transmitted by Abū Dāwūd (Prayer, 530) with his *isnād* from Masʿūdī from Abū Kathīr from Umm Salamah i.

21 Those who took this position included the author *al-Muḥīṭ* from amongst the Ḥanafīs, Ibn Wahb from amongst the Mālikīs and the people of the Ẓāhirī madhhab.

22 Those who took this position included the vast majority of the people of knowledge. Imam Ṭaḥāwī chose this position.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī in *Actions of the day and night*, (Chapter 197, no. 2); and Abū Yaʿlā (5400) by way of Muḥammad ibn Bishr from Saʿīd ibn Abī ʿArūbah without ʿAlqamah ﷺ. Also from ʿAlqamah ﷺ for the extra strength it gives the *ḥadīth* in terms of the connectedness of the *isnād*. It has also been transmitted by Muslim (Holding back from attack etc., 382) with his *isnād* from Anas ﷺ; and by Abū Dāwūd (Jihad); and by Tirmidhī (Travel, 1618) who classified it as *ḥasan ṣaḥīḥ*.

٧ - بَابُ مَوَاقِيتِ الصَّلَاةِ

7. THE TIMES OF THE PRAYER

٩٤٧ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ.

947. It has been transmitted to us with an *isnād* from Nāfiʿ ibn Jubayr from Ibn ʿAbbās ﷺ.[1]

٩٤٨ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ الْمَخْزُومِيِّ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ.

948. It has been transmitted to us with an *isnād* from Nāfiʿ ibn Jubayr from Ibn ʿAbbās ﷺ.[2]

٩٤٩ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ، عَنْ حَكِيمِ بْنِ حَكِيمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّنِي جِبْرَئِيلُ ﷺ مَرَّتَيْنِ عِنْدَ بَابِ الْبَيْتِ فَصَلَّى بِي الظُّهْرَ حِينَ مَالَتِ الشَّمْسُ، وَصَلَّى بِي الْعَصْرَ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ، وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، وَصَلَّى بِي الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، وَصَلَّى بِي الْفَجْرَ حِينَ حُرِّمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ، وَصَلَّى بِي الظُّهْرَ مِنَ الْغَدِ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ، وَصَلَّى بِي الْعَصْرَ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ، وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، وَصَلَّى بِي الْعِشَاءَ حِينَ مَضَى ثُلُثُ اللَّيْلِ، وَصَلَّى بِي الْغَدَاةَ عِنْدَمَا أَسْفَرَ، ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ: يَا مُحَمَّدُ، الْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ، هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ».

949. It has been transmitted to us with an *isnād* from Nāfiʿ ibn Jubayr from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ said, "Jibrāʿīl ﷺ led me in prayer on two [separate] occasions in front of the doorway of the House. [On the first day] he led me in Ẓuhr when the Sun had just passed its zenith; he led me in ʿAṣr when the shadow of each thing was the same [length as it]; he led me in Maghrib when the one who is fasting breaks his fast (i.e. immediately after the Sun sets); he led me in ʿIshāʾ as soon as the redness on the horizon had departed; and he led me in Fajr [the next morning] when it becomes *ḥarām* for the one who is fasting to eat food and drink (i.e. at the crack of dawn). Then, he led me in Ẓuhr when the shadow of each thing was the same [length as it]; he led me in ʿAṣr when the shadow of each thing was twice [the length of it]; he led me in Maghrib when the one who is fasting breaks his fast (i.e. immediately after the Sun sets); he led me in ʿIshāʾ when a third of the night had passed; and he led me in Fajr when it began to get light (the time of *isfār*). Then he turned to me and said, 'Muḥammad, the time [of each of these prayers] is [the period of time] which falls between these two times. This is the time when the prophets before you [prayed their prayers].'"[3]

٩٥٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ لَهِيعَةَ قَالَ: ثنا بُكَيْرُ بْنُ الْأَشَجِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُوَيْدٍ السَّاعِدِيِّ، سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ ﷺ يَقُولُ: قَالَ رَسُولُ اللّٰهِ ﷺ: «أَمَّنِي جَبْرَئِيلُ ﷺ فِي الصَّلَاةِ فَصَلَّى الظُّهْرَ حِينَ زَاغَتِ الشَّمْسُ، وَصَلَّى الْعَصْرَ حِينَ قَامَتْ قَائِمَةٌ، وَصَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، وَصَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، وَصَلَّى الصُّبْحَ حِينَ طَلَعَ الْفَجْرُ. ثُمَّ أَمَّنِي فِي الْيَوْمِ الثَّانِي فَصَلَّى الظُّهْرَ وَفَيْءُ كُلِّ شَيْءٍ مِثْلُهُ، وَصَلَّى الْعَصْرَ وَالْفَيْءُ قَامَتَانِ، وَصَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، وَصَلَّى الْعِشَاءَ الْآخِرَةَ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ، وَصَلَّى الصُّبْحَ حِينَ كَادَتِ الشَّمْسُ أَنْ تَطْلُعَ، ثُمَّ قَالَ: الصَّلَاةُ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ».

950. It has been transmitted to us with an *isnād* from Abū Saʿīd al-Khudrī ﷺ that the Messenger of Allah ﷺ said, "Jibrāʿīl ﷺ led me in prayer; he led me in Ẓuhr when the Sun had just passed its zenith; he led me in ʿAṣr when [the shadow of an object] was a single *qāmah* (i.e. the same length as it); he led me in Maghrib when the Sun set; he led me in ʿIshāʾ as soon as the redness on the horizon had departed; and he led me in *Ṣubḥ* at the first crack of dawn. Then he led me in prayer a second day. He led me in Ẓuhr when the shadow of each thing was the same [length as it]; he led me in ʿAṣr when the shadow [of each thing] was two qāmah (i.e. twice the length of it); he led me in Maghrib when the Sun set; he led me in ʿIshāʾ at the end of the first third of the night; and he led me in *Ṣubḥ* when the Sun was about to rise. Then he said to me, 'The prayer should be prayed between these two times.'"[4]

٩٥١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا نُعَيْمُ بْنُ حَمَّادٍ قَالَ: ثنا الْفَضْلُ بْنُ مُوسَى السِّينَانِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا جِبْرِيلُ عليه السلام يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ. . .» ثُمَّ ذَكَرَ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ فِي الْعِشَاءِ الْآخِرَةِ: «وَصَلَّاهَا فِي الْيَوْمِ الثَّانِي حِينَ ذَهَبَتْ سَاعَةٌ مِنَ اللَّيْلِ».

951. It has been transmitted to us with an *isnād* from Abū Salamah from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "This is Jibrāʿīl عليه السلام who has come to teach you the matter of your *Dīn*." Then he said the same as in the previous *ḥadīth* except this time he said about the ʿIshāʾ prayer, "On the second day, he led me in [ʿIshāʾ] when an hour of the night had passed [after the disappearing of the light from the horizon, not after the setting of the Sun]."[5]

٩٥٢ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا حَامِدُ بْنُ يَحْيَى قَالَ: ثنا عَبْدُ اللَّهِ بْنُ الْحَارِثِ قَالَ: ثنا ثَوْرُ بْنُ يَزِيدَ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ، قَالَ: سَأَلَ رَجُلٌ نَبِيَّ اللَّهِ ﷺ عَنْ وَقْتِ الصَّلَاةِ، فَقَالَ: «صَلِّ مَعِي.» فَصَلَّى رَسُولُ اللَّهِ ﷺ الصُّبْحَ حِينَ طَلَعَ الْفَجْرُ، ثُمَّ صَلَّى الظُّهْرَ حِينَ زَاغَتِ الشَّمْسُ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ فَيْءُ الْإِنْسَانِ مِثْلَهُ، ثُمَّ صَلَّى الْمَغْرِبَ حِينَ وَجَبَتِ الشَّمْسُ، ثُمَّ صَلَّى الْعِشَاءَ قَبْلَ غَيْبُوبَةِ الشَّفَقِ، ثُمَّ صَلَّى الصُّبْحَ فَأَسْفَرَ، ثُمَّ صَلَّى الظُّهْرَ حِينَ كَانَ فَيْءُ الْإِنْسَانِ مِثْلَهُ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ فَيْءُ الْإِنْسَانِ مِثْلَيْهِ، ثُمَّ صَلَّى الْمَغْرِبَ قَبْلَ غَيْبُوبَةِ الشَّفَقِ، ثُمَّ صَلَّى الْعِشَاءَ. فَقَالَ بَعْضُهُمْ: ثُلُثُ اللَّيْلِ، وَقَالَ بَعْضُهُمْ: شَطْرُ اللَّيْلِ.

952. It has been transmitted to us [with an *isnād*] from ʿAṭāʾ ibn Abī Rabāḥ that Jābir ibn ʿAbdillāh ﷺ said, "A man asked the Prophet of Allah ﷺ about the times of the prayer, so [the Prophet ﷺ] told him to pray with him. The Messenger of Allah ﷺ then

prayed *Ṣubḥ* at the first crack of dawn, then prayed Ẓuhr when the Sun had just passed its zenith, then prayed ʿAṣr when the shadow of a person is the same [length as him], then prayed Maghrib when the Sun set, and then prayed ʿIshāʾ [just] before the redness on the horizon had disappeared [from the sky]. Then, [the next day], prayed *Ṣubḥ* at the time when it becomes light, then prayed Ẓuhr when the shadow of a person is the same [length as him], then prayed ʿAṣr when the shadow of a person was twice [his length], then prayed Maghrib [just] before the redness on the horizon had disappeared [from the sky], then prayed ʿIshāʾ when a third of the night had passed."—while some others narrated, "then prayed ʿIshāʾ when half the night had passed."[6]

٩٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: ثنا هَمَّامٌ قَالَ: سَمِعْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ قَالَ: حَدَّثَنِي رَجُلٌ مِنْهُمْ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلَاةِ، فَأَمَرَهُ أَنْ يَشْهَدَ الصَّلَاةَ مَعَهُ. فَصَلَّى الصُّبْحَ فَعَجَّلَ، ثُمَّ صَلَّى الظُّهْرَ فَعَجَّلَ، ثُمَّ صَلَّى الْعَصْرَ فَعَجَّلَ، ثُمَّ صَلَّى الْمَغْرِبَ فَعَجَّلَ، ثُمَّ صَلَّى الْعِشَاءَ فَعَجَّلَ. ثُمَّ صَلَّى الصَّلَوَاتِ كُلَّهَا مِنَ الْغَدِ فَأَخَّرَ، ثُمَّ قَالَ لِلرَّجُلِ: «مَا بَيْنَ صَلَاتِي فِي هَذَيْنِ الْوَقْتَيْنِ، وَقْتٌ كُلُّهُ».

953. It has been transmitted to us with another *isnād* from ʿAṭāʾ ibn Abī Rabāḥ who said, "A man from amongst them told me that a man went to the Messenger of Allah ﷺ and asked him about the times of the prayer, so the [Prophet ﷺ] commanded him to observe the prayer with him. Thereupon [the Prophet ﷺ] prayed *Ṣubḥ* at the beginning of its time, then prayed Ẓuhr at the beginning of its time, then prayed ʿAṣr at the beginning of its time, then prayed Maghrib at the beginning of its time, then

prayed ʿIshāʾ at the beginning of its time. Then he prayed all of the prayers the next day at the end of their times and said to the man, ‘The entire period that falls between the two times in which I performed my prayer is the time of that prayer.’”[7]

٩٥٤ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا بَدْرُ بْنُ عُثْمَانَ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: أَتَاهُ سَائِلٌ فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلَاةِ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، فَأَمَرَ بِلَالاً فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ وَالنَّاسُ لَا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ وَالْقَائِلُ يَقُولُ: انْتَصَفَ النَّهَارُ أَوْ لَمْ، وَكَانَ أَعْلَمَ مِنْهُمْ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ وَقَعَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ. ثُمَّ أَخَّرَ الْفَجْرَ مِنَ الْغَدِ حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ: طَلَعَتِ الشَّمْسُ أَوْ كَادَتْ، ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيبًا مِنَ الْعَصْرِ، ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ: احْمَرَّتِ الشَّمْسُ، ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثُلُثُ اللَّيْلِ الْأَوَّلِ. ثُمَّ أَصْبَحَ فَدَعَا السَّائِلَ، فَقَالَ: «الْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ».

954. It has been transmitted to us with an *isnād* from Abū Bakr ibn Abī Mūsā, from his father ﷺ that a man came to the Messenger of Allah ﷺ and asked him about the times of the prayer. [The Prophet ﷺ], however, did not reply, but rather commanded Bilāl ﷺ to call the *iqāmah* for Fajr at the first crack of dawn when there is scarcely [enough light for] people to recognise one another. Then he commanded him to call the *iqāmah* for Ẓuhr when the Sun had just declined from its zenith and some might say that it was the middle of the day or just before, but he was more knowledgeable than them [about that]. Then he commanded him to call the *iqāmah* for ʿAṣr when the Sun

was raised up high in the sky. Then he commanded him to call the *iqāmah* for Maghrib when the Sun set. Then he commanded him to call the *iqāmah* for ʿIshāʾ when the redness had disappeared from the sky. Then, the next day, he delayed Fajr for so long that some might say that the Sun had already or was just about to rise. Then he delayed Ẓuhr until close to the time of ʿAṣr. Then he delayed ʿAṣr for so long that some might say that the Sun had become red. Then he delayed Maghrib until the time when the redness disappeared from the sky. Then he delayed ʿIshāʾ until the first third of the night [had passed]. Then, the next morning, he summoned the one who had asked him the question and said, "The time [of the prayer] is between these two [times]."[8]

٩٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُوسَى قَالَ: ثنا إِسْمَاعِيلُ بْنُ سَالِمٍ قَالَ: ثنا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ: أَنَّ رَجُلًا سَأَلَهُ عَنْ وَقْتِ الصَّلَاةِ، فَقَالَ: «صَلِّ مَعَنَا». قَالَ: فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ بِلَالًا فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ مُرْتَفِعَةٌ نَقِيَّةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ. فَلَمَّا كَانَ فِي الْيَوْمِ الثَّانِي أَمَرَهُ فَأَذَّنَ لِلظُّهْرِ فَأَبْرَدَ بِهَا فَأَنْعَمَ أَنْ يُبْرِدَ بِهَا، وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ، أَخَّرَهَا فَوْقَ الَّذِي كَانَ، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ بَعْدَمَا ذَهَبَ ثُلُثُ اللَّيْلِ، وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا. ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ، فَقَالَ: «وَقْتُ صَلَاتِكُمْ فِيمَا بَيْنَ مَا رَأَيْتُمْ».

955. It has been transmitted to us with an *isnād* from Sulaymān ibn Buraydah, from his father that a man asked the Prophet ﷺ about the times of the prayer, so he told him to pray with him.

> Then, when the Sun had passed its zenith, he commanded Bilāl ﷺ to call the *adhān* and then the *iqāmah* for Ẓuhr. Then he commanded him to call the *iqāmah* for ʿAṣr when the Sun was white, clean and high up in the sky. Then he commanded him to call the *iqāmah* for Maghrib when the Sun had set. Then he commanded him to call the *iqāmah* for ʿIshāʾ when the redness had disappeared from the sky. Then he commanded him to call the *iqāmah* for Fajr at the first crack of dawn. Then, on the second day, he waited until the intense heat of midday had cooled off and then commanded [Bilāl ﷺ] to call the *adhān* [for Ẓuhr]. Then he prayed ʿAṣr whilst the Sun was still high in the horizon but at a later time than he had prayed it [the previous day]. Then he prayed Maghrib [just] before the redness disappeared from the sky. Then he prayed ʿIshāʾ after the first third of the night had passed. And then he prayed Fajr when it began to get light (at the time of *isfār*). Then he said, "Where is the one who asked me about the times of the prayer?"

A man said, "I [asked you], Messenger of Allah ﷺ," so he said, "The time of your prayer is between [the two times] at which you have seen me pray."[9] As far as the Fajr prayer is concerned, all of the traditions above agree with one another that the Prophet ﷺ prayed it on the first day at the first crack of dawn and on the second day when the Sun was just about to rise. Therefore, all the Muslims agree that the beginning of the time of Fajr is the first crack of dawn and the end of the time of Fajr is when the Sun rises.[10]

As far as the Ẓuhr prayer is concerned, all of the traditions agree that

he prayed it on the first day when the Sun just passed its zenith and all Muslims agree that that is the beginning of the time of Ẓuhr. [But], as far as the end of its time is concerned, [there is some disagreement]:

Ibn ʿAbbās, Abū Saʿīd, Jābir and Abū Hurayrah ﷺ all narrated that the Prophet ﷺ prayed [Ẓuhr] when the shadow of each thing was the same [length as it]. It is possible that he did that just after the shadow of each thing had reached the same length as it and that that was still the time of Ẓuhr; but it is also possible that he did that just before the shadow of each thing had reached the same length as it. In linguistic terms, both interpretations are valid. Allah, Mighty and Majestic, says, "When you divorce women and they have reached the end of their *ʿiddah*, then either retain them with correctness and courtesy or release them with correctness and courtesy." (Qurʾan 2:231) Allah, glory be to Him, does not mean that a person has the choice of retaining or releasing them after they have reached their *ʿiddah* as the Arabic literally says, for after the *ʿiddah* it would be forbidden for him to retain her without a new ceremony, since the divorce would then be irrevocable. [Rather the intended meaning of the verse is, "[. . .] and they are about to finish their *ʿiddah*."]

Allah makes this point clear shortly afterwards when He says, "When you divorce women and they have reached the end of their *ʿiddah*, do not prevent them from marrying their first husbands if they have mutually agreed to it." (Qurʾan 2:232) In this verse, Allah tells us that it is halal for [a divorced woman] to remarry after she has reached the end of her *ʿiddah*. This verse proves that the first verse refers to when a divorced woman is nearing the end of her *ʿiddah*, not to when she has actually reached it.

In the same way, our narration from the Messenger of Allah ﷺ that he prayed Ẓuhr on the second day when the shadow of each thing had reached the same length as it, may be interpreted as meaning that he prayed Ẓuhr just before the shadow of each thing reached the same length as it. And that would mean that as soon as the shadow of a thing does measure the same length as it, the time of Ẓuhr has come to an end.

The proof of this interpretation is that the same narrators who narrated that the Prophet ﷺ prayed Ẓuhr on the second day when the shadow of each thing reached the same length as it, also narrated that he prayed ʿAṣr on the first day when the shadow of each thing reached the same length as it and then said later in the *ḥadīth*, "The time is that which falls between these two times." It would be impossible for that which falls between the two times to be the time [of the prayer] and yet for them to also share a single time, so the meaning of the *ḥadīth* must be, and Allah knows best, that which we have indicated above.

This interpretation is also indicated by what is narrated in the *ḥadīth* of Abū Mūsā ؓ, for he said that the Prophet ﷺ delayed Ẓuhr on the second day until it was nearly time for ʿAṣr. That means that he prayed Ẓuhr just before the time of ʿAṣr on the second day, not after the time of ʿAṣr had already started. All of these narrations are agreed that the time of ʿAṣr starts when the shadow of each thing is the same length as it, so it would be impossible for that to also be the time of Ẓuhr, since the Messenger of Allah ﷺ himself informed us that the time for each prayer was that which fell between his performance of it on the first day and his performance of it on the second day.

The following *ḥadīth* also indicates this:

٩٥٦ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا، وَإِنَّ أَوَّلَ وَقْتِ الظُّهْرِ حِينَ تَزُولُ الشَّمْسُ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَدْخُلُ وَقْتُ الْعَصْرِ».

> 956. It has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "There is a beginning and an end to [the time for] each prayer. The beginning of the time of Ẓuhr is when the Sun passes its zenith and the end of its time is when the time of ʿAṣr begins."[11]

This indicates that the time of ʿAṣr begins after the time of Ẓuhr finishes. As far as the ʿAṣr prayer is concerned, all of the traditions agree that he prayed at the time which we have already mentioned. Therefore that is proved to be the beginning of its time.

[As for the end of its time], it has been narrated from him that he prayed it on the second day when the shadow of each thing was twice the length of it and then said, "The time is what falls between these two [times]." It is possible that this refers to the end of the prayer's time which would mean that if a person prays past that point, he has missed the prayer; and it is possible that it simply refers to a time beyond which a person should not delay the prayer, but if he does he has still caught the time of the prayer, even though he is considered remiss for doing so because he has given up the reward for praying it in its preferred time.

It has been transmitted to us with an *isnād* [containing Mālik] that the Messenger of Allah ﷺ said, "A man may pray a prayer and not miss its time, but the time of that prayer which he missed would have been better for him than all his family and wealth."[12]

This proves that praying a prayer in its chosen time is better than praying in it in the remainder of its time.

It is possible that the time at which the Prophet ﷺ prayed the prayer on the second day was the time beyond which it would not be right for ʿAṣr to be delayed, and that position is indicated by the following *aḥādīth*:

٩٥٧ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا مُحَمَّدُ بْنُ الْفُضَيْلِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا، وَإِنَّ أَوَّلَ وَقْتِ الْعَصْرِ حِينَ يَدْخُلُ وَقْتُهَا، وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَصْفَرُّ الشَّمْسُ».

957. It has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "There is a beginning and an end to [the time for] each prayer; the beginning of the time of ʿAṣr is when its time begins, and the end of the time of ʿAṣr is when the Sun becomes yellow."[13]

٩٥٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ قَالَ: ثنا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ﷺ، أَنَّ النَّبِيَّ ﷺ قَالَ: «وَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ».

958. It has been transmitted to us with an *isnād* from Abū Ayyūb ﷺ from ʿAbdullāh ibn ʿAmr ﷺ that the Prophet ﷺ said, "The time for ʿAṣr remains in place so long as the Sun has not become yellow."[14]

٩٥٩ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ﷺ - قَالَ شُعْبَةُ: حَدَّثَنِيهِ ثَلَاثَ مَرَّاتٍ، فَرَفَعَهُ مَرَّةً وَلَمْ يَرْفَعْهُ مَرَّتَيْنِ - فَذَكَرَ مِثْلَهُ.

959. The like of it has been transmitted to us with another *isnād* from ʿAbdullāh ibn ʿAmr ﷺ. Shuʿbah one of the narrators, said, "He narrated it to me three times, transmitting it once as a *marfūʿ ḥadīth* and the other two times as *mawqūf* statements [of ʿAbdullāh ibn ʿAmr ﷺ]."

These traditions state that the end of the time of ʿAṣr is when the Sun becomes yellow and that happens after the shadow of a thing becomes twice as long as it, which proves that the time mentioned in the first group of traditions was the time within which a person receives extra merit for praying, not the time beyond which a person would have missed the time of the prayer. Also we are obliged to interpret them in this way so as to ensure that the various traditions do not contradict one another.

However, other people claim that the end of the time of ʿAṣr is when the Sun sets, basing their position on the following:

٩٦٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ طُلُوعِ الشَّمْسِ فَقَدْ أَدْرَكَ الصَّلَاةَ، وَمَنْ أَدْرَكَ رَكْعَتَيْنِ مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ».

960. It has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Prophet ﷺ said, "Whoever prays a *rakʿah* of the *Ṣubḥ* prayer before the Sun has risen has caught the prayer, and whoever prays two *rakʿahs* of the ʿAṣr prayer before the Sun has set has caught [the prayer]."[15]

٩٦١ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ قَالَ: ثنا سَعِيدٌ: أَخْبَرَنَا مُحَمَّدٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

961. The like of it has been transmitted to us with an *isnād* from Abū Salamah from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[16]

٩٦٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا بِشْرُ بْنُ عُمَرَ قَالَ: ثنا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَبِشْرِ بْنِ سَعِيدٍ وَعَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ».

962. It has been transmitted to us [with an *isnād*] from ʿAṭāʾ ibn Yasār, Bishr ibn Saʿīd and ʿAbd ar-Raḥmān al-Aʿraj from Abū Hurayrah ﷺ that the Prophet ﷺ said, "Whoever prays a *rakʿah* of *Ṣubḥ* before sunrise has caught the *Ṣubḥ* prayer, and whoever prays a *rakʿah* of ʿAṣr before the Sun sets has caught the ʿAṣr prayer."[17]

٩٦٣ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ زَيْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

963. The like of it has been transmitted to us with an *isnād* from ʿUrwah from ʿĀʾishah ﷺ from the Prophet ﷺ.[18]

They said the fact that the Prophet ﷺ said that a person who prays a *rakʿah* of ʿAṣr before the Sun sets has caught the prayer proves that the end of the time of ʿAṣr is in fact the setting of the Sun.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and

Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

Those who took the position that the end of the time of ʿAṣr is when the Sun changes colour based their position on the *ḥadīth* of the Messenger of Allah ﷺ in which he forbade people from praying at the time of the setting of the Sun:

٩٦٤ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، قَالَ: قَالَ لِي عَبْدُ اللّٰهِ ﷺ: كُنَّا نُنْهَى عَنِ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا وَنِصْفَ النَّهَارِ.

964. It has been transmitted to us with an *isnād* from Zirr that ʿAbdullāh ﷺ said to him, "We were forbidden from praying at the time of the rising of the Sun, at the time of its setting and at midday."[19]

٩٦٥ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا حَبَّانُ بْنُ هِلَالٍ قَالَ: ثنا هَمَّامٌ قَالَ: ثنا قَتَادَةُ، عَنْ مُحَمَّدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ نَهَى عَنِ الصَّلَاةِ إِذَا طَلَعَ قَرْنُ الشَّمْسِ أَوْ غَابَ قَرْنُ الشَّمْسِ.

965. It has been transmitted to us [with an *isnād*] from Muḥammad from Zayd ibn Thābit ﷺ that the Messenger of Allah ﷺ forbade people from praying when the horn of the Sun rose or the horn of the Sun set (i.e. at the very moment of sunrise and sunset).[20]

٩٦٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا مُوسَى بْنُ عَلِيِّ بْنِ رَبَاحٍ اللَّخْمِيُّ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ ﷺ، قَالَ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللّٰهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ وَأَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ تَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ.

966. It has been transmitted to us with an *isnād* from ʿUqbah ibn ʿĀmir al-Juhanī ﷺ who said, “There were three times during which the Messenger of Allah ﷺ forbade us from praying or burying our dead: at sunrise; from the beginning of the rising of the Sun until the Sun had risen high in the horizon, at the middle of the day; from when the Sun was at its highest point in the horizon [and there was no shadow] until when the shadow had reappeared [and started to lengthen], and at sunset; from when the Sun inclines to set until it has fully set, [disappearing behind the horizon].”[21]

٩٦٧ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا أَبُو مُصْعَبٍ قَالَ: ثنا الدَّرَاوَرْدِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، وَإِذَا بَدَأَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلَاةَ حَتَّى تَبْرُزَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلَاةَ حَتَّى تَغِيبَ».

967. It has been transmitted to us with an *isnād* from Sālim ibn ʿAbdillāh from his father ﷺ that the Prophet ﷺ said, “Do not intend to perform your prayer when the Sun is rising or setting. If the edge of the Sun rises and appears above the horizon, then delay the prayer until the whole Sun is visible. If the edge of the Sun disappears below the horizon, then delay the prayer until the whole Sun sets.”[22]

٩٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

968. The like of it has been transmitted to us with an *isnād* from

ʿUrwah, from his father from Ibn ʿUmar ﷺ from the Prophet ﷺ.[23]

٩٦٩ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّيَ عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا».

969. It has been transmitted to us with an *isnād* from Nāfiʿ from Ibn ʿUmar ﷺ that the Messenger of Allah ﷺ, "None of you should intend to perform the prayer at the time of the Sun rising or the time of it setting."[24]

٩٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُعَلَّى بْنُ أَسَدٍ قَالَ: ثنا وُهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُوسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: وَهِمَ عُمَرُ بْنُ الْخَطَّابِ، إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَحَرَّى طُلُوعُ الشَّمْسِ أَوْ غُرُوبُهَا.

970. It has been transmitted to us with an *isnād* from Ṭāwūs, from his father that ʿĀʾishah ﷺ said, "ʿUmar ibn al-Khaṭṭāb ﷺ was of the view that the only thing the Messenger of Allah ﷺ forbade was that someone specifically choose the rising of the Sun or the setting of the Sun as a time to pray."[25]

٩٧١ - حَدَّثَنَا بَحْرُ بْنُ نَصْرٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي أَبُو يَحْيَى وَضَمْرَةُ بْنُ حَبِيبٍ وَأَبُو طَلْحَةَ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ ﷺ قَالَ: حَدَّثَنِي عَمْرُو بْنُ عَبَسَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا طَلَعَتِ الشَّمْسُ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَهِيَ سَاعَةُ صَلَاةِ الْكُفَّارِ، فَدَعِ الصَّلَاةَ حَتَّى تَرْتَفِعَ وَيَذْهَبَ شُعَاعُهَا، ثُمَّ الصَّلَاةُ مَحْضُورَةٌ مَشْهُودَةٌ إِلَى أَنْ يَنْتَصِفَ النَّهَارُ، فَإِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ جَهَنَّمَ وَتُسْجَرُ، فَدَعِ الصَّلَاةَ حَتَّى يَفِيءَ الْفَيْءُ، ثُمَّ الصَّلَاةُ مَحْضُورَةٌ مَشْهُودَةٌ إِلَى غُرُوبِ الشَّمْسِ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَهِيَ سَاعَةُ صَلَاةِ الْكُفَّارِ».

971. It has been transmitted to us with an *isnād* from ʿAmr ibn ʿAbasah ﵁ that the Messenger of Allah ﷺ said, “When the Sun rises, it rises between the two horns of Shayṭān and that is the time when the non-Muslims pray, so keep from praying until the Sun has risen and its rays have gone. Then the prayer is attended and witnessed [by the angels] until the middle of the day. [Midday] is the time when the gates of Jahannam are thrown open and [its fires] are stoked, so keep from praying until the shadows begin to lengthen. Then the prayer is attended and witnessed [by the angels] until the Sun sets. The Sun sets between the two horns of Shayṭān and that is the time when the non-Muslims pray, [so keep from praying until it fully sets].”[26]

٩٧٢/ ٩٧٣ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ الْمُهَلَّبَ ابْنَ أَبِي صُفْرَةَ يُحَدِّثُ عَنْ سَمُرَةَ ﵁، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُصَلُّوا عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ - أَوْ عَلَى قَرْنَيِ الشَّيْطَانِ - وَتَغْرُبُ بَيْنَ قَرْنَيِ الشَّيْطَانِ - أَوْ عَلَى قَرْنَيِ الشَّيْطَانِ».

972/973. It has been transmitted to us with an *isnād* from Samurah ﵁ that the Messenger of Allah ﷺ, “Do not pray when the Sun is rising or when it is setting, for it rises between the two horns of Shayṭān—or upon the two horns of Shayṭān—and sets between the two horns of Shayṭān—or upon the two horns of Shayṭān.”[27]

They said, “The fact that the Messenger of Allah ﷺ forbade people from praying at the time of the setting of the Sun proves that that time was

not a time of the prayer and that the time of ʿAṣr ends when the setting of the Sun begins."

However, the others responded that the *ḥadīth* of the Messenger of Allah ﷺ that, 'Whoever catches a *rakʿah* of ʿAṣr before the Sun [completely] sets has caught the prayer,' proves that it is permissible to enter into the prayer of ʿAṣr during that time. [They said that]—in order to ensure that there is no contradiction—the prohibition in the *aḥādīth* mentioned above must only apply to those prayers not made permissible by this *ḥadīth*.[28]

This is the best possible interpretation of the various *aḥādīth* and ensures there is no contradiction between them.

As for that which is suggested by reason and intellectual consideration, we have seen that it is permissible to pray any sort of prayer during the time of Ẓuhr, and that includes all types of supererogatory prayers as well as prayers that need to be made up. We have also seen that when it comes to the agreed-upon time of ʿAṣr and the time of *Ṣubḥ*, even though it is forbidden to pray supererogatory prayers, it is permissible to make up obligatory prayers during them. Therefore, all of the people of knowledge agree that it is permissible to make up obligatory prayers during the agreed-upon times for every prayer.

As for the time when the Sun sets, all the people of knowledge agree that it is not permissible to make up prayers at that time, which proves that that time is not like the times of the obligatory prayers and that no prayer should ever be prayed at that time. The same is true of midday and the time when the Sun rises. This shows that the *ḥadīth* containing the prohibition of the Prophet ﷺ against praying during sunset

abrogated the *ḥadīth* containing his statement that if a person catches a single *rakʿah* of ʿAṣr before the Sun has actually set, he has caught the prayer; and the proofs we have provided show this clearly.

This is the position we have adopted and was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

As far as the time of Maghrib is concerned, all of the first group of traditions state that the Messenger of Allah ﷺ prayed Maghrib [immediately after] sunset.

However, some people disagreed with this and said that the beginning of the time of Maghrib is when the star rises. They based their position upon the following:

٩٧٤ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ خَيْرِ بْنِ نَعِيمٍ، عَنْ أَبِي هُبَيْرَةَ السَّبَائِيِّ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ ﷺ، قَالَ: صَلَّى بِنَا رَسُولُ اللّٰهِ ﷺ صَلَاةَ الْعَصْرِ بِالْمَخْمِصِ، فَقَالَ: «إِنَّ هَذِهِ الصَّلَاةَ عُرِضَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَضَيَّعُوهَا، فَمَنْ حَافَظَ عَلَيْهَا مِنْكُمْ أُوتِيَ أَجْرَهُ مَرَّتَيْنِ، وَلَا صَلَاةَ بَعْدَهَا حَتَّى يَطْلُعَ الشَّاهِدُ».

974. It has been transmitted to us with an *isnād* from Abū Baṣrah al-Ghifārī ﷺ who said, “The Prophet ﷺ led us in ʿAṣr prayer in al-Makhmiṣ then said, ‘This prayer was offered to those who came before you but they neglected it and let it become lost, so whoever of you safeguards it will be given his reward twice over. There is no prayer after it until *ash-Shāhid* (this was the name given to a particular star) rises.’”[29]

٩٧٥ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا أَبِي، عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ خَيْرِ بْنِ نَعِيمٍ الْحَضْرَمِيِّ. . . ثُمَّ ذَكَرَ مِثْلَهُ بِإِسْنَادِهِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: بِالْمَخْمِصِ، وَقَالَ: «لَا صَلَاةَ بَعْدَهَا حَتَّى يُرَى الشَّاهِدُ». وَالشَّاهِدُ: النَّجْمُ.

975. The like of it has been transmitted to us with another *isnād* from Abū Baṣrah ﷺ, but in this version he did not mention al-Makhmiṣ and rather said the Messenger of Allah ﷺ said, "There is no prayer after it until ash-Shāhid is seen." Ash-Shāhid was a star.[30]

They said that the beginning of the time [of Maghrib] is when that particular star rises. It is possible that the statement, 'There is no prayer until ash-Shāhid rises,' was the final statement of the Messenger of Allah ﷺ [on the matter] as Layth narrated, with the word ash-Shāhid meaning, 'The night.'

But in the narration narrated by other than Layth, the narrator interprets ash-Shāhid as referring to a star. That was simply his opinion however, and not the words of the Prophet ﷺ.

And the *aḥādīth* from the Prophet ﷺ stating that Maghrib should be prayed when the Sun disappears below the horizon are *mutawātir*:

٩٧٦ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ: ثنا أَبِي قَالَ: ثنا الْأَعْمَشُ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ، قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ، فَقَالَ مَسْرُوقٌ: يَا أُمَّ الْمُؤْمِنِينَ، رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، كِلَاهُمَا لَا يَأْلُوا عَنِ الْخَيْرِ. أَمَّا أَحَدُهُمَا فَيُعَجِّلُ الْمَغْرِبَ وَيُعَجِّلُ الْإِفْطَارَ، وَالْآخَرُ يُؤَخِّرُ الْمَغْرِبَ حَتَّى يَبْدُوَ النُّجُومُ وَيُؤَخِّرُ الْإِفْطَارَ - يَعْنِي أَبَا مُوسَى - قَالَتْ: أَيُّهُمَا يُعَجِّلُ الصَّلَاةَ وَالْإِفْطَارَ؟ قَالَ: عَبْدُ اللَّهِ. قَالَتْ عَائِشَةُ: كَذَلِكَ كَانَ يَفْعَلُ رَسُولُ اللَّهِ ﷺ.

976. It has been transmitted to us with an *isnād* from Abū ʿAṭiyyah who said, “Masrūq and I went to see ʿĀʾishah ﵂. Masrūq said to her, ‘Mother of the believers, there are two Companions of the Messenger of Allah ﷺ who both spare no effort to when it comes to doing good. One of these two men prays Maghrib and breaks his fast straight away, whilst the other one delays Maghrib until the stars appear and delays breaking the fast;’ meaning Abū Mūsā ﵁. [ʿĀʾishah ﵂] said, ‘Which of them performs the prayer and breaks the fast straight away?’ He replied, ‘ʿAbdullāh ﵁.’ ʿĀʾishah ﵂ said, ‘That is what the Messenger of Allah ﷺ used to do.’”[31]

٩٧٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ قَالَ: أَخْبَرَنِي بَشِيرُ بْنُ أَبِي مَسْعُودٍ، عَنْ أَبِي مَسْعُودٍ ﵁، قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يُصَلِّي الْمَغْرِبَ إِذَا وَجَبَتِ الشَّمْسُ.

977. It has been transmitted to us with an *isnād* from Bashīr ibn Abī Masʿūd that Abū Masʿūd ﵁ said, “The Messenger of Allah ﷺ used to pray Maghrib when the Sun set.”[32]

٩٧٨ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﵄، قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يُصَلِّي الْمَغْرِبَ إِذَا وَجَبَتِ الشَّمْسُ.

978. It has been transmitted to us with an *isnād* from Jābir ibn ʿAbdillāh ﵁ who said, “The Messenger of Allah ﷺ used to pray Maghrib when the Sun set.”[33]

٩٧٩ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: ثنا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ ﷺ، قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللّٰهِ ﷺ إِذَا تَوَارَتْ بِالْحِجَابِ.

979. It has been transmitted to us with an *isnād* from Salamah ibn al-Akwaʿ ﷺ who said, "We used to pray Maghrib with the Messenger of Allah ﷺ when the Sun disappeared below the horizon."[34]

There are also many traditions that have been transmitted of the Companions ﷺ after the lifetime of the Messenger of Allah ﷺ:

٩٨٠ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: قَالَ عُمَرُ ﷺ: صَلُّوا هَذِهِ الصَّلَاةَ – يَعْنِي الْمَغْرِبَ – وَالْفِجَاجُ مُسْفِرَةٌ.

980. It has been transmitted to us with an *isnād* from Suwayd ibn Ghaflah that ʿUmar ﷺ said, "Pray this prayer—meaning Maghrib—when the pathways are still light."

٩٨١ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ عِمْرَانَ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

981. The like of it has been transmitted to us with another *isnād* from Shuʿbah [from Suwayd ibn Ghaflah].

٩٨٢ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ عِمْرَانَ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

982. The like of it has been transmitted to us with another *isnād* from Abū ʿAwānah [from Suwayd ibn Ghaflah].

٩٨٣ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ قَالَ: ثنا يَزِيدُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا مُحَمَّدُ بْنُ سِيرِينَ، عَنِ الْمُهَاجِرِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَتَبَ إِلَى أَبِي مُوسَى ﷺ أَنْ: صَلِّ الْمَغْرِبَ حِينَ تَغْرُبُ الشَّمْسُ.

983. It has been transmitted to us with an *isnād* from Muhājir that ʿUmar ibn al-Khaṭṭāb ﷺ wrote to Abū Mūsā ﷺ, 'Pray Maghrib when the Sun sets.'

٩٨٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ عُمَرَ ﷺ كَتَبَ إِلَى أَهْلِ الْجَابِيَةِ: أَنْ صَلُّوا الْمَغْرِبَ قَبْلَ أَنْ تَبْدُوَ النُّجُومُ.

984. It has been transmitted to us by way of Saʿīd ibn al-Musayyib that ʿUmar ﷺ wrote to the people of al-Jābiyah, 'Pray Maghrib before the stars appear.'

٩٨٥ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَمْرُو بْنُ حَفْصٍ قَالَ: ثنا أَبِي، عَنِ الْأَعْمَشِ قَالَ: ثنا إِبْرَاهِيمُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: صَلَّى عَبْدُ اللَّهِ ﷺ بِأَصْحَابِهِ صَلَاةَ الْمَغْرِبِ، فَقَامَ أَصْحَابُهُ يَتَرَاءَونَ الشَّمْسَ. فَقَالَ: مَا تَنْظُرُونَ؟ قَالُوا: نَنْظُرُ أَغَابَتِ الشَّمْسُ. فَقَالَ عَبْدُ اللَّهِ: هَذَا، وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَقْتُ هَذِهِ الصَّلَاةِ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: ﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ﴾ [الإسراء: ٧٨] وَأَشَارَ بِيَدِهِ إِلَى الْمَغْرِبِ، فَقَالَ: هَذَا غَسَقُ اللَّيْلِ، وَأَشَارَ بِيَدِهِ إِلَى الْمَطْلَعِ، فَقَالَ: هَذَا دُلُوكُ الشَّمْسِ. قِيلَ: حَدَّثَكُمْ عُمَارَةُ أَيْضًا؟ قَالَ: نَعَمْ.

985. It has been transmitted to us with an *isnād* from Ibrāhīm that ʿAbd ar-Raḥmān ibn Yazīd ﷺ said, "ʿAbdullāh ﷺ prayed Maghrib with his companions, then his companions got up and began to look for the Sun. [ʿAbdullāh ﷺ] said, 'What are you looking at?' They said, 'We are looking to see if the Sun has set.' ʿAbdullāh ﷺ said, 'By Allah, the One Whom there is no god but Him, this is the

time of this prayer.' Then ʿAbdullāh ﷺ recited the verse, "Establish the prayer from the declining of the Sun until the darkening of the night" (Qurʾan 17:78) and pointing his hand towards the place of the Sun's setting, said, 'This is the darkening of the night.' Then he pointed his hand towards the place of the Sun's rising and said, 'This is the declining of the Sun.' It was said to him 'Did ʿUmārah narrate so to you?' He replied 'Yes.'"

٩٨٦ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ: صَلَّى ابْنُ مَسْعُودٍ ﷺ بِأَصْحَابِهِ الْمَغْرِبَ حِينَ غَرَبَتِ الشَّمْسُ، ثُمَّ قَالَ: هَذَا، وَالَّذِي لَا إِلَهَ إِلَّا هُوَ وَقْتُ هَذِهِ الصَّلَاةِ.

986. It has been transmitted to us with another *isnād* from Ibrāhīm that ʿAbd ar-Raḥmān ibn Yazīd said, "Ibn Masʿūd ﷺ prayed Maghrib with his companions when the Sun set. Then he said, 'By the One Whom there is no god but Him, this is the time of this prayer.'"

٩٨٧ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُمَرُ قَالَ: ثنا أَبِي، عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ﷺ مِثْلَهُ.

987. The like of it has been transmitted to us with an *isnād* from Masrūq from ʿAbdullāh ﷺ.

٩٨٨ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْوَهْبِيُّ قَالَ: ثنا الْمَسْعُودِيُّ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنِ ابْنِ مَسْعُودٍ ﷺ أَنَّهُ قَالَ حِينَ غَرَبَتِ الشَّمْسُ: وَالَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّ هَذِهِ السَّاعَةَ لَمِيقَاتُ هَذِهِ الصَّلَاةِ. ثُمَّ قَرَأَ عَبْدُ اللّٰهِ تَصْدِيقَ ذَلِكَ مِنْ كِتَابِ اللّٰهِ: ﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ﴾ [الإسراء: ٧٨]. قَالَ: وَدُلُوكُهَا حِينَ تَغِيبُ وَغَسَقُ اللَّيْلِ حِينَ يُظْلِمُ، فَالصَّلَاةُ بَيْنَهُمَا.

988. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Yazīd that Ibn Masʿūd ﷺ said when the Sun set, “By the One Whom there is no god but Him, this is the appointed time for this prayer.” Then ʿAbdullāh ﷺ recited the confirmation of that from the Book of Allah, “Establish the prayer from the declining of the Sun until the darkening of the night” (Qurʾan 17:78) and said, “The declining of the Sun is when it sets and the darkening of the night is when it gets dark, so the prayer should be between those two times.”

٩٨٩ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا خَطَّابُ بْنُ عُثْمَانَ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ، قَالَ: قَالَ لِي أَبُو هُرَيْرَةَ ﷺ: مَتَى غَسَقُ اللَّيْلِ؟ قُلْتُ: إِذَا غَرَبَتِ الشَّمْسُ. قَالَ: فَاحْدُرِ الْمَغْرِبَ فِي إِثْرِهَا ثُمَّ احْدُرْهَا فِي إِثْرِهَا.

989. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Labībah who said, “Abū Hurayrah ﷺ said to me, ‘When is the darkening of the night?’ I said, ‘When the Sun sets.’ He said, ‘So hasten to pray Maghrib immediately after it, then hasten to [pray] it immediately after it.’”

٩٩٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: رَأَيْتُ عُمَرَ وَعُثْمَانَ يُصَلِّيَانِ الْمَغْرِبَ فِي رَمَضَانَ إِذَا أَبْصَرَا إِلَى اللَّيْلِ الْأَسْوَدِ ثُمَّ يُفْطِرَانِ بَعْدُ.

990. It has been transmitted to us with an *isnād* from Ḥumayd ibn ʿAbd ar-Raḥmān ﷺ who said, "I saw ʿUmar and ʿUthmān ﷺ pray Maghrib in Ramaḍān when the dark night could be seen. Then they would break the fast after that."

None of these Companions of the Messenger of Allah ﷺ disagreed with one another that the beginning of the time of Maghrib is when the Sun sets.

Reason and intellectual consideration also bring us to this position, for just as the beginning of the day is the time for the prayer of *Ṣubḥ*, so should the beginning of the night be the time for the prayer of Maghrib. This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad and the majority of the people of, may Allah have mercy on them.

The people of knowledge disagreed with one another with regard to the end of the time of Maghrib:

Some[35] people said that the end of its time is when the *shafaq* on the horizon is gone, interpreting this to mean when the redness has left the sky. Those who adopted this position included Abū Yūsuf and Muḥammad, may Allah have mercy on them.

Others[36] said that the end of its time is when the *shafaq* on the horizon is gone, interpreting this to mean when the whiteness has left the sky, and that happens after the redness has left the sky. Those who adopted this position included Imam Abū Ḥanīfah, may Allah have mercy on him.

In our opinion, reason and intellectual consideration also show [that what is meant by the *shafaq* is the whiteness], for we know that the people of knowledge unanimously agree that as long as there is redness in the sky, you are still in the time of the prayer. The only thing they disagree on is whether the period of whiteness that comes afterwards, is also included in the time of the prayer. Some people saying that its ruling is the same as that governing the redness in the sky and others are saying that it is different. Therefore we looked into the matter more closely and saw that when it comes to Fajr, there is a period of redness followed by the whiteness of Fajr and that both the [period of] redness and whiteness are part of the time of a single prayer; when [the redness and the whiteness] disappear then the time has come to an end.

Reason therefore dictates that [the periods] of whiteness and redness during the time of Maghrib must also be part of the time of a single prayer and that the end of the time of that prayer (i.e. Maghrib) is indicated by when they both disappear from the horizon.

As far as the time of ʿIshāʾ is concerned, all of the traditions agree that the Prophet ﷺ prayed it on the first day after the *shafaq* had gone from the horizon, with the exception of the tradition of Jābir رضي الله عنه where it is stated that the Prophet ﷺ prayed it before the *shafaq* had disappeared. In our opinion, and Allah knows best, it is possible that when Jābir رضي الله عنه said *shafaq* in his narration, he was referring to the period of whiteness, and when the other narrators said *shafaq*, they were referring to the period of redness. This would mean that the Prophet ﷺ prayed ʿIshāʾ after the redness had left the sky but before the whiteness had disappeared. This interpretation ensures that there is no contradiction between the differing traditions.

If this interpretation is established then it proves correct those who said that the time of Maghrib continues after the period of redness and ends when the whiteness leaves the sky.

As for the end of the time of ʿIshāʾ, Ibn ʿAbbās, Abū Mūsā and Abū Saʿīd al-Khudrī ﷺ all narrated that the Messenger of Allah ﷺ waited until a third of the night had passed and then prayed ʿIshāʾ; while Jābir ibn ʿAbdillāh ﷺ narrated in one narration that he ﷺ prayed ʿIshāʾ a third of way through the night, and in another narration that he ﷺ prayed it half way through the night.

It is possible that the Prophet ﷺ prayed [immediately] before a third of the night had passed, which would mean that the time of the prayer ends as soon as a third of the night has passed; and it is possible that he ﷺ prayed [immediately] after a third of the night had passed, which would mean that there is a part of its time that extends beyond the first third of the night. Because there are these two possible interpretations, we decided to delve further into the *aḥādīth* that have been transmitted concerning that and found the following:

٩٩١ - رَبِيعٌ الْمُؤَذِّنُ قَدْ حَدَّثَنَا قَالَ: ثنا أَسَدُ بْنُ مُوسَى قَالَ: ثنا مُحَمَّدُ بْنُ الْفُضَيْلِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا، وَإِنَّ أَوَّلَ وَقْتِ الْعِشَاءِ حِينَ يَغِيبُ الْأُفُقُ وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَنْتَصِفُ اللَّيْلُ، وَإِنَّ أَوَّلَ وَقْتِ الْفَجْرِ حِينَ يَطْلُعُ الْفَجْرُ وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَطْلُعُ الشَّمْسُ».

991. It has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, “There is a beginning and an end to [the time for] each prayer: the beginning of the time of ʿIshāʾ is when [the light of the] horizon disappears and the end of its time is the middle of the

night; and the beginning of the time of Fajr is when the dawn rises and the end of its time is when the Sun rises."[37]

٩٩٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «وَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ».

992. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn ʿAmr ﷺ that the Prophet ﷺ said, "The time of ʿIshāʾ continues right up until the middle of the night."[38]

٩٩٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ. . . - قَالَ شُعْبَةُ: حَدَّثَنِيهِ ثَلَاثَ مَرَّاتٍ، فَرَفَعَهُ مَرَّةً وَلَمْ يَرْفَعْهُ مَرَّتَيْنِ - فَذَكَرَ مِثْلَهُ.

993. The like of it has been transmitted to us with another *isnād* from ʿAbdullāh ibn ʿAmr ﷺ. Shuʿbah one of the narrators, said, "He narrated it to me three times, transmitting it once as a *marfūʿ ḥadīth* and the other two times as *mawqūf* statements [of ʿAbdullāh ibn ʿAmr ﷺ]."[39]

These traditions prove that the period that comes immediately after the first third of the night has passed is still part of the time of ʿIshāʾ.

There are also other traditions which indicate that:

٩٩٤ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا الْحَسَنُ بْنُ عُمَرَ بْنِ شَقِيقٍ قَالَ: ثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِلْعِشَاءِ الْآخِرَةِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ، وَلَا نَدْرِي أَشَيْءٌ شَغَلَهُ فِي أَهْلِهِ أَوْ غَيْرُ ذَلِكَ. فَقَالَ حِينَ خَرَجَ: «إِنَّكُمْ لَتَنْتَظِرُونَ صَلَاةً مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ، وَلَوْلَا أَنْ يَثْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ»، ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلَاةَ وَصَلَّى.

994. It has been transmitted to us with an *isnād* from Nāfiʿ that Ibn ʿUmar ﵁ said, “One night, we remained waiting for the Messenger of Allah ﷺ [in order to pray] ʿIshāʾ. When he came out to us, a third of the night or even more than that had passed, and we did not know if it was his family that had kept him busy or something else. When he came out to us, he said, ‘You are waiting for a prayer which no other people of *Dīn* would have waited for. If it were not for the fact that it would have been a burden upon my community, I would have led them in prayer at this time [every day].’ Then he commanded the *muʾadhdhin* to call the *iqāmah* and prayed [the prayer].”[40]

٩٩٥ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ ﵁، قَالَ: جَهَّزَ رَسُولُ اللّٰهِ ﷺ جَيْشًا حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ بَلَغَ ذَاكَ، خَرَجَ إِلَيْنَا فَقَالَ: «صَلَّى النَّاسُ وَرَقَدُوا وَأَنْتُمْ تَنْتَظِرُونَ هَذِهِ الصَّلَاةَ، أَمَا إِنَّكُمْ لَنْ تَزَالُوا فِي صَلَاةٍ مَا انْتَظَرْتُمُوهَا».

995. It has been transmitted to us with an *isnād* from Abū Sufyān ﵁ that Jābir ﵁ said, “The Messenger of Allah ﷺ prepared an army. Then, when it was middle of the night, he came out to us and said, ‘People have prayed and gone to sleep, while you wait for this prayer. You are in prayer the entire time you remain waiting for it.’”[41]

٩٩٦ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ ﵂ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعَتَمَةِ حَتَّى نَادَاهُ عُمَرُ، فَقَالَ: نَامَ النِّسَاءُ وَالصِّبْيَانُ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ غَيْرُكُمْ»، وَلَا يُصَلَّى يَوْمَئِذٍ إِلَّا بِالْمَدِينَةِ. قَالَتْ: وَكَانُوا يُصَلُّونَ الْعَتَمَةَ فِيمَا بَيْنَ أَنْ يَغِيبَ غَسَقُ اللَّيْلِ إِلَى ثُلُثِ اللَّيْلِ.

996. It has been transmitted to us with an *isnād* from ʿUrwah that ʿĀʾishah ﵂ said, "One night the Messenger of Allah ﷺ delayed ʿIshāʾ so much that ʿUmar ﵁ called out to him, saying, 'People and children have fallen asleep.' So the Messenger of Allah ﷺ came out and said, 'Of all the peoples on the entire earth, there are none but you who would have waited for it.' At that time, the prayer was only prayed in Madinah." [Then] she said, "They used to pray ʿIshāʾ in the time that lies between the disappearance of the twilight of the night and [the end of the first] third of the night."[42]

٩٩٧ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ بَكْرٍ قَالَ: أنا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسٍ ﵁، قَالَ: أَخَّرَ رَسُولُ اللَّهِ ﷺ الْعَتَمَةَ إِلَى قَرِيبٍ مِنْ شَطْرِ اللَّيْلِ، فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا وَرَقَدُوا، وَلَمْ تَزَالُوا فِي صَلَاةٍ مَا انْتَظَرْتُمُوهَا».

997. It has been transmitted to us with an *isnād* from Ḥumayd aṭ-Ṭawīl that Anas ﵁ said, "One night, the Messenger of Allah ﷺ delayed the prayer until it was nearly the middle of the night. Then, after he finished the prayer, he turned his face towards us and said, '[Other] people have already prayed and gone to sleep, but you have been in prayer the entire time you have waited for

it.’”[43]

٩٩٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: أنا حَمَّادٌ قَالَ: أنا ثَابِتٌ: أَنَّهُمْ سَأَلُوا أَنَسَ بْنَ مَالِكٍ ﷺ: أَكَانَ لِرَسُولِ اللَّهِ ﷺ خَاتَمٌ؟ قَالَ: نَعَمْ. ثُمَّ قَالَ: أَخَّرَ الْعِشَاءَ ذَاتَ لَيْلَةٍ حَتَّى كَادَ يَذْهَبُ شَطْرُ اللَّيْلِ - أَوِ إِلَى شَطْرِ اللَّيْلِ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

998. It has been transmitted to us with an *isnād* from Thābit that they asked Anas ibn Mālik ﷺ, “Did the Messenger of Allah ﷺ have a ring?” He said, “Yes.” Then he said, “One night, he delayed ʿIshāʾ until it was almost the middle of the night,”—or he said, “until it was the middle of the night.” Then he mentioned the like [of what is in the previous narration].[44]

All of these traditions mention that the Messenger of Allah ﷺ prayed ʿIshāʾ after a third of the night had already passed. This proves that the time of ʿIshāʾ does not come to an end when a third of the night passes.

In our opinion and Allah knows best, the meaning of all these traditions is that the best time for praying ʿIshāʾ is from when the *shafaq* disappears until [the end of] the first third of the night and that was the time when the Messenger of Allah ﷺ [usually] prayed, according to what we have mentioned in the *ḥadīth* of ʿĀʾishah ﷺ. The period of time after that, between the end of the first third of the night and the middle of the night, has a lesser degree of excellence. By interpreting the various traditions in this way, we ensure that there is no contradiction between them.

Then we wanted to discover if the period of time after the middle of the night was also included in the time of ʿIshāʾ and found the following

traditions:

٩٩٩ - فَإِذَا يُونُسُ قَدْ حَدَّثَنَا قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أنا يَحْيَى بْنُ أَيُّوبَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَأَنَسُ بْنُ عِيَاضٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ﷺ يَقُولُ: أَخَّرَ رَسُولُ اللَّهِ ﷺ الصَّلَاةَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ ثُمَّ انْصَرَفَ فَأَقْبَلَ عَلَيْنَا بِوَجْهِهِ بَعْدَمَا صَلَّى بِنَا، فَقَالَ: «قَدْ صَلَّى النَّاسُ وَرَقَدُوا، لَمْ تَزَالُوا فِي صَلَاةٍ مَا انْتَظَرْتُمُوهَا».

999. It has been transmitted to us with an *isnād* from Ḥumayd aṭ-Ṭawīl that he heard Anas ibn Mālik ﷺ say, "One night, the Messenger of Allah ﷺ waited until the middle of the night [and then came out and prayed with us]. Then, after he had led us in prayer, he turned his face towards us and said, '[Other] people have already prayed and gone to sleep, but you are in prayer the entire time you wait for it.'"[45]

١٠٠٠ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ مِثْلَهُ.

1000. The like of it has been transmitted to us with another *isnād* from Ḥumayd from Anas ﷺ.[46]

١٠٠١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1001. The like of it has been transmitted to us with another *isnād* from Ḥumayd from Anas ﷺ from the Prophet ﷺ.[47]

In these traditions, the Prophet ﷺ prayed after the middle of the night, proving that the time of ʿIshāʾ extends even beyond the middle of the night. There is another tradition which proves this even more strongly:

١٠٠٢/ ١٠٠٣ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ وَأَبُو بِشْرٍ الرَّقِّيُّ قَالَا: ثنا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْمُغِيرَةُ بْنُ حَكِيمٍ، عَنْ أُمِّ كُلْثُومٍ بِنْتِ أَبِي بَكْرٍ أَنَّهَا أَخْبَرَتْهُ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ ﵂ أَنَّهَا قَالَتْ: أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَّةُ اللَّيْلِ وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ، ثُمَّ خَرَجَ فَصَلَّى وَقَالَ: «إِنَّهُ لَوَقْتُهَا، لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي».

> 1002/1003. It has been transmitted to us with an *isnād* from Umm Kulthūm bint Abī Bakr that ʿĀʾishah ﵂, the mother of the believers said, "One night, the Prophet ﷺ delayed [the prayer] until the greater part of the night had passed and until the people in the mosque had fallen asleep. Then he came out and prayed, and said, 'If it were not for the fact that it would have been a burden upon my community, this would have been its time.'"[48]

In this tradition, the Prophet ﷺ prayed ʿIshāʾ after the greater part of the night had passed and told us that that was its time.

It is established by these sound traditions that the time of ʿIshāʾ begins when the *shafaq* disappears from the horizon and lasts the whole night. Its time is, however, divided up into the three separate periods of time:

The first period of time is the best time to pray ʿIshāʾ and continues until [the end of] the first third of the night.

The second period of time has a lesser degree of excellence and continues until the middle of the night.

And the third period of time starts from the middle of the night and has an even lesser degree of excellence.

There are also statements transmitted from the Companions of the Messenger of Allah ﷺ that are concerned with the time of ʿIshāʾ and

confirm what we have said:

١٠٠٤ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ أَسْلَمَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ كَتَبَ: إِنَّ وَقْتَ الْعِشَاءِ الْآخِرَةِ إِذَا غَابَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ، وَلَا تُؤَخِّرُوهَا إِلَى ذَلِكَ إِلَّا مِنْ شُغْلٍ، وَلَا تَنَامُوا قَبْلَهَا، فَمَنْ نَامَ قَبْلَهَا فَلَا نَامَتْ عَيْنَاهُ. قَالَهَا ثَلَاثًا.

1004. It has been transmitted to us with an *isnād* from Aslam that ʿUmar ibn al-Khaṭṭāb ﷺ wrote, 'The time of ʿIshāʾ is from when the *shafaq* disappears until a third of the way through the night, but do not delay it up until then unless you are so busy [that you are forced to do so], and do not sleep before it. If anyone rests to sleep before it, then his eyes should not sleep (i.e. he should not fall asleep but may lie down).' He repeated this three times.

The following is also narrated from ʿUmar ﷺ:

١٠٠٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ قَالَ: ثنا يَزِيدُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا مُحَمَّدُ بْنُ سِيرِينَ، عَنِ الْمُهَاجِرِ أَنَّ عُمَرَ كَتَبَ إِلَى أَبِي مُوسَى ﷺ: أَنْ صَلِّ صَلَاةَ الْعِشَاءِ مِنَ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، أَيْ حِينٍ شِئْتَ.

1005. It has been transmitted to us with an *isnād* from Muhājir that ʿUmar ﷺ wrote to Abū Mūsā ﷺ, 'Pray the prayer of ʿIshāʾ from [the beginning of the time of] ʿIshāʾ until the middle of the night.' [In other words, pray it] whenever you want [during that time].

١٠٠٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا وَهْبٌ قَالَ: ثنا هِشَامُ بْنُ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنِ الْمُهَاجِرِ مِثْلَهُ.

1006. The like of it has been transmitted to us with another *isnād*

from Muhājir.

١٠٠٧ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنِ الْمُهَاجِرِ مِثْلَهُ، وَزَادَ: وَلَا أَدْرِي ذَلِكَ إِلَّا نِصْفًا لَكَ.

1007. The like of it has been transmitted to us with another *isnād* from Muhājir, but in this version he added, 'I know nothing of that except that it is half of the [reward] for you.'

In these traditions, ʿUmar ﷺ gave him the option of praying until the middle of the night and made that half the [reward].[49] The following has also been narrated about this:

١٠٠٨/١٠٠٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، ح: وَحَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، قَالَ: كَتَبَ عُمَرُ إِلَى أَبِي مُوسَى ﷺ: وَصَلِّ الْعِشَاءَ أَيَّ اللَّيْلِ شِئْتَ وَلَا تَغْفُلْهَا.

1008/1009. It has been transmitted to us with two *asānīd* from Ḥabīb ibn Abī Thābit that Nāfiʿ ibn Jubayr said, "'Umar ﷺ wrote to Abū Mūsā ﷺ, 'And pray ʿIshāʾ in any part of the night that you wish, but do not be neglectful of it.'"

In this tradition, he made the whole night a time for the prayer, but on the condition that [Abū Mūsā ﷺ] not be neglectful with it. We think that what is meant by being neglectful here is delaying it to the middle of the night. As for delaying it to the end of the first third of the night, that is not neglectful. Rather, if a person does delay it until that time, he obtains the same reward as the one who prays it in its best time. The

time between [the end of] the first third of the night and the middle of the night is halfway between the two matters; in other words, it is less excellent than the first time and more excellent than the second time. This correlates with how we have understood what we have already mentioned narrated from the Messenger of Allah ﷺ.

There is also a statement about that transmitted from Abū Hurayrah رضي الله عنه:

١٠١٠/ ١٠١١ - حَدَّثَنَا يُونُسُ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: ثنا اللَّيْثُ، ح: وَحَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: ثنا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ أَنَّهُ قَالَ لِأَبِي هُرَيْرَةَ رضي الله عنه: مَا إِفْرَاطُ صَلَاةِ الْعِشَاءِ؟ قَالَ: طُلُوعُ الْفَجْرِ.

1010/1011. It has been transmitted to us with two *asānīd* from ʿUbayd ibn Jurayj that he said to Abū Hurayrah رضي الله عنه, "What is going too far when it comes to praying ʿIshāʾ?" He replied, "[Praying it after] the dawning of Fajr."

So Abū Hurayrah رضي الله عنه considered it to be going too far when it came to praying ʿIshāʾ—in other words, considered it to be outside its time—to pray it after the time of Fajr had begun. We have already narrated from him that the Prophet ﷺ prayed ʿIshāʾ on the second day after an hour of the night had passed, and have seen in another *ḥadīth* from him that the Prophet ﷺ said, "The time of ʿIshāʾ is until the middle of the night."

So, taking all of these varying traditions from him into account, it is established that its time continues until Fajr but that certain parts of its time are better than others.

All of the positions that we have adopted throughout this chapter

correspond with the verdicts of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them, except for the ruling concerning the time of Ẓuhr about which they differed from one another.

Imam Abū Ḥanīfah 🕋 took the position that the time of Ẓuhr continues until the shadow of a thing becomes twice as long as it, and this position has been transmitted to us with an *isnād* from Abū Yūsuf 🕋.

١٠١٢/١٠١٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ الْكِنْدِيُّ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنْ أَبِي يُوسُفَ، عَنْ أَبِي حَنِيفَةَ ﷺ، ح: وَقَدْ حَدَّثَنِي ابْنُ أَبِي عِمْرَانَ، عَنِ ابْنِ الثَّلْجِيِّ، عَنِ الْحَسَنِ بْنِ زِيَادٍ، عَنْ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ، أَنَّهُ قَالَ فِي ذَلِكَ: آخِرُ وَقْتِهَا إِذَا صَارَ الظِّلُّ مِثْلَهُ.

> 1012/1013. It has also been transmitted to us with two *asānīd* from Ḥasan ibn Ziyād that Abū Ḥanīfah 🕋 said about [Ẓuhr], "The end of its time is when the shadow of a thing is the same length as it."

This was the verdict of Abū Yūsuf and Muḥammad, may Allah have mercy on them, and is the position that we have adopted.

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1 Its *isnād* is *munqaṭiʿ* since Ḥakīm ibn Ḥakīm was not mentioned in the *isnād* between ʿAbd ar-Raḥmān ibn al-Ḥārith and Nāfiʿ ibn Jubayr.

2 Its *isnād* is *ḥasan* on account of ʿAbd ar-Raḥmān ibn al-Ḥārith. It has been transmitted by Tirmidhī with his *isnād* from ʿAbd ar-Raḥmān ibn Abī az-Zinād. A number of *Ḥāfiẓ* scholars, including Wakīʿ, Abū Nuʿaym, Abū Aḥmad az-Zubayrī, Ḥusayn ibn Ḥafṣ, Faryābī, Yaḥyā al-Qaṭṭān and others, narrated this *ḥadīth* from Sufyān in the same way that Muʾammal narrated it. As for ʿAbd ar-Raḥmān ibn al-Ḥārith, it was narrated from him by Thawrī, Ibn Abī az-Zinād, Yaḥyā ibn ʿAbdillāh ibn Sālim, Dārawardī and Sulaymān ibn Bilāl; as for Ḥakīm ibn Ḥakīm, it was narrated from him by Muḥammad ibn ʿAmr and ʿUmarī from ʿUmar ibn Nāfiʿ in the same way that ʿAbd ar-Raḥmān narrated it; and as for Nāfiʿ ibn Jubayr, it was narrated from him by ʿUmar ibn Nāfiʿ, Ziyād and ʿUbaydullāh in the same way that Ḥakīm narrated it.

And that is why some of the scholars of *ḥadīth* have gone so far as to declare the *ḥadīth ṣaḥīḥ*. Ibn ʿAbd al-Barr said, “People have criticised the *ḥadīth* of Ibn ʿAbbās ﷺ without grounds, since its narrators are all famed for their knowledge.”

3 Its *isnād* is *ḥasan* on account of Muʾammal ibn Ismāʿīl and ʿAbd ar-Raḥmān ibn Abī Rabīʿah. It has been transmitted by Abū Dāwūd (Prayer/ Chapter on the times [of the prayer], 393) with his *isnād* from Sufyān ath-Thawrī; and Tirmidhī (Prayer/ What has come down with regard to the times, 149) with his *isnād* from ʿAbd ar-Raḥmān ibn Abī az-Zinād. Both of them narrated it from ʿAbd ar-Raḥmān ibn ʿAbdillāh ibn Abī Rabīʿah. Tirmidhī said, “The *ḥadīth* of Ibn ʿAbbās ﷺ is *ḥasan* —the soundest thing that has come down with regard to the times is the *ḥadīth* of Jābir ﷺ.”

4 Its *isnād* is *ḥasan* on account of Ibn Lahīʿah, since ʿAbdullāh ibn Yūsuf narrated it from him. It has been transmitted by Aḥmad (3:30); and Ṭabarānī in *al-Kabīr* (5443) by way of Ibn Lahīʿah. Haythamī said in *al-Mujmaʿ* (1:303), “It contains Ibn Lahīʿah and he is weak.”

5 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr and Nuʿaym ibn Ḥammād. It has been transmitted by Nasāʾī (Times of the prayer/ Another chapter on the time of Ẓuhr, 503) with his *isnād* from Faḍl ibn Mūsā.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Times of the prayer/ Chapter on the beginning of the time of ʿAṣr, 505) with his *isnād* from ʿAbdullāh ibn al-Ḥārith.

7 Its *isnād* is *ṣaḥīḥ* and is unharmed by the fact that the man is unnamed since it is stated that he was one of the Companions ﷺ.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Chapter on the times of the five prayers, 614); Abū Dāwūd (Prayer/ Chapter on the times, 395); and Nasāʾī (Times of the prayer/ The end of the time of Maghrib, 524) with their respective *asānīd* from Badr ibn ʿUthmān.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Chapter on the times of the five prayers, 613); and Tirmidhī (Prayer/ Chapter on it, 152) with their respective *asānīd* from Isḥāq al-Azraq, and Muslim also transmitted it (613) with his *isnād* from Shuʿbah from ʿAlqamah ﷺ; by Nasāʾī (Times of the prayer/ The beginning of the time of Maghrib, 520) with his *isnād* from Sufyān; and Ibn Mājah (Prayer/ Times of the prayer, 667) with his *isnād* from Isḥāq al-Azraq and Mukhallad ibn Yazīd, both of whom narrated it from Sufyān. Tirmidhī said, “This is a *ṣaḥīḥ gharīb ḥadīth*.”

10 He did not take into account the deviant narrations, since if he had then Ibn al-ʿArabī has said, “They differed with one another with regard to the end of the *ikhtiyārī* time, for it has been narrated that Mālik and Abū Saʿīd al-Aṣtakhrī said, ‘If it is possible to pray immediately, then the

ikhtiyārī time goes away and only the *ḍarūrī* time remains.'"

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Prayer/ Chapter on it (i.e. on the times), 151) with his *isnād* from Muḥammad ibn Fuḍayl. He said, "I heard Muḥammad say that the *ḥadīth* of Aʿmash from Mujāhid is sounder than the *ḥadīth* of Muḥammad ibn Fuḍayl from Aʿmash. The *ḥadīth* of Muḥammad ibn Fuḍayl is incorrect as Muḥammad ibn Fuḍayl made a mistake in it." In *at-Taḥqīq* of Ibn al-Jawzī, "We say that Ibn Fuḍayl is trustworthy, so it is possible that Aʿmash heard it as a *mursal* statement from Mujāhid and a *musnad ḥadīth* from Abū Ṣāliḥ."

12 It has been transmitted by Marūzī in *Extolling the rank of the prayer* (2:971, number 1043 & 1044) with a *ṣaḥīḥ isnād* from Saʿd ibn Ibrāhīm from Zuhrī from Ibn ʿUmar, but it is *munqaṭiʿ*. And he transmitted it with another *ṣaḥīḥ isnād* by way of Yaʿlā ibn ʿAṭāʾ from Walīd ibn ʿAbd ar-Raḥmān al-Jarshī from Ibn ʿUmar. And it has been transmitted by ʿAbd ar-Razzāq (1:584) with his *isnād* from Ṭalq ibn Ḥabīb as a *mursal ḥadīth* from the Prophet.

13 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* was referenced a little earlier when we mentioned what Tirmidhī and Ibn al-Jawzī in *at-Taḥqīq* had to say about it with regard to the difference of opinion regarding whether it is *mursal* or *muttaṣil*.

14 Its *isnād* is *ḥasan* on account of Khuṣayb ibn Nāṣiḥ, although the *ḥadīth* itself is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Times of the five prayers, 612) by way of Hammām, Ḥajjāj, Shuʿbah and Hishām; and by Abū Dāwūd (Prayer/ Times, 396) and Nasāʾī (Times/ End of the time of Maghrib, 523) by way of Shuʿbah. All of them narrated it from Qatādah.

15 Its *isnād* is *ḥasan* on account of Suhayl ibn Ṣāliḥ. It has been transmitted by Ibn Khuzaymah in his *Ṣaḥīḥ* (Prayer/ Chapters on what is obligatory during illness, 985) with his *isnād* from Shuʿbah; and by Abū Dāwūd aṭ-Ṭayālisī (2431) from Wuhayb. Both of them narrated it from Suhayl ibn Abī Ṣāliḥ.

16 Its *isnād* is *ḥasan* on account of ʿAbd al-Wahhāb ibn ʿAṭāʾ. It has been transmitted by Muslim (Prayer/ The one who catches a single *rakʿah*, 607); Nasāʾī (Times/ The one who catches two *rakʿah*, 516); and Ibn Mājah (Prayer/ Chapter on the time of the prayer when there is an excuse (for delaying it), 700) with their respective *asānīd* from Maʿmar.

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ The one who catches two *rakʿah*, 518); and Tirmidhī (Prayer/ Concerning one who catches a single *rakʿah* etc., 186) with their respective *asānīd* from Mālik. Tirmidhī classified it as *ḥasan ṣaḥīḥ*. It has also been transmitted by Ibn Mājah (Prayer/ The time of the prayer when there is an excuse (for delaying it), 699) with his *isnād* from Darāwardī from Zayd ibn Aslam.

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The one who catches a single

rakʿah of the prayer, 609) with his *isnād* from Ibn Wahb and ʿAbdullāh ibn al-Mubarāk, both of whom narrated it from Yūnus; Nasāʾī (Times/ Chapter on the one who catches a single *rakʿah* etc., 552) with his *isnād* from Yūnus; and Ibn Mājah (Prayer/ The time of the prayer when there is an excuse (for delaying it), 700) with his *isnād* from Ibn Wahb.

19 Its *isnād* is *ḥasan* on account of ʿĀṣim ibn Bahdalah. It has been transmitted by Ibn Abī Shaybah in his *Muṣannaf* (The one who forbade people from praying at the time of Sunrise, 7357) from Abū Bakr ibn ʿAyyāsh.

20 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (5:190) from ʿAffān from Hammām. Also, Ḥāfiẓ mentioned it in *Itḥāf al-Mahra* in the section on Muḥammad ibn Saʿd ibn Abī Waqqāṣ and said, "Aḥmad narrated it from ʿAffān from Hammām."

21 Its *isnād* is *ḥasan* on account of Mūsā ibn ʿAlī. It has been transmitted by Muslim (Prayer/ Times during which one is forbidden from praying, 831); Abū Dāwūd (Funerals/ Burying the body at the time of Sunrise, 3192); Tirmidhī (Funerals/ The dislike of praying the funeral prayer at the time of Sunrise); Nasāʾī (Times/ The times during which one is forbidden from praying, 561); and Ibn Mājah (Funerals/ The times at which one does not pray over the dead, 1519) with their respective *asānīd* from Mūsā ibn ʿAlī. Tirmidhī classified it as a *ḥasan ṣaḥīḥ ḥadīth*.

22 Its *isnād* is *ṣaḥīḥ*.

23 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr, although the *ḥadīth* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Praying after Fajr, 582); Muslim (Prayer/ Times during which one is forbidden from praying, 828); and Nasāʾī (Times/ The prohibition against praying after Fajr, 572) with their respective *asānīd* from Hishām.

24 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Chapter on not intending to pray before Sunrise, 585); and Muslim in the aforementioned place with their respective *asānīd* from Mālik.

25 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Chapter entitled, 'Do not look to Sunrise as a time for you to pray', 833); and Nasāʾī (Times/ The prohibition against praying after ʿAṣr, 571) with their respective *asānīd* from Wuhayb. In their version, it states, "'Umar was mistaken,' using the verb '*awhama*.' However, this is considered incorrect by Sindī and others and the version in the text with a *fatḥah* on the letter *hā* is deemed correct as stated and translated above. (*Amānī al-Aḥbār*)

26 Its *isnād* is *ḥasan* on account of Muʿāwiyah ibn Ṣāliḥ. It has been transmitted by Nasāʾī (Times/ The prohibition against praying after ʿAṣr, 573) with his *isnād* from Muʿāwiyah ibn Ṣāliḥ —and his version is longer, for the *ḥadīth* is a long one; Muslim (Prayer/ Chapter on ʿAmr ibn ʿAbasah becoming Muslim, 832) with his *isnād* from Shaddād and Yaḥyā ibn Abī Umāmah; Abū

Dāwūd (Prayer/ The one who gives a dispensation when the Sun has risen up high, 1277) with his *isnād* from Abū Salamah from Abū Umamāh ﷺ; and by Nasāʾī (Times/ The permissibility of praying until the [obligatory] prayer has been prayed, 585); and Ibn Mājah (Prayer/ Chapter on the times in which it is disliked to pray, 1251) with their respective *asānīd* from ʿAbd ar-Raḥmān ibn al-Baylamānī from ʿAmr ibn ʿAbasah ﷺ.

27 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (5:15 & 20); and by Bazzār as is mentioned in *Kashf al-Astār* (1:292); and Ṭabarānī in *al-Kabīr* (6973 & 6974) with their respective *asānīd* from Shuʿbah. Haythamī said in *al-Mujmaʿ* (2:225), "Its narrators are all trustworthy."

28 In summary, the manner in which the *aḥādīth* are understood so as to avoid contradiction between them is that the first *ḥadīth* speak about the most excellent time and the latter *ḥadīth* speak of what is permissible. (*Amānī al-Aḥbār*)

29 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ, although the *ḥadīth* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Times during which one is forbidden from praying, 830) with his *isnād* from Layth and Yazīd ibn Abī Ḥabīb, both of whom narrated it from Khayr ibn Nuʿaym; and Nasāʾī (Times/ Chapter on delaying Maghrib, 522) with his *isnād* from Layth.

30 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place with his *isnād* from Yaʿqūb ibn Ibrāhīm.

31 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Fasting/ The excellence of the predawn meal, 1099); Abū Dāwūd (Fasting/ What is recommended with respect to breaking the fast straight away, 2354); Tirmidhī (Fasting/ What has been transmitted with respect to breaking the fast straight away, 702); and Nasāʾī (Fasting/ Delaying the predawn meal, 2162 & 2163) with their respective *asānīd* from Aʿmash from ʿAmārah ibn ʿUmayr from Abū ʿAṭiyyah. Nasāʾī also transmitted it (2161) with an *isnād* from Aʿmash from Khaythamah from Abū ʿAṭiyyah. Tirmidhī classified the *ḥadīth* as *ḥasan ṣaḥīḥ*. As for Abū ʿAṭiyyah, his name was Mālik ibn Abī ʿUmar al-Hamdānī, although he is also said to be Mālik ibn ʿĀmir al-Hamdānī and that is more correct.

32 Its *isnād* is *ḥasan* on account of Usāmah ibn Zayd and ʿAbdullāh ibn Ṣāliḥ. It has been transmitted by Dāraquṭnī (Prayer/ Making mention of the times, 981); Bayhaqī in *al-Kubrā* (Chapter on praying Maghrib straight away, 1:441); and *al-Ḥakīm* (1:192 & 193) with their respective *asānīd* from ʿAbdullāh ibn Ṣāliḥ. Ḥāfiẓ says in *Itḥāf al-Mahra*, "In the narration of Ḥajjāj and others, it specifically states at the point where it mentions Abū ʿAwānah from Layth that he said, 'Ibn Shihāb told it to me.'"

33 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Chapter on the time of Maghrib, 560) and (Chapter on the time of ʿIshāʾ, 565); Muslim (Prayer/ The recommendation to pray *Ṣubḥ* early [in its time], 646); Abū Dāwūd (Prayer/ The time of the prayer of the Prophet

, 397); and Nasāʾī (Times/ Chapter on praying ʿIshāʾ straight away, 528) with their respective *asānīd* from Shuʿbah.

34 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Chapter on the time of Maghrib, 561) from Makkī ibn Ibrāhīm; Muslim (Prayer/ Chapter clarifying the beginning of the time of Maghrib, 636); Abū Dāwūd (Prayer/ The time of Maghrib, 417); Tirmidhī (Prayer/ What has been narrated with respect to the time of Maghrib, 164); and Ibn Mājah (Prayer/ The time of Maghrib, 668) with their respective *asānīd* from Yazīd ibn Abī ʿUbayd.

35 Imam Shāfiʿī, Imam Mālik and Imam Aḥmad also took this position.

36 This was also one of the positions of Imam Mālik.

37 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī. This same *ḥadīth* has already been fully referenced earlier in this chapter.

38 Its *isnād* is *ḥasan* on account of Khuṣayb ibn Nāṣiḥ, although the *ḥadīth* is *ṣaḥīḥ*.

39 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim, Abū Dāwūd and Nasāʾī. This same *ḥadīth* has already been fully referenced earlier in this chapter.

40 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The time of ʿIshāʾ and delaying it, 639); Abū Dāwūd (Prayer/ The time of ʿIshāʾ, 420); and Nasāʾī (Times/ What is recommended with respect to delaying ʿIshāʾ, 538) with their respective *asānīd* from Jarīr ibn ʿAbd al-Ḥamīd; and by Bukhārī (Times/ Chapter on sleeping before ʿIshāʾ when one is overcome by it, 570); Muslim in the abovementioned place; and Abū Dāwūd (Purification/ Wudu because of sleep, 199) with their respective *asānīd* from Ibn Jurayj from Nāfiʿ.

41 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Abī Shaybah (Prayer/ One who waits for the prayer is in the prayer, 6940) from Ḥusayn ibn ʿAlī .

42 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān*/ Chapter on women going out to the mosque etc., 864) and (Chapter on the wudu of children etc., 862) from Abū al-Yamān; and Nasāʾī (Times/ The end of the time of ʿIshāʾ, 536) with his *isnād* from Ibn Abī ʿAblah and Shuʿayb, both of whom narrated it from Zuhrī.

43 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ The time of ʿIshāʾ is up until halfway through the night, 572) with his *isnād* from Zāʾidah, and (*Adhān*/ The one who sits in the mosque awaiting the prayer, 661) with his *isnād* from Ismāʿīl ibn Jaʿfar, and (*Adhān*/ Chapter on the Imam receiving the people, 847) and (Clothing/ Chapter on the stone of the signet ring, 5869) with his *isnād* from Yazīd; Nasāʾī (Times/ Another chapter on the time of ʿIshāʾ, 540) with his *isnād* from Ismāʿīl and Khālid; and Ibn Mājah (Prayer/ Chapter on the time of ʿIshāʾ, 692) with his *isnād* from Khālid. All four of them (Zāʾidah, Ismāʿīl, Yazīd and Khālid) narrated it from Ḥumayd aṭ-Ṭawīl.

44 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Chapter on the time of ʿIshāʾ and delaying it, 640) with his *isnād* from Ḥammād ibn Salamah; and Abū ʿAwānah (Prayer/ Clarifying the description of the time of the ʿIshāʾ prayer, 1:362 & 363) from Ibn Marzūq and Aḥmad (3:267), both of whom narrated it from ʿAffān from Ḥammād ibn Salamah.

45 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that ʿAbdullāh ibn ʿUmar al-ʿUmarī is in the *isnād*, since it is corroborated by other narrations. It has been transmitted by Baghawī as is mentioned in *al-Fatḥ* (2:66) with his *isnād* from Yaḥyā ibn Ayyūb.

46 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī and Nasāʾī with their respective *asānīd* from Ismāʿīl ibn Jaʿfar. This *ḥadīth* was referenced earlier.

47 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ. It has been transmitted by Baghawī with his *isnād* from Yaḥyā ibn Ayyūb, as was mentioned earlier.

48 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The time of ʿIshāʾ and delaying it, 638) with his *isnād* from Muḥammad ibn Bakr, Ḥajjāj ibn Muḥammad and ʿAbd ar-Razzāq, all of whom narrated it from Ibn Jurayj; and by Nasāʾī (Times/ The end of the time of ʿIshāʾ, 537) with his *isnād* from Ḥajjāj from Ibn Jurayj.

49 This is the second period of time and is less rewarding than the first period of time. (*Amānī al-Aḥbār*)

٨ - بَابُ الْجَمْعِ بَيْنَ صَلَاتَيْنِ: كَيْفَ هُوَ؟

8. HOW ONE JOINS TWO PRAYERS TOGETHER

١٠١٤ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ عِمْرَانَ بْنِ أَبِي لَيْلَى قَالَ: حَدَّثَنِي أَبِي، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي قَيْسٍ الْأَوْدِيِّ، عَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ.

1014. It has been transmitted to us with an *isnād* from Huzayl ibn Shuraḥbīl from ʿAbdullāh ibn Masʿūd ﷺ that the Prophet ﷺ used to join the two prayers together whilst he was travelling.[1]

١٠١٥ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ أَبِي الطُّفَيْلِ ﷺ، أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُ: أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ تَبُوكَ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ.

1015. It has been transmitted to us with an *isnād* from Abū aṭ-Ṭufayl ﷺ that Muʿādh ibn Jabal ﷺ informed him that when they went out with the Messenger of Allah ﷺ in the year of Tabūk, the Messenger of Allah ﷺ joined Ẓuhr and ʿAṣr together and Maghrib and ʿIshāʾ together.[2]

١٠١٦ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: ثنا قُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي الزُّبَيْرِ قَالَ: ثنا أَبُو الطُّفَيْلِ قَالَ: ثنا مُعَاذُ بْنُ جَبَلٍ ﷺ. . . فَذَكَرَ مِثْلَهُ. قَالَ: قُلْتُ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ.

1016. The like of it has been transmitted to us with another *isnād*

from Muʿādh ibn Jabal ﷺ, but in this version [the narrator] said, "I said, 'What caused him to do that?' He said, 'He wanted to not make things hard on his community.'"[3]

١٠١٧ – حَدَّثَنَا يُونُسُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: صَلَّى رَسُولُ اللهِ ﷺ ثَمَانِيًا جَمِيعًا وَسَبْعًا جَمِيعًا.

1017. It has been transmitted to us with an *isnād* from Jābir ibn Zayd that Ibn ʿAbbās ﷺ said, "The Messenger of Allah ﷺ prayed eight[4] *[rakʿahs]* joined together and seven[5] *[rakʿahs]* joined together."[6]

١٠١٨ – حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى قَالَ: ثنا مُحَمَّدُ بْنُ إِدْرِيسَ قَالَ: أَخْبَرَنَا سُفْيَانُ قَالَ: ثنا عَمْرُو بْنُ دِينَارٍ قَالَ: أنا جَابِرُ بْنُ زَيْدٍ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ ﷺ يَقُولُ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِالْمَدِينَةِ ثَمَانِيًا جَمِيعًا وَسَبْعًا جَمِيعًا. قُلْتُ لِأَبِي الشَّعْثَاءِ: أَظُنُّهُ أَخَّرَ الظُّهْرَ وَعَجَّلَ الْعَصْرَ، وَأَخَّرَ الْمَغْرِبَ وَعَجَّلَ الْعِشَاءَ. قَالَ: وَأَنَا أَظُنُّ ذَلِكَ.

1018. It has been transmitted to us with another *isnād* from Jābir ibn Zayd that he heard Ibn ʿAbbās ﷺ say, "In Madinah, I prayed eight *[rakʿahs]* joined together with the Messenger of Allah ﷺ and seven *[rakʿahs]* joined together." I [i.e. the final narrator] said to Abū ash-Shaʿthāʾ, "I think that he delayed Ẓuhr and brought ʿAṣr forward [these being the eight *rakʿahs*], and delayed Maghrib and brought ʿIshāʾ forward [these being the seven *rakʿahs*]." He replied, "I think that as well."[7]

١٠١٩ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ.

1019. It has been transmitted to us with an *isnād* from Saʿīd ibn Jubayr that Ibn ʿAbbās ﷺ said, "The Messenger of Allah ﷺ prayed with us, joining Ẓuhr and ʿAṣr together and Maghrib and ʿIshāʾ together at a time in which there was no fear [of being attacked] and while he was not on a journey."[8]

١٠٢٠ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: ثنا قُرَّةُ، عَنْ أَبِي الزُّبَيْرِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. قُلْتُ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ.

1020. The like of it has been transmitted to us with another *isnād* from Abū az-Zubayr [from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ, but in this version the narrator said], "I asked, 'What caused him to do that?' He replied, 'He did not want to make things hard for his community.'"[9]

١٠٢١ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1021. The like of it has been transmitted to us with another *isnād* from Abū az-Zubayr [from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ].[10]

١٠٢٢ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ قَالَ: ثنا دَاوُدُ بْنُ قَيْسٍ الْفَرَّاءُ، عَنْ صَالِحٍ - مَوْلَى التَّوْأَمَةِ - عَنِ ابْنِ عَبَّاسٍ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: فِي غَيْرِ سَفَرٍ وَلَا مَطَرٍ.

1022. The like of it has been transmitted to us with an *isnād* from Ṣāliḥ, the freedman of Tawʾamah, from Ibn ʿAbbās ﷺ, but [in this version] he said, “At a time when he was not on a journey and there was no rain.”[11]

١٠٢٣ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيقٍ أَنَّ ابْنَ عَبَّاسٍ ﷺ أَخَّرَ صَلَاةَ الْمَغْرِبِ ذَاتَ لَيْلَةٍ، فَقَالَ رَجُلٌ: الصَّلَاةَ الصَّلَاةَ. فَقَالَ: لَا أُمَّ لَكَ، أَتُعَلِّمُنَا بِالصَّلَاةِ، وَقَدْ كَانَ النَّبِيُّ ﷺ رُبَّمَا جَمَعَ بَيْنَهُمَا بِالْمَدِينَةِ.

1023. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Shaqīq that, one night, Ibn ʿAbbās ﷺ delayed the prayer of Maghrib so a man said, “The prayer! The prayer!” [Ibn ʿAbbās ﷺ] replied, “You have no mother! Do you notify us about the prayer when the Messenger of Allah ﷺ used to join the two of them together whilst he was in Madinah.”[12]

١٠٢٤/ ١٠٢٥ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ وَفَهْدٌ قَالَا: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي نَافِعٌ أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ عَجَّلَ السَّيْرَ ذَاتَ لَيْلَةٍ، وَكَانَ قَدِ اسْتُصْرِخَ عَلَى بَعْضِ أَهْلِهِ ابْنَةِ أَبِي عُبَيْدٍ، فَسَارَ حَتَّى هَمَّ الشَّفَقُ أَنْ يَغِيبَ، وَأَصْحَابُهُ يُنَادُونَهُ لِلصَّلَاةِ، فَأَبَى عَلَيْهِمْ حَتَّى إِذَا أَكْثَرُوا عَلَيْهِ، قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَجْمَعُ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ: الْمَغْرِبِ وَالْعِشَاءِ، وَأَنَا أَجْمَعُ بَيْنَهُمَا.

1024/1025. It has been transmitted to us with an *isnād* from Nāfiʿ that, one night, ʿAbdullāh ibn ʿUmar ﷺ made haste to travel because he had been summoned to the sickbed of one of his wives, the daughter of Abū ʿUbayd, and travelled for so long that the *shafaq* threatened to disappear, so his companions called out

to him for the prayer. But he refused to listen to them. Then, after they had repeated that again and again, he said, “I saw the Messenger of Allah ﷺ join these two prayers, Maghrib and ʿIshāʾ together, so I will also join them together.”[13]

١٠٢٦ – حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﵄، قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ إِذَا عَجَّلَ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

1026. It has been transmitted to us with another *isnād* from Nāfiʿ that Ibn ʿUmar ﵄ said, “The Messenger of Allah ﷺ used to join together Maghrib and ʿIshāʾ when he was travelling and pressed for time.”[14]

١٠٢٧ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﵁، أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ.

1027. It has been transmitted to us with an *isnād* from Sālim that his father said, “The Messenger of Allah ﷺ used to join together Maghrib and ʿIshāʾ when the journey he was on was a strenuous one.”[15]

١٠٢٨ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي ذُؤَيْبٍ، قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ فَلَمَّا غَرَبَتِ الشَّمْسُ، هِبْنَا أَنْ نَقُولَ لَهُ الصَّلَاةَ، فَسَارَ حَتَّى ذَهَبَتْ فَحْمَةُ الْعِشَاءِ وَرَأَيْنَا بَيَاضَ الْأُفُقِ، فَنَزَلَ فَصَلَّى ثَلَاثًا الْمَغْرِبَ وَاثْنَتَيْنِ الْعِشَاءَ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَفْعَلُ.

1028. It has been transmitted to us with an *isnād* from Ismāʿīl ibn Abī Dhuʾayb who said, “When I was with Ibn ʿUmar ﵄, the Sun

set, but we were too in awe of him to mention the prayer to him so he continued to travel until the first darkness of ʿIshāʾ had passed and we saw whiteness on the horizon. Then he got down off his mount and prayed the three *[rakʿahs]* of Maghrib together with the two *[rakʿahs]* of ʿIshāʾ. Then he said, 'I saw the Messenger of Allah ﷺ do it in this way.'"[16]

١٠٢٩/ ١٠٣٠/ ١٠٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ وَابْنُ أَبِي دَاوُدَ وَعِمْرَانُ بْنُ مُوسَى الطَّائِيُّ، قَالُوا: حَدَّثَنَا الرَّبِيعُ بْنُ يَحْيَى الْأُشْنَانِيُّ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ، قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ لِلرُّخَصِ مِنْ غَيْرِ خَوْفٍ وَلَا عِلَّةٍ.

1029/1030/1031. It has been transmitted to us with an *isnād* from Muḥammad ibn al-Munkadir that Jābir ibn ʿAbdillāh ﷺ said, "The Messenger of Allah ﷺ joined Ẓuhr and ʿAṣr together and Maghrib and ʿIshāʾ together whilst he was in Madinah without there being fear [of attack from the enemy] or any other [pressing] reason [for him doing so]."[17]

١٠٣٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا نُعَيْمُ بْنُ حَمَّادٍ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ غَرَبَتْ لَهُ الشَّمْسُ بِمَكَّةَ فَجَمَعَ بَيْنَهُمَا بِسَرِفٍ، يَعْنِي الصَّلَاةَ.

1032. It has been transmitted to us with an *isnād* from Abū az-Zubayr from Jābir ibn ʿAbdillāh ﷺ that the Sun set whilst the Messenger of Allah ﷺ was in Makkah, so he joined [the prayers] together at Sarif.[18]

١٠٣٣ - حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا أَبَانُ بْنُ يَزِيدَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ.

1033. It has been transmitted to us with an *isnād* from Ḥafṣ ibn ʿUbaydillāh from Anas ibn Mālik ﷺ that the Messenger of Allah ﷺ used to join Maghrib and ʿIshāʾ together whilst he was travelling.[19]

Abū Jaʿfar ﷺ said, "Some of the people of knowledge[20] took the position that Ẓuhr and ʿAṣr share a single time and said that that was the reason why the Prophet ﷺ joined them together in the time of one or the time of the other. In the same way, they said that Maghrib and ʿIshāʾ share a single time and that the time of one of them does not finish so long as the time of the other one remains."

Others[21] disagreed with them and said that each prayer has its own time; separate from the times of every other prayer.

They said, "The Messenger of Allah ﷺ did indeed join two prayers together as you narrated, but that does not prove that he joined them together in the time of only one of them, for it is possible that this joining happened in such a way that he prayed each prayer within its own separate time [praying one prayer at the very end of its time and the other at the very beginning of its time]."[22] This was how Jābir ibn Zayd viewed the matter and he transmitted that from Ibn ʿAbbās ﷺ, ʿAbdullāh ibn Dīnār and those who came after them.[23]

Those who took the first position said, "There are some traditions we have found that prove the joining together of the prayers happened in the way we described," and proceeded to quote the following traditions:

١٠٣٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَارِمُ بْنُ الْفَضْلِ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ ﵁ اسْتُصْرِخَ عَلَى صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ وَهُوَ بِمَكَّةَ، فَأَقْبَلَ إِلَى الْمَدِينَةِ فَسَارَ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ، وَكَانَ رَجُلٌ يَصْحَبُهُ يَقُولُ: الصَّلَاةَ الصَّلَاةَ. قَالَ: وَقَالَ لَهُ سَالِمٌ: الصَّلَاةَ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا عَجَّلَ بِهِ السَّيْرُ فِي سَفَرٍ جَمَعَ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ، وَإِنِّي أُرِيدُ أَنْ أَجْمَعَ بَيْنَهُمَا، فَسَارَ حَتَّى غَابَ الشَّفَقُ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا.

1034. It has been transmitted to us with an *isnād* from Ayyūb from Nāfiʿ that Ibn ʿUmar ﵁ was summoned to the sickbed of Ṣafiyyah bint Abī ʿUbayd whilst he was in Makkah, so he set out towards Madinah and continued travelling until the Sun had set and the stars had appeared. So one of the men who was travelling with him said, “The prayer! The prayer!” and Sālim also said to him, “The prayer!” [Ibn ʿUmar ﵁] replied, “The Messenger of Allah ﷺ used to join these two prayers together when he was travelling and in a hurry, and I also intend to join them together.” Then he continued on his journey until the *shafaq* had disappeared from the horizon, and then dismounted and joined them together.[24]

١٠٣٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﵁ أَنَّهُ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، بَعْدَمَا يَغِيبُ الشَّفَقُ، وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَهُمَا.

1035. It has been transmitted to us with an *isnād* from ʿUbaydullāh from Nāfiʿ that when Ibn ʿUmar ﵁ was on a strenuous journey, he used to join Maghrib and ʿIshāʾ together after the *shafaq* had disappeared and then say, “The Messenger of

Allah ﷺ used to join them together when the journey was a strenuous one."[25]

They said, "These traditions contain a proof of how [and when] he used to join between them."

Those who disagreed with them countered this by saying that none of the companions of Nāfiʿ transmitted the words, 'Then he continued on his journey until the *shafaq* had disappeared,' except for Ayyūb; neither Mālik mentioned those words, nor ʿUbaydullāh, nor Layth, nor any of those from whom we have transmitted the *ḥadīth* of Ibn ʿUthmān.

[Furthermore, Ayyūb only] mentioned it as being part of the practice of Ibn ʿUmar ﷺ, [not part of the practice of the Messenger of Allah ﷺ, for in his statement] he only mentioned joining together [and said nothing about the timing of that joining]. As for the *ḥadīth* of ʿUbaydullāh in which he narrated that the Messenger of Allah ﷺ joined them together and then mentioned the fact that Ibn ʿUmar ﷺ joined them together after the *shafaq* had disappeared, it is possible that he meant Ibn ʿUmar ﷺ prayed ʿIshāʾ after the *shafaq* had disappeared, for the term 'join together' may have been used to indicate his praying of the ʿIshāʾ prayer alone. And that is because [ʿIshāʾ is prayed after Maghrib] and it is only when ʿIshāʾ is prayed that the two prayers are truly joined together. Thus, it is possible that he prayed Maghrib just before the *shafaq* had disappeared and then prayed ʿIshāʾ just after it had disappeared, thus praying them together [but keeping each within its own time].[26]

Narrators other than Ayyūb have narrated traditions that explain what we have said:

١٠٣٦ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ ﵁ جَدَّ بِهِ السَّيْرُ فَرَاحَ رَوْحَةً، لَمْ يَنْزِلْ إِلَّا لِظُهْرٍ أَوْ لِعَصْرٍ، وَأَخَّرَ الْمَغْرِبَ حَتَّى صَرَخَ بِهِ سَالِمٌ، فَقَالَ: الصَّلَاةَ. فَصَمَتَ ابْنُ عُمَرَ ﵁ حَتَّى إِذَا كَانَ عِنْدَ غَيْبُوبَةِ الشَّفَقِ، نَزَلَ فَجَمَعَ بَيْنَهُمَا وَقَالَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَصْنَعُ هَكَذَا إِذَا جَدَّ بِهِ السَّيْرُ.

1036. It has been transmitted to us with an *isnād* from Usāmah ibn Zayd from Nāfiʿ that when Ibn ʿUmar ﵁ was on a strenuous journey and was pressed for time, he did not stop except to pray Ẓuhr and ʿAṣr, and he delayed Maghrib so much that Sālim called out to him, "The prayer!" However Ibn ʿUmar ﵁ remained silent until he finally came to a stop when the *shafaq* was disappearing and there joined [Maghrib and ʿIshāʾ] together. Then he said, "I saw the Messenger of Allah ﷺ do it like this when he was on a strenuous journey [and was pressed for time]."[27]

Given that this particular *ḥadīth* states that he stopped for Maghrib before the *shafaq* had completely disappeared, it is probable that when Ayyūb narrated that he stopped after the *shafaq* had disappeared, he meant that he stopped just before the *shafaq* disappeared. It is best to interpret it thus so as to ensure that there is no discrepancy between the differing narrations.

This *ḥadīth* is also narrated by others apart from Usāmah in the same way:

١٠٣٧ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا بِشْرُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي نَافِعٌ، قَالَ: خَرَجْتُ مَعَ عَبْدِ اللّٰهِ بْنِ عُمَرَ وَهُوَ يُرِيدُ أَرْضًا لَهُ. قَالَ: فَنَزَلْنَا مَنْزِلًا، فَأَتَاهُ رَجُلٌ فَقَالَ لَهُ: إِنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ لِمَا بِهَا، وَلَا أَظُنُّ أَنْ تُدْرِكَهَا. فَخَرَجَ مُسْرِعًا وَمَعَهُ رَجُلٌ مِنْ قُرَيْشٍ فَسِرْنَا حَتَّى إِذَا غَابَتِ الشَّمْسُ، لَمْ يُصَلِّ الصَّلَاةَ، وَكَانَ عَهْدِي بِصَاحِبِي وَهُوَ مُحَافِظٌ عَلَى الصَّلَاةِ. فَلَمَّا أَبْطَأَ قُلْتُ: الصَّلَاةَ رَحِمَكَ اللّٰهُ، فَلَمَّا الْتَفَتَ إِلَيَّ وَمَضَى كَمَا هُوَ حَتَّى إِذَا كَانَ فِي آخِرِ الشَّفَقِ، نَزَلَ فَصَلَّى الْمَغْرِبَ ثُمَّ الْعِشَاءَ وَقَدْ تَوَارَى، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ إِذَا عَجَّلَ بِهِ أَمْرٌ صَنَعَ هَكَذَا.

1037. It has been transmitted to us with an *isnād* from Ibn Jābir that Nāfiʿ said, "I went out [upon a journey] with ʿAbdullāh ibn ʿUmar ﷺ when he decided to go out to some land belonging to him. [On the way], we stopped [for a rest] and a man came up to him saying, 'Ṣafiyyah bint Abī ʿUbayd is seriously ill and I do not think that you will be able to get to her in time.' So [Ibn ʿUmar ﷺ] set off in a hurry accompanied by a man from Quraysh. We travelled on, but then when the Sun set, he did not stop to pray. I had always known him to be a man who was scrupulous about praying the prayers on time, so when he delayed it I said to him, 'The prayer, may Allah have mercy on you!' He did not turn towards me, however, and carried on travelling until the end of the *shafaq*. Then he stopped and prayed Maghrib and ʿIshāʾ [together], praying ʿIshāʾ after the [*shafaq*] had already disappeared. Then he turned to us and said, 'The Messenger of Allah ﷺ used to do it like this when he was pressed for time.'"[28]

١٠٣٨ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا الْعَطَّافُ بْنُ خَالِدٍ الْمَخْزُومِيُّ، عَنْ نَافِعٍ، قَالَ: أَقْبَلْنَا مَعَ ابْنِ عُمَرَ حَتَّى إِذَا كُنَّا بِبَعْضِ الطَّرِيقِ، اسْتُصْرِخَ عَلَى زَوْجَتِهِ بِنْتِ أَبِي عُبَيْدٍ، فَرَاحَ مُسْرِعًا حَتَّى غَابَتِ الشَّمْسُ، فَنُودِيَ بِالصَّلَاةِ فَلَمْ يَنْزِلْ حَتَّى إِذَا أَمْسَى فَظَنَنَّا أَنَّهُ قَدْ نَسِيَ، فَقُلْتُ: الصَّلَاةُ، فَسَكَتَ حَتَّى إِذَا كَادَ الشَّفَقُ أَنْ يَغِيبَ، نَزَلَ فَصَلَّى الْمَغْرِبَ وَغَابَ الشَّفَقُ فَصَلَّى الْعِشَاءَ، وَقَالَ: هَكَذَا كُنَّا نَفْعَلُ مَعَ رَسُولِ اللَّهِ ﷺ إِذَا جَدَّ بِنَا السَّيْرُ.

1038. It has been transmitted to us with an *isnād* from ʿAṭṭāf ibn Khālid ibn al-Makhzūmī that Nāfiʿ said, "We were travelling with Ibn ʿUmar ﷺ, when he was stopped along the way and summoned to the sickbed of his wife, [Ṣafiyyah] bint Abī ʿUbayd. So he set off in a hurry and continued travelling until after the Sun had set and the call to prayer had been made. But he did not stop and as it grew darker, we thought he had forgotten, so I said to him, 'The prayer!' He said nothing however, and continued on his way until the *shafaq* had almost disappeared [from the horizon]. Then he dismounted and prayed Maghrib. Then the *shafaq* disappeared and he prayed ʿIshāʾ. Then he said, 'Whenever the journey was strenuous [and we were pressed for time], we used to do it like this when we were with the Messenger of Allah ﷺ.'"[29]

All of these narrators transmitted from Nāfiʿ that Ibn ʿUmar ﷺ stopped before the *shafaq* had disappeared. Given this, we consider it best to avoid contradiction and therefore interpret the *ḥadīth* of Ayyūb in the manner we described. So we interpret any narration which describes Ibn ʿUmar ﷺ as stopping after the *shafaq* had disappeared as meaning that

he stopped after the *shafaq* had almost disappeared.

Even if there were a contradiction between the two traditions, the *ḥadīth* of Ibn Jābir is preferred because he narrated how the Messenger of Allah ﷺ joined the two prayers together, whereas Ayyūb simply narrated how Ibn ʿUmar ﷺ joined them together and that the Messenger of Allah ﷺ had joined them together, not how he had done so.

The [first group] also quoted the following *ḥadīth* in order to back up their position:

١٠٣٩ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ إِسْمَاعِيلَ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ مِثْلَهُ، يَعْنِي أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ إِذَا عَجَّلَ بِهِ السَّيْرُ يَوْمًا، جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِذَا أَرَادَ السَّفَرَ لَيْلَةً جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، يُؤَخِّرُ الظُّهْرَ إِلَى أَوَّلِ وَقْتِ الْعَصْرِ فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ حَتَّى يَغِيبَ الشَّفَقُ.

> 1039. The like of the previous *ḥadīth* has been transmitted to us with an *isnād* from Ibn Shihāb from Anas ibn Mālik ﷺ, but the following words of explanation were added, "This means that when the Messenger of Allah ﷺ was on a strenuous journey and pressed for time during the day, he would join Ẓuhr and ʿAṣr together, and when he travelled during the night, he would join Maghrib and ʿIshāʾ together. He did this by delaying Ẓuhr until the beginning of the time of ʿAṣr and joining them together at that time, and then delaying Maghrib until he could join it together with ʿIshāʾ when the *shafaq* disappeared."[30]

They said, "This *ḥadīth* states that he prayed both Ẓuhr and ʿAṣr within the time of ʿAṣr and joined them together in that way."

One of the proofs used against these people is that this *ḥadīth* can also be interpreted in the way we previously described. In addition, it is possible that this description of how the joining took place was taken was from Zuhrī's own words, not from the words of the Prophet ﷺ, for Ibn Shihāb often used to attach his own words to *aḥādīth* without making it clear which words were his and which words were part of the *ḥadīth*.

It is also possible that his words, 'Until the beginning of the time of ʿAṣr,' meant, 'Until it was almost the time of ʿAṣr.'

If the meaning is anything like that which we have described, then the *ḥadīth* contains no proof whatsoever that he prayed [Ẓuhr] in the time of ʿAṣr, even if that is what a literal reading of the *ḥadīth* suggests. Even if we were to take the literal reading of the *ḥadīth* as being the correct one, we would still be obliged to point out that this is contradicted by both the *ḥadīth* of Ibn ʿUmar ﷺ that we narrated previously and the following *ḥadīth* of ʿĀʾishah ﷺ:

١٠٤٠ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحَسَنُ بْنُ بِشْرٍ قَالَ: ثنا الْمُعَافَى بْنُ عِمْرَانَ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ الْمَوْصِلِيِّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ يُؤَخِّرُ الظُّهْرَ وَيُقَدِّمُ الْعَصْرَ، وَيُؤَخِّرُ الْمَغْرِبَ وَيُقَدِّمُ الْعِشَاءَ.

> 1040. It has been transmitted to us with an *isnād* from ʿAṭāʾ ibn Abī Rabāḥ that ʿĀʾishah ﷺ said, "When the Messenger of Allah ﷺ was travelling, he used to delay Ẓuhr and bring ʿAṣr forward; and delay Maghrib and bring ʿIshāʾ forward."[31]

Also ʿAbdullāh ibn Masʿūd ﷺ narrates to us from the Messenger of Allah ﷺ that he ﷺ would join prayers during travel.

Yet then we also find [another *ḥadīth* of ʿAbdullāh ibn Masʿūd ﷺ in contrary to that]:

١٠٤١ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا قَبِيصَةُ بْنُ عُقْبَةَ وَالْفِرْيَابِيُّ قَالَا: ثنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللّٰهِ ﷺ، قَالَ: مَا رَأَيْتُ رَسُولَ اللّٰهِ ﷺ صَلَّى صَلَاةً قَطُّ فِي غَيْرِ وَقْتِهَا، إِلَّا أَنَّهُ جَمَعَ بَيْنَ الصَّلَاتَيْنِ بِجَمْعٍ وَصَلَّى الْفَجْرَ يَوْمَئِذٍ لِغَيْرِ مِيقَاتِهَا.

> 1041. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Yazīd ﷺ that ʿAbdullāh [ibn Masʿūd] ﷺ said, "I never once saw the Messenger of Allah ﷺ pray a prayer outside of its time except when he joined two prayers together at Jamʿ [i.e. Muzdalifah] and on that day, prayed Fajr outside its time."[32]

From all that we have mentioned, it should be clear that what the Messenger of Allah ﷺ was actually seen as having done when it came to joining the prayers together contradicts the position of those who oppose us. This is the ruling to which our reading of the traditions of the Messenger of Allah ﷺ dealing with joining prayers together has brought us, but in some of them it has been mentioned that the Messenger of Allah ﷺ did that when resident without there being any fear of [attack from the enemy] as well as when he was travelling. [Therefore, this means that we must ask the following question,] "Is it permissible for anyone when resident to delay Ẓuhr until the time in which the Sun is about to change and then pray it at that time?" The following has been narrated from the Prophet ﷺ about being lax and neglectful with respect to the prayer:

١٠٤٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللّٰهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ فِي الْيَقْظَةِ بِأَنْ يُؤَخِّرَ صَلَاةً إِلَى وَقْتِ أُخْرَى».

1042. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Rabāḥ from Abū Qatādah ﷺ that the Messenger of Allah ﷺ said, "Negligence does not take place when a person is asleep. But when he is awake, it is negligence for him to delay one prayer into the time of another."[33]

In this tradition, the Messenger of Allah ﷺ informs us that delaying one prayer into the time of another is negligence, and he said that while he was on a journey. This proves that he intended this ruling to apply to both traveller and resident. Given that delaying one prayer into the time of another is negligence, it is impossible that the Messenger of Allah ﷺ would have joined two prayers together in such a way that he was being negligent. On the contrary, he must have done it in such a way that he avoided that, and so he must have prayed each prayer in its own time.

The same Ibn ʿAbbās ﷺ who narrated that the Messenger of Allah ﷺ joined prayers together was later heard to say the following:

١٠٤٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ لَيْثٍ، عَنْ طَاوُوسٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: لَا يَفُوتُ صَلَاةٌ حَتَّى يَجِيءَ وَقْتُ الْأُخْرَى.

1043. It has been transmitted to us with an *isnād* from Ṭāwūs that Ibn ʿAbbās ﷺ said, "The time of one prayer is not finished until the time of another prayer has arrived."

Here Ibn ʿAbbās ﷺ is in effect saying that the arrival of one prayer time signals the end of the previous prayer time. This proves that the joining together of two prayers which he narrated from the Messenger of Allah ﷺ did not happen in such a way that one of the prayers was prayed within the time of the other.

Abū Hurayrah ﷺ also said something similar:

١٠٤٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا قَيْسٌ وَشَرِيكٌ أَنَّهُمَا سَمِعَا عُثْمَانَ بْنَ عَبْدِ اللّٰهِ بْنِ مَوْهَبٍ، قَالَ: سُئِلَ أَبُو هُرَيْرَةَ ﷺ: مَا التَّفْرِيطُ فِي الصَّلَاةِ؟ قَالَ: أَنْ تُؤَخِّرَ حَتَّى يَجِيءَ وَقْتُ الْأُخْرَى.

1044. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Mawhab that when Abū Hurayrah ﷺ was asked, "What is negligence when it comes to the prayer?" He replied, "Delaying one prayer until the time of another prayer."

Some of the [first group] might say, "Our position is also proved by the fact that when the Messenger of Allah ﷺ was asked about the times of the prayers, he prayed ʿAṣr on the first day when the shadow of a thing was the same length as it and then prayed Ẓuhr at the exact same time on the second day, and that proves that that particular time belongs to both prayers."

[If they say that, then] let it be said to them, "There is nothing here which proves your position, for there is a possibility that the meaning of the *ḥadīth* is that he prayed Ẓuhr on the second day just before he prayed ʿAṣr on the first day as we proved in the previous section on the times of the prayer. Our evidence then was the words of the Prophet ﷺ, 'The time [of the prayer] is what falls between these two times.' If the matter had been as our opponents say and the time before and the time after

were also part of the time of the prayer, then it would not be valid to say that the time of the prayer was the time that fell between those two times. If it had been as they say, then that statement of the Prophet ﷺ could not have been taken as a proof that each prayer has its own specific time."

Another proof is the fact that both Ibn ʿAbbās and Abū Hurayrah رضي الله عنهما narrated traditions about the time of the prayer and yet both said that it is an act of negligence in the prayer to delay one prayer until the time of another prayer. This proves that each and every prayer has a time which is different to the time of the prayer that comes after it.

This is how we come to this position by means of comparing the various positions that have come down to us with regard to this subject. As for how we come to this position by means of reason and intellectual consideration, we have already seen that all the people of knowledge agree unanimously that it would not be correct to pray the *Ṣubḥ* prayer before its time or to delay it until after its time; they all agree that its time is specific to it and that no other prayer shares its time. The same should be true therefore of all the other prayers; each one should have its own particular time and should not share that time with any other prayer. Consequently, it should not be right to pray any prayer before or after its time.

If someone were to try to use what happens at ʿArafah or Muzdalifah to back up his argument, then let it be said to him, "We have seen that if the Imam were to pray Ẓuhr in its time and then pray ʿAṣr in its time whilst at ʿArafah, and then pray Maghrib in its time and ʿIshāʾ in its time whilst at Muzdalifah, he would be committing a sin. But, if he were to do the same thing anywhere else, regardless of whether he was

travelling or resident, he would not be committing a sin. And that proves that that particular ruling [of joining two prayers within the time of one of those two prayers] is specific to ʿArafah and Muzdalifah, and that the ruling that applies to prayers in other locations or at other times is different. Therefore, our position that the Messenger of Allah ﷺ joined two prayers together by delaying the first prayer [until the very end of its time] and bringing the second prayer forward [to the very beginning of its time], is shown to be the correct one.

Some of the Companions of the Messenger of Allah ﷺ also joined prayers together in this way after his lifetime:

١٠٤٥ – حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ السَّقَطِيُّ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى قَالَ: ثنا أَبُو خَيْثَمَةَ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، قَالَ: وَفَدْتُ أَنَا وَسَعْدُ بْنُ مَالِكٍ وَنَحْنُ نُبَادِرُ لِلْحَجِّ، فَكُنَّا نَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ: نُقَدِّمُ مِنْ هَذِهِ وَنُؤَخِّرُ مِنْ هَذِهِ، وَنَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، نُقَدِّمُ مِنْ هَذِهِ وَنُؤَخِّرُ مِنْ هَذِهِ حَتَّى قَدِمْنَا مَكَّةَ.

1045. It has been transmitted to us with an *isnād* from ʿĀṣim al-Aḥwal that Abū ʿUthmān said, “Whilst I was travelling towards [Makkah to perform] the Ḥajj with Saʿd ibn Mālik ﷺ, we joined Ẓuhr and ʿAṣr together, bringing the one prayer forward and delaying the other one; and we joined Maghrib and ʿIshāʾ together, bringing the one prayer forward and delaying the other; [we continued to do that] until we got to Makkah.”

١٠٤٦ – حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: ثنا أَبُو إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ: صَحِبْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِي حَجَّةٍ، فَكَانَ يُؤَخِّرُ الظُّهْرَ وَيُعَجِّلُ الْعَصْرَ، وَيُؤَخِّرُ الْمَغْرِبَ وَيُعَجِّلُ الْعِشَاءَ، وَيُسْفِرُ بِصَلَاةِ الْغَدَاةِ.

1046. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Yazīd ﷺ who said, “I accompanied ʿAbdullāh ibn Masʿūd ﷺ when he went on Ḥajj. He used to delay Ẓuhr and bring ʿAṣr forward, and delay Maghrib and bring ʿIshāʾ forward, and pray *Ṣubḥ* when it was almost light.”

All of the positions we have adopted in this section, concerning how and when prayers should be joined together, correspond fully with the verdicts of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAbd ar-Raḥmān ibn Abī Laylā. It has been transmitted by Ṭabarānī in *al-Kabīr* (10/ no. 9881); Bazzār, as is mentioned in *al-Kashf* (1/ no. 685); and Ibn Abī Shaybah (1/ no. 8246) by way of Ibn Abī Laylā. Bazzār said, “We have no knowledge of this from ʿAbdullāh ﷺ except by means of this *isnād*.” It has also been transmitted by Abū Yaʿlā (9/ no. 5413) with his *isnād* from Ibn Abī Laylā from Abū Qays al-Awdī from Ibn Masʿūd ﷺ, but in his version there is no mention of Hudhayl between Abū Qays and ʿAbdullāh ﷺ. Haythamī said in *al-Mujmaʿ* (2:159), ‘The narrators of Abū Yaʿlā ﷺ are the same narrators found in the *Ṣaḥīḥ*.’

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ Joining the two prayers, 1206); Nasāʾī (Prayer/ The time at which the traveller joins Ẓuhr and ʿAṣr, 688) with their respective *asānīd* from Mālik.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Joining the two prayers when resident, 706) with his *isnād* from Qurrah ibn Khālid and Zuhayr, both of whom narrated it from Abū az-Zubayr.

4 The eight *rakʿah* consist of four of Ẓuhr and four of ʿAṣr.

5 The seven *rakʿah* consist of three of Maghrib and four of ʿIshāʾ.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Chapter on the time of Maghrib, 562) from Ādam from Shuʿbah.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Voluntary good actions/ Chapter on one who does voluntary prayers after his obligatory ones, 1174) with his *isnād* from Sufyān.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Joining two prayers together

at Maghrib, 705); Abū Dāwūd (Prayer/ Joining the two prayers together, 121); and Nasāʾī (Times/ Joining the two prayers when resident, 602) with their respective *asānīd* from Mālik.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (705) with his *isnād* from Qurrah ibn Khālid, and in his version, he has, 'on a journey he made during the battle of Tabūk.' Bayhaqī said, "It is as if Qurrah meant the *ḥadīth* of Abū az-Zubayr from Abū aṭ-Ṭufayl from Muʿādh, since that is the wording of that *ḥadīth*. Qurrah narrated from Abū az-Zubayr from Abū aṭ-Ṭufayl just as he narrated from Abū az-Zubayr from Saʿīd ibn Jubayr, while Mālik, Sufyān, Zuhayr, Ḥammād ibn Salamah and Hishām all narrated from Abū az-Zubayr from Saʿīd. And, in their narration, it states that it was Madinah where the prayers were joined together. Also, the narration of the group has a greater right to be preserved."

10 Its *isnād* is *ḥasan* on account of Abū Bishr ar-Riqqī.

11 Its *isnād* is *ḥasan* on account of Ṣāliḥ, the freedman of Tawʾamah. It has been transmitted by Aḥmad (1:346); and Ibn Abī Shaybah in (Prayer) with their respective *asānīd* from Dāwūd ibn Qays.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (705) with his *isnād* from Zubayr ibn al-Kharīt and ʿImrān ibn Ḥadīr, both of whom narrated it from ʿAbdullāh ibn Shaqīq in its long form.

13 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The permissibility of joining the two prayers together when travelling, 703); and Nasāʾī (Times/ On the circumstances in which the two prayers may be joined, 599) with their respective *asānīd* from Mālik.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Shortening the prayer/ Chapter on joining Maghrib and ʿIshāʾ when travelling, 1106); Muslim in the abovementioned place (703); and Nasāʾī in the abovementioned place (601) with their respective *asānīd* from Sufyān.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Times/ The time at which travellers may join Maghrib and ʿIshāʾ, 592) with his *isnād* from Sufyān.

17 Its *isnād* is *ḥasan*. Abū Ḥātim said, "The *ḥadīth* of Muḥammad ibn al-Munkadir from Jābir ﷺ about joining the two prayers, which Rabīʿ ibn Yaḥyā narrated to me from Thawrī, is faulty in my opinion and the mistake was made by Rabīʿ—what he meant was Abū az-Zubayr from Jābir ﷺ or Abū az-Zubayr from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ, but said from Muḥammad ibn al-Munkadir."

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ Chapter on joining the two prayers, 1215); and Nasāʾī (Times/ Chapter on the time at which travellers may join Maghrib and ʿIshāʾ together, 594) with their respective *asānīd* from ʿAbd al-ʿAzīz.

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Shortening the prayer/ Chapter on joining Maghrib and ʿIshāʾ together when travelling) with his *isnād* from Ḥusayn al-Muʿallim and Ḥarb ibn Shaddād, both of whom narrated it from Yaḥyā ibn Abī Kathīr.

20 Those who adopted this position included Imam Mālik, Imam Shāfiʿī and Imam Aḥmad.

21 Those who adopted this position included Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

22 Linguistically, the term '*jamʿ*'; 'joining together', indicates the state of being joined together, and that meaning would hold true regardless of whether they were joined together in the time of the first prayer or in the time of the second prayer or whether they were joined together in form alone [whereby one prayer is prayed at the very end of its time and the other at the very beginning of its time]. But despite that, the term jamʿ does not extend to all three of these meanings or even two of them, since the established action is not general to all three categories, and it cannot be held to refer to one particular category without proof or evidence.

23 Ibn ʿAbbās ﷺ, the narrator of the *ḥadīth*, himself interprets it as referring to *jamʿ ṣūrī* (whereby one prayer is prayed at the very end of its time and the other at the very beginning of its time), for Nasāʾī has transmitted that Ibn ʿAbbās ﷺ said, "When I was with the Messenger of Allah ﷺ, I prayed Ẓuhr and ʿAṣr together and Maghrib and ʿIshā together—he delayed Ẓuhr [to the end of its time] and prayed ʿAṣr immediately [at the beginning of its time], and delayed Maghrib [to the end of its time] and prayed ʿIshāʾ immediately [at the beginning of its time]."

24 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ Chapter on joining the two prayers together when travelling, 1207) with his *isnād* from Ḥammād ibn Zayd.

25 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The permissibility of joining the two prayers together when travelling, 703) with his *isnād* from Yaḥyā ibn Qaṭṭān; and Tirmidhī (Prayer/ What has come down regarding joining the two prayers together, 555) with his *isnād* from ʿUbaydullāh, and he classified it as *ḥasan ṣaḥīḥ*.

26 The narrations about how Ibn ʿUmar ﷺ joined the prayers together are muddled and contradictory, and there is no way to reconcile them except by taking them as referring to a number of different occasions, or by interpreting some of them in a non-literal sense. The former —that they refer to different occasions—is unlikely, since there are indications in most of them that show that this action of Ibn ʿUmar ﷺ took place during the course of the journey he took to visit Ṣafiyyah; and indeed, Abū Dāwūd mentioned from Nāfiʿ that he never saw Ibn ʿUmar ﷺ joining them together except during the course of that night. That is supported by the narration of Nasāʾī from Kathīr ibn Qārwandā who said, "We questioned Sālim about praying while on a journey, asking him, 'Did ʿAbdullāh ﷺ join any of the prayers together while he was travelling?' He initially replied that he did not but then remembered something and said, 'He was married to

Ṣafiyyah [. . .].’ and then related a story which mentions Ibn ʿUmar ﷺ as having joined the prayers together. So Sālim and Nāfiʿ had no knowledge of Ibn ʿUmar ﷺ joining the two prayers together except in the course of this story. Therefore, it is best for us to interpret his action in this story as being a case of jamʿ ṣūrī, as is openly stated in most of the other narrations.

27 Its *isnād* is *ḥasan* on account of Usāmah ibn Zayd.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ Chapter on joining the two prayers together, 1213); Nasāʾī (Times/ The time at which travellers may join the prayers together, 596) with their respective *asānīd* from ʿAbd ar-Raḥmān ibn Yazīd ibn Jābir.

29 Its *isnād* is *ḥasan* on account of ʿAṭṭāf ibn Khālid. It has been transmitted by Nasāʾī (Times/ The time at which travellers may join the prayers together, 597) with his *isnād* from ʿAṭṭāf ibn Khālid.

30 Its *isnād* is *ḥasan* on account of Jābir ibn Ismāʿīl. It has been transmitted by Bukhārī (Shortening the prayer/ Chapter on delaying Ẓuhr until the time of ʿAṣr, 1111) and (Chapter on when someone goes on a journey after the Sun has passed its zenith, 1112); Muslim (Prayer/ The permissibility of joining the two prayers together when travelling, 704); Abū Dāwūd (Prayer/ Chapter on joining the two prayers together, 1218); Nasāʾī (Times/ The time at which travellers may join Ẓuhr and ʿAṣr together, 586) with their respective *asānīd* from ʿAqīl ibn Khālid. It has also been transmitted by Muslim in the abovementioned place (704), as well as by Abū Dāwūd (1219) and Nasāʾī (Times/ The time at which travellers may join Maghrib and ʿIshāʾ together, 595) with their respective *asānīd* from ʿAbdullāh ibn Wahb ﷺ.

31 Its *isnād* is *ḥasan* on account of Ḥasan ibn Bishr and Mughīrah ibn Ziyād. It has been transmitted by Aḥmad (6:135) with his *isnād* from Mughīrah ibn Ziyād. Haythamī said in *al-Mujmaʿ* (2:159), “It contains Mughīrah ibn Ziyād. He was considered to be trustworthy by Ibn Muʿīn, Ibn ʿAdī and Abū Zarʿah, but was considered to be weak by Bukhārī and others.”

32 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Ḥajj/ Chapter on the one who prays Fajr at Jamʿ, 1682); Muslim (Ḥajj/ The recommendation of leaving Fajr until closer to sunrise on the day of sacrifice, 1289); Abū Dāwūd (Ḥajj/ Praying at Jamʿ, 1937); and Nasāʾī (Ḥajj/ The time at which *Ṣubḥ* is prayed at Muzdalifah, 3041) with their respective *asānīd* from Aʿmash. It has also been transmitted by Bukhārī (Ḥajj/ The one who calls the *adhān* and *iqāmah* for both the prayers, 1675) and (Chapter on the one who prays Fajr at Jamʿ, 1683) with his *isnād* from Abū Isḥāq from ʿAbd ar-Raḥmān ibn Yazīd ﷺ.

33 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ Chapter on the one who sleeps through the time of the prayer or forgets to pray it, 441) with his *isnād* from Abū Dāwūd aṭ-Ṭayālisī; Nasāʾī (Times/ Chapter on the one who sleeps through the time of the prayer, 617)

with his *isnād* from Sulaymān ibn al-Mughīrah; and Tirmidhī (Prayer/ What has come down regarding the one who sleeps through the time of the prayer, 177) with his *isnād* from Thābit in an abridged form, and he classified it as *ḥasan ṣaḥīḥ*.

٩ - بَابُ الصَّلَاةِ الْوُسْطَى أَيُّ الصَّلَوَاتِ؟

9. WHICH OF THE PRAYERS IS THE MIDDLE PRAYER?

١٠٤٧ - حَدَّثَنَا رَبِيعُ بْنُ سُلَيْمَانَ الْمُرَادِيُّ الْمُؤَذِّنُ قَالَ: ثنا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّبْرِقَانِ، قَالَ: إِنَّ رَهْطًا مِنْ قُرَيْشٍ اجْتَمَعُوا فَمَرَّ بِهِمْ زَيْدُ بْنُ ثَابِتٍ ﷺ، فَأَرْسَلُوا إِلَيْهِ غُلَامَيْنِ لَهُمْ يَسْأَلَانِهِ عَنِ الصَّلَاةِ الْوُسْطَى، فَقَالَ: هِيَ الظُّهْرُ. فَقَامَ إِلَيْهِ رَجُلَانِ مِنْهُمْ، فَقَالَ: هِيَ الظُّهْرُ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الظُّهْرَ بِالْهَجِيرِ فَلَا يَكُونُ وَرَاءَهُ إِلَّا الصَّفُّ وَالصَّفَّانِ، وَالنَّاسُ فِي قَائِلَتِهِمْ وَتِجَارَتِهِمْ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [البقرة: ٢٣٨]، فَقَالَ النَّبِيُّ ﷺ: «لَيَنْتَهِيَنَّ رِجَالٌ أَوْ لَأُحَرِّقَنَّ بُيُوتَهُمْ».

1047. It has been transmitted to us with an *isnād* from Zibriqān who said, “A small group of men from Quraysh gathered together. Zayd ibn Thābit ﷺ passed them by and they sent out two slaves to ask him about the middle prayer. [Zayd ﷺ] said, ‘It is Ẓuhr.’ Then two men from the group came out to him so he said to them, ‘It is Ẓuhr! The Messenger of Allah ﷺ used to pray Ẓuhr at the hottest time of the day [when the Sun was near its zenith], but only one or two rows of people would pray behind him; the majority of people would either be involved in their siestas or trading at that time. Therefore Allah, may He be exalted, revealed the verse, “Safeguard the prayers and safeguard the middle prayer” (Qurʾan 2:238) and the Prophet ﷺ said [in order to stress his point], “If the men do not stop, I will burn down their houses.”””[1]

١٠٤٨ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَمْرُو بْنُ مَرْزُوقٍ قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ حَكِيمٍ ﷺ، عَنِ الزِّبْرِقَانِ، عَنْ عُرْوَةَ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ بِالْهَجِيرِ، - أَوْ قَالَ: بِالْهَاجِرَةِ - وَكَانَتْ أَثْقَلَ الصَّلَوَاتِ عَلَى أَصْحَابِهِ، فَنَزَلَتْ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [البقرة: ٢٣٨]؛ لِأَنَّ قَبْلَهَا صَلَاتَيْنِ وَبَعْدَهَا صَلَاتَيْنِ.

1048. It has been transmitted to us with an *isnād* from ʿUrwah that Zayd ibn Thābit ﷺ said, "The Prophet ﷺ used to pray Ẓuhr at the hottest time of the day [when the Sun was near its zenith], making this the most difficult prayer for his Companions ﷺ to pray. Then the verse, "Safeguard the prayers and [safeguard] the middle prayer" (Qurʾan 2:238) was revealed about it, because there are two prayers before it and two prayers after it."[2]

١٠٤٩ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ سُلَيْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ، قَالَ: هِيَ الظُّهْرُ.

1049. It has been transmitted to us with an *isnād* from Abān ibn ʿUthmān from his father that Zayd ibn Thābit ﷺ said, "It is Ẓuhr."

١٠٥٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ مِثْلَهُ.

1050. The like of it has been transmitted to us with an *isnād* from Ibn ʿUmar ﷺ from Zayd ibn Thābit ﷺ.

١٠٥١ – حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنِ ابْنِ الْيَرْبُوعِ الْمَخْزُومِيِّ أَنَّهُ سَمِعَ زَيْدَ بْنَ ثَابِتٍ ﷺ يَقُولُ ذَلِكَ.

1051. It has been transmitted to us with an *isnād* from Ibn al-Yarbūʿ al-Makhzūmī that he heard Zayd ibn Thābit ﷺ say that [it is Ẓuhr].

١٠٥٢ – حَدَّثَنَا ابْنُ مُنْقِذٍ قَالَ: ثنا الْمُقْرِئُ، عَنْ حَيْوَةَ وَابْنِ لَهِيعَةَ قَالَا: أنا أَبُو صَخْرٍ أَنَّهُ سَمِعَ يَزِيدَ بْنَ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ يَقُولُ: سَمِعْتُ خَارِجَةَ بْنَ زَيْدِ بْنِ ثَابِتٍ يَقُولُ: سَمِعْتُ أَبِي يَقُولُ ذَلِكَ.

1052. It has been transmitted to us with an *isnād* from Khārijah ibn Zayd ibn Thābit ﷺ that he heard his father say that [it is Ẓuhr].

١٠٥٣ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: ثنا مُوسَى بْنُ رَبِيعَةَ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ الْمَدِينِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَفْلَحَ أَنَّ نَفَرًا مِنْ أَصْحَابِهِ أَرْسَلُوهُ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ ﷺ يَسْأَلُهُ عَنِ الصَّلَاةِ الْوُسْطَى، فَقَالَ: اقْرَأْ عَلَيْهِمُ السَّلَامَ وَأَخْبِرْهُمْ أَنَّا كُنَّا نَتَحَدَّثُ أَنَّهَا الَّتِي فِي إِثْرِ الضُّحَى. قَالَ: فَرَدُّونِي إِلَيْهِ الثَّانِيَةَ، فَقُلْتُ: يَقْرَءُونَ عَلَيْكَ السَّلَامَ وَيَقُولُونَ بَيِّنْ لَنَا أَيُّ صَلَاةٍ هِيَ؟ فَقَالَ: اقْرَأْ عَلَيْهِمُ السَّلَامَ وَأَخْبِرْهُمْ أَنَّا كُنَّا نَتَحَدَّثُ أَنَّهَا الصَّلَاةُ الَّتِي وُجِّهَ فِيهَا رَسُولُ اللَّهِ ﷺ الْكَعْبَةَ. قَالَ: وَقَدْ عَرَفْنَاهَا هِيَ الظُّهْرُ.

1053. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Aflaḥ that a number of his companions sent him to ʿAbdullāh ibn ʿUmar ﷺ to ask him about the middle prayer. [When he asked him, Ibn ʿUmar ﷺ] replied, ‘Greet them from me and tell them that we used to say that it is the one immediately after Ḍuḥā.’ [After I told them that], they sent me to him a second

time. I said to him, ‘They send you their greetings and ask you to clarify for them which prayer it is.’ He said, ‘Give them my greetings and tell them that we used to say that it was the prayer in which the Messenger of Allah ﷺ [was first] directed to face towards the Kaʿbah.’ [As soon as he said that], we knew that it was Ẓuhr.”

Abū Jaʿfar ﷺ said, “Some of the people [of knowledge][3] said that the middle prayer was Ẓuhr, basing their position on that which we narrated from Zayd ibn Thābit and Ibn ʿUmar ﷺ.”

Others disagreed with them and said, “The only thing the *ḥadīth* of Zayd ibn Thābit ﷺ says is that the Prophet ﷺ said, ‘If the men do not stop, I will burn down their houses,’ and that he ﷺ prayed Ẓuhr at the hottest part of the day when only one or two rows of men prayed with him, and so Allah revealed the aforementioned verse. It was because of this that Zayd ﷺ said that the middle prayer is Ẓuhr, but that was his opinion and not something that he had heard from the Prophet ﷺ.

As for us, we do not believe that this verse proves in any way that [Ẓuhr is the middle prayer], since it is possible that it was revealed simply to instruct people to safeguard their prayers in general, not just the middle prayer. Ẓuhr is simply one of the prayers alluded to in the verse, not the middle prayer. This verse makes it obligatory to safeguard all the prayers, and part of safeguarding the prayers is attending the places in which they are prayed in congregation. So the Prophet ﷺ spoke to them concerning the prayer about which many of them were being negligent, saying, ‘If the men do not stop, I will burn down their houses.’ What he meant by this was, ‘If people continue to be negligent with this

prayer that Allah has commanded them to safeguard, I will burn down their houses.' There is nothing in either the verse or the words of the Prophet ﷺ to show which prayer is the middle prayer and so this *ḥadīth* cannot be used as proof."

There is also the fact that some of the people [of knowledge] said that this statement of the Prophet ﷺ was about the Jumuʿah prayer, not Ẓuhr:

١٠٥٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ ثُمَّ أُحَرِّقَ عَلَى قَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ فِي بُيُوتِهِمْ».

> 1054. It has been transmitted to us with an *isnād* from Abū al-Aḥwaṣ from ʿAbdullāh ﷺ that the Prophet ﷺ said to a group of people who consistently failed to attend the Jumuʿah prayer, "It is in my mind to command a man to lead the prayer in my stead whilst I go and burn the houses of those who do not attend the Jumuʿah prayer."[4]

In this *ḥadīth*, Ibn Masʿūd ﷺ informs us that the Prophet ﷺ made that statement about those who used to stay at home and not attend the Jumuʿah. But Ibn Masʿūd ﷺ himself did not take this statement as proof that the Jumuʿah prayer was the middle prayer. Rather he stated that the middle prayer was ʿAṣr, as we will narrate in due course, God Willing.

There was also a number of Followers who agreed with Ibn Masʿūd ﷺ that the prayer for which the Prophet ﷺ threatened to burn down

people's houses was Jumuʿah:

١٠٥٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ قَالَ: زَعَمَ حُمَيْدٌ وَغَيْرُهُ، عَنِ الْحَسَنِ، قَالَ: كَانَتِ الصَّلَاةُ الَّتِي أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يُحَرِّقَ عَلَى أَهْلِهَا: صَلَاةَ الْجُمُعَةِ.

1055. It has been transmitted to us with an *isnād* from Ḥumayd and others that Ḥasan said, "The prayer for which the Prophet ﷺ wanted to burn down people's houses was the Jumuʿah prayer."

However, a contradictory position has also been transmitted from Abū Hurayrah رضي الله عنه:

١٠٥٦ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا بِحَطَبٍ فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ. وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ، لَشَهِدَ الْعِشَاءَ».

1056. It has been transmitted to us with an *isnād* from Aʿraj from Abū Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, "By the One Who holds myself in His Hand, I had it in mind to command a man to collect firewood, then command that the *adhān* to the prayer be called, then command another man to lead the people in prayer [in my stead], and then go out to those men [who failed to attend] and burn their houses from underneath them. By the One Who holds myself in His Hand, if any of them where to have thought that he would have found a fat-covered bone or an excellent pair of sheep's hooves [at the mosque], he would have attended the ʿIshāʾ prayer."[5]

١٠٥٧ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي الزِّنَادِ وَمَالِكٌ، عَنْ أَبِي الزِّنَادِ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1057. The like of it has been transmitted to us with another *isnād* from Abū az-Zināد [from Aʿraj from Abū Hurayrah ﷺ].[6]

١٠٥٨ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُمَرُ بْنُ حَفْصٍ قَالَ: ثنا أَبِي قَالَ: ثنا الْأَعْمَشُ قَالَ: حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ صَلَاةٌ أَثْقَلَ عَلَى الْمُنَافِقِينَ مِنْ صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، لَقَدْ هَمَمْتُ أَنْ آمُرَ الْمُؤَذِّنَ فَيُقِيمَ، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ النَّاسَ، ثُمَّ آخُذَ شُعَلًا مِنْ نَارٍ فَأُحَرِّقَ عَلَى مَنْ لَمْ يَخْرُجْ إِلَى الصَّلَاةِ بَيْتَهُ».

1058. It has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Prophet ﷺ said, “There are no prayers the hypocrites find harder to pray than Fajr and ʿIshāʾ. If they were to know their worth, they would come to them even if they had to crawl. I had it in mind to order the *muʾadhdhin* to give the call to prayer, then order another man to lead the people in prayer in my stead, then take hold of some flaming torches and burn the home of anyone who does not come out to the prayer.”[7]

١٠٥٩ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أنا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَخَّرَ عِشَاءَ الْآخِرَةِ حَتَّى كَانَ ثُلُثُ اللَّيْلِ أَوْ قُرْبَهُ، ثُمَّ جَاءَ وَفِي النَّاسِ رُقَّدٌ وَهُمْ عِزُونَ، فَغَضِبَ غَضَبًا شَدِيدًا ثُمَّ قَالَ: «لَوْ أَنَّ رَجُلًا نَدَبَ النَّاسَ إِلَى عَرْقٍ أَوْ مِرْمَاتَيْنِ لَأَجَابُوا لَهُ، وَهُمْ يَتَخَلَّفُونَ عَنْ هَذِهِ الصَّلَاةِ، لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَتَخَلَّفَ عَلَى أَهْلِ هَذِهِ الدُّورِ الَّذِينَ يَتَخَلَّفُونَ عَنْ هَذِهِ الصَّلَاةِ فَأُضْرِمَهَا عَلَيْهِمْ بِالنِّيرَانِ».

1059. It has been transmitted to us with another *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ delayed ʿIshāʾ, finally coming out to pray it when it was more or less a third of the way through the night. But when he came out and saw [only a few] people lying down in the mosque semi-naked, he became very angry and said, "If a man were to have invited people to come and eat some bone or sheep's hooves, they would have responded [eagerly] and yet they stay away from this prayer. I have it in mind to command a man to lead the people in prayer whilst I go out to the houses of those who are absent from this prayer and burn them with fire."[8]

١٠٦٠ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا أَبُو بَكْرٍ، عَنْ عَاصِمٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1060. The like of it has been transmitted to us with another *isnād* from ʿĀṣim [from Abū Ṣāliḥ from Abū Hurayrah ﷺ].[9]

In these traditions, Abū Hurayrah ﷺ informs us that the prayer about which the Messenger of Allah ﷺ said that was the ʿIshāʾ prayer. This did not, however, prove that ʿIshāʾ was the middle prayer, for the opposite of that has been narrated from the Messenger of Allah ﷺ and we will mention those narrations in their proper place, God Willing.

Saʿīd ibn al-Musayyib was one of the Followers who agreed with what Abū Hurayrah ﷺ said:

١٠٦١ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا حَمَّادٌ قَالَ: أنا عَطَاءُ الْخُرَاسَانِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: كَانَتِ الصَّلَاةُ الَّتِي أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يُحَرِّقَ عَلَى مَنْ تَخَلَّفَ عَنْهَا: صَلَاةَ الْعِشَاءِ الْآخِرَةِ.

1061. It has been transmitted to us with an *isnād* from ʿAṭāʾ al-Khurāsānī that Saʿīd ibn al-Musayyib said, “The prayer on account of which the Prophet ﷺ wanted to burn people’s houses was the ʿIshāʾ prayer.”

Jābir ibn ʿAbdillāh ﷺ narrated a position which contradicts everything we have transmitted above, for he mentioned that that which prompted the Prophet ﷺ to say those words was not related to the prayer at all:

١٠٦٢ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدُ بْنُ مُوسَى قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ لَهِيعَةَ قَالَ: ثنا أَبُو الزُّبَيْرِ، قَالَ: سَأَلْتُ جَابِرًا: أَقَالَ رَسُولُ اللّٰهِ ﷺ: «لَوْلَا شَيْءٌ لَأَمَرْتُ رَجُلًا أَنْ يُصَلِّيَ بِالنَّاسِ، ثُمَّ حَرَّقْتُ بُيُوتًا عَلَى مَا فِيهَا»؟ قَالَ جَابِرٌ: إِنَّمَا قَالَ ذَلِكَ مِنْ أَجْلِ رَجُلٍ بَلَغَهُ عَنْهُ شَيْءٌ، فَقَالَ: «لَئِنْ لَمْ يَنْتَهِ لَأُحَرِّقَنَّ بَيْتَهُ عَلَى مَا فِيهِ».

1062. It has been transmitted to us with an *isnād* from Abū az-Zubayr who said, “I asked Jābir ﷺ, ‘Did the Messenger of Allah ﷺ say, “If it were not for a [particular] thing, I would command a man to lead the people in prayer in my stead and then go and burn houses because of what is in them?”’ Jābir ﷺ replied, ‘[The Prophet ﷺ] only said that on account of a man about whom a certain thing had reached him. He said, “If he does not stop I will burn his house and everything in it.”’”[10]

In this tradition, Jābir ﷺ informs us that the Messenger of Allah ﷺ only said this because a man was absent from something he should not have been absent from. However, there is nothing in any of these traditions to indicate what the middle prayer is.

Because we have now ascertained that there is no proof whatsoever in the narration of Zayd ibn Thābit ﷺ [that the middle prayer is Ẓuhr],

we must go back to the narration of Ibn ʿUmar ﷺ. However, in his narration, he did not transmit a statement of the Messenger of Allah ﷺ, but merely stated that the middle prayer was the prayer in which the Prophet ﷺ [first] faced towards the Kaʿbah. This means that he was transmitting his opinion [regarding which prayer the middle prayer was].

Moreover, a totally conflicting opinion has also been transmitted from him:

١٠٦٣/ ١٠٦٤/ ١٠٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ وَفَهْدٌ قَالَا: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ، ح: وحَدَّثَنَا يُونُسُ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: ثنا اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ، قَالَ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ.

1063/1064/1065. It has been transmitted to us with two *asānīd* from Sālim that his father [Ibn ʿUmar ﷺ] said, "The middle prayer is the ʿAṣr prayer."

The fact that contradictory statements have been narrated from Ibn ʿUmar ﷺ indicates that he had heard nothing definitive regarding this matter from the Messenger of Allah ﷺ, so we must [set aside his narrations] and look at what has been narrated by others on this subject:

١٠٦٦ - فَإِذَا أَبُو بَكْرَةَ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءٍ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ ﷺ الْغَدَاةَ فَقَنَتَ قَبْلَ الرُّكُوعِ وَقَالَ: هَذِهِ الصَّلَاةُ الْوُسْطَى.

1066. It has been transmitted to us with an *isnād* from Abū Rajāʾ who said, "When I prayed *Ṣubḥ* behind Ibn ʿAbbās ﷺ, he recited the *Qunūt* before going down into *rukūʿ*, and then said [after

finishing the prayer], ‘This is the middle prayer.’”

١٠٦٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا قُرَّةُ قَالَ: ثنا أَبُو رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: هِيَ صَلَاةُ الصُّبْحِ.

1067. It has been transmitted to us with an *isnād* from Abū Rajāʾ that Ibn ʿAbbās ﷺ said, “[The middle prayer] is the *Ṣubḥ* prayer.”

١٠٦٨ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ، عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ مِثْلَهُ.

1068. The like of it has been transmitted to us with an *isnād* from Jābir ibn Zayd from Ibn ʿAbbās ﷺ.

١٠٦٩ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: ثنا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ مِثْلَهُ.

1069. The like of it has been transmitted to us with an *isnād* from Mujāhid from Ibn ʿAbbās ﷺ.

١٠٧٠ – حَدَّثَنِي أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: صَلَّيْتُ خَلْفَ أَبِي مُوسَى الْأَشْعَرِيِّ صَلَاةَ الصُّبْحِ، فَقَالَ رَجُلٌ إِلَى جَنْبِي مِنْ أَصْحَابِ النَّبِيِّ ﷺ: هَذِهِ الصَّلَاةُ الْوُسْطَى.

1070. It has been transmitted to us with an *isnād* from Abu’l-ʿĀliyah who said, “After I prayed the *Ṣubḥ* prayer behind Abū Mūsā al-Ashʿarī ﷺ, one of the Companions of the Prophet ﷺ who was sitting next to me said, ‘This is the middle prayer.’”

The reason Ibn ʿAbbās ﷺ took this position was because of the Quranic verse which mentions the middle prayer. As a result of the fact that Allah, glory be to Him says, “Safeguard the prayer and [safeguard] the middle prayer and stand in obedience to Allah (lit. *qānitīn*).” (Qurʾan 2:238) Ibn ʿAbbās ﷺ said that ‘qānitīn’ must refer to saying the *qunūt* and so the middle prayer must be the prayer which contains the *qunūt*, and that prayer is *Ṣubḥ*.

There are those who disagree with Ibn ʿAbbās’s ﷺ interpretation of why this verse was revealed:

١٠٧١ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ ﷺ، قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ حَتَّى نَزَلَتْ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: ٢٣٨]؛ فَأُمِرْنَا بِالسُّكُوتِ.

1071. It has been transmitted to us with an *isnād* from Abū ʿAmr ash-Shaybānī that Zayd ibn Arqam ﷺ said, “We used to speak to one another during the prayer. But then the verse, “Safeguard the prayer and [safeguard] the middle prayer and stand in obedience to Allah (lit. qānitīn),” (Qurʾan 2:238) was revealed and we were commanded to be silent [during it].”

١٠٧٢ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ. . . فَذَكَرَ مِثْلَهُ.

1072. The like of it has been transmitted to us with another *isnād* from Yazīd ibn Ḥārūn [from Abū ʿAmr ash-Shaybānī from Zayd ibn Arqam ﷺ].

١٠٧٣ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ سُفْيَانَ، فِي هَذِهِ الْآيَةِ: ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: ٢٣٨]؛ فَذَكَرَ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: كَانُوا يَتَكَلَّمُونَ فِي الصَّلَاةِ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ، فَالْقُنُوتُ السُّكُوتُ وَالْقُنُوتُ الطَّاعَةُ.

1073. It has been transmitted to us with an *isnād* from Manṣūr that Mujāhid said about the verse, "Stand in obedience to Allah" (Qurʾan 2:238), "People used to speak during the prayer until this verse was revealed, for the word '*qunūt*' means both silence and obedience."

١٠٧٤ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا شُجَاعٌ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ مُجَاهِدٍ، فِي هَذِهِ الْآيَةِ: ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: ٢٣٨]؛ قَالَ: مِنَ الْقُنُوتِ: الرُّكُوعُ وَالسُّجُودُ وَخَفْضُ الْجَنَاحِ وَغَضُّ الْبَصَرِ مِنْ رَهْبَةِ اللَّهِ.

1074. It has been transmitted to us with an *isnād* from Layth ibn Abī Sulaym that Mujāhid said about the verse, "Stand in obedience to Allah" (Qurʾan 2:238), "*Qunūt* signifies bowing, prostration, serenity and lowering the gaze out of fear of Allah."[11]

١٠٧٥ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا مُحَمَّدُ بْنُ طَلْحَةَ، عَنِ ابْنِ عَوْنٍ، عَنْ عَامِرٍ الشَّعْبِيِّ، قَالَ: لَوْ كَانَ الْقُنُوتُ كَمَا تَقُولُونَ، لَمْ يَكُنْ لِلنَّبِيِّ ﷺ مِنْهُ شَيْءٌ، إِنَّمَا الْقُنُوتُ الطَّاعَةُ، يَعْنِي: ﴿وَمَنْ يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ﴾ [الأحزاب: ٣١].

1075. It has been transmitted to us with an *isnād* from Ibn ʿAwn that ʿĀmir ash-Shaʿbī said, "If *qunūt* were as you say, then that would mean that the Prophet ﷺ had no part of it. Rather *qunūt* means obedience and this is shown in Allah's Words, "But those of you who are obedient (lit. *yaqnut*) to Allah and His Messenger."

(Qurʾan 33:31)”

١٠٧٦ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: ثنا أَبُو الْأَشْهَبِ، قَالَ: سَأَلْتُ جَابِرَ بْنَ زَيْدٍ عَنِ الْقُنُوتِ، فَقَالَ: الصَّلَاةُ كُلُّهَا قُنُوتٌ، أَمَّا الَّذِي تَصْنَعُونَ فَلَا أَدْرِي مَا هُوَ.

1076. It has been transmitted to us with an *isnād* from Ḥajjāj ibn al-Minhāl that Abū al-Ashhab said, “I asked Jābir ibn Zayd ﷺ about the *qunūt*, to which he replied, ‘All of the prayer is *qunūt*. As for that which you do, I do not know what that is.’”

In these traditions, Zayd ibn Arqam ﷺ and others inform us that the *qunūt* that Allah commands in the verse above is being silent and not speaking during the prayer. Since this verse may be interpreted in this way, there is no proof in it that the *qunūt* mentioned in it is the *qunūt* that is recited in the *Ṣubḥ* prayer.

Indeed, some people denied that Ibn ʿAbbās ﷺ recited the *qunūt* in the *Ṣubḥ* prayer at all, and we have narrated a tradition to that effect in the section on the *qunūt* in the *Ṣubḥ* prayer. And if the *qunūt* that is referred to in this verse is the *qunūt* of the *Ṣubḥ* prayer, then he would never have left off reciting it [especially] since the Book had instructed as such.

It has also been transmitted that Ibn ʿAbbās ﷺ considered [*Ṣubḥ* to be the middle prayer] for a completely different reason:

١٠٧٧ – حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عِمْرَانَ قَالَ: ثنا خَالِدُ بْنُ خِدَاشٍ الْمُهَلَّبِيُّ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: الصَّلَاةُ الْوُسْطَى هِيَ الصُّبْحُ، تُصَلَّى بَيْنَ سَوَادِ اللَّيْلِ وَبَيَاضِ النَّهَارِ.

1077. It has been transmitted to us with an *isnād* from ʿIkrimah that Ibn ʿAbbās ﷺ said, "The middle prayer is *Ṣubḥ* because it is prayed the darkness of the night from the brightness of the day."

In this tradition, Ibn ʿAbbās ﷺ gives a different reason for considering *Ṣubḥ* to be the middle prayer.

It is also possible that the *qunūt* referred in the Quranic verse means standing for a long time in the *Ṣubḥ* prayer, for the Prophet ﷺ said when asked about which [part of] prayer was best, "A long *qunūt* (i.e. standing for a long time)." This *ḥadīth* will be mentioned in full in its proper place later on in this book [God Willing].

It has also been narrated that ʿĀʾishah ﷺ said, "*Ṣubḥ* was established as only two *rakʿahs* because of the great length of the recitation in it." This tradition is also narrated in full elsewhere in this book.

It is also possible that Allah's Words, "Stand in obedience to Allah" (Qurʾan 2:238) refer to every prayer, not just the middle prayer.

It has also been transmitted from Ibn ʿAbbās ﷺ that the middle prayer was ʿAṣr:

١٠٧٨ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَزِيْنِ بْنِ عُبَيْدٍ الْعَبْدِيِّ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ: ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: ٢٣٨].

1078. It has been transmitted to us with an *isnād* from Razīn ibn ʿUbayd al-ʿAbdī that he heard Ibn ʿAbbās ﷺ say, "The middle prayer is the ʿAṣr prayer: "Stand in obedience to Allah" (Qurʾan 2:238)."

As there are so many contradictory narrations from Ibn ʿAbbās ﷺ, we

wanted to see what others narrated on this matter.

Those who took the position that the middle prayer was a prayer other than ʿAṣr said that that was proved by other traditions from the Prophet ﷺ and mentioned the following *aḥādīth*:

١٠٧٩ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدِ بْنِ نُوحٍ قَالَ: ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: ثنا أَبِي، عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ وَنَافِعٌ - مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ - أَنَّ عَمْرَو بْنَ رَافِعٍ - مَوْلَى عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه - حَدَّثَهُمَا: أَنَّهُ كَانَ يَكْتُبُ الْمَصَاحِفَ عَلَى عَهْدِ أَزْوَاجِ النَّبِيِّ ﷺ، قَالَ: اسْتَكْتَبَتْنِي حَفْصَةُ بِنْتُ عُمَرَ، زَوْجُ النَّبِيِّ ﷺ مُصْحَفًا، وَقَالَتْ لِي: إِذَا بَلَغْتَ هَذِهِ الْآيَةَ مِنْ سُورَةِ الْبَقَرَةِ فَلَا تَكْتُبْهَا حَتَّى تَأْتِيَنِي، فَأُمْلِيَهَا عَلَيْكَ كَمَا حَفِظْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَلَمَّا بَلَغْتُهَا أَتَيْتُهَا بِالْوَرَقَةِ الَّتِي أَكْتُبُهَا، فَقَالَتْ: اكْتُبْ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ﴾.

1079. It has been transmitted to us with an *isnād* from Nāfiʿ, the freedman of ʿAbdullāh ibn ʿUmar رضي الله عنه that ʿAmr ibn Rāfiʿ, the freedman of ʿUmar ibn al-Khaṭṭāb رضي الله عنه, who used to make copies of the Qurʾan in the time of the wives of the Messenger of Allah ﷺ, said, "Ḥafṣah bint ʿUmar رضي الله عنها, the wife of the Messenger of Allah ﷺ, asked me to write out a copy of the Qurʾan for her. She said, 'When you reach this verse of Sūrah al-Baqarah, do not write it out but come to me and I will read it out to you as I memorised it from the Messenger of Allah ﷺ.' When I reached it, I brought the paper upon which I had been writing to her whereupon she said to me, 'Write, "Safeguard the prayers and [safeguard] the middle prayer and [safeguard] the ʿAṣr prayer."'"[12]

١٠٨٠ - حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَمْرِو بْنِ رَافِعٍ مِثْلَهُ، عَنْ حَفْصَةَ ﵂، غَيْرَ أَنَّهَا لَمْ تَذْكُرِ النَّبِيَّ ﷺ.

1080. The like of it has been transmitted to us with another *isnād* from ʿAmr ibn Rāfiʿ, from Ḥafṣah ﵂, but in this version she did not mention the Prophet ﷺ.[13]

١٠٨١ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ، مَوْلَى عَائِشَةَ ﵂ - أَنَّهُ قَالَ: أَمَرَتْنِي عَائِشَةُ. . . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ حَفْصَةَ، مِنْ حَدِيثِ عَلِيِّ بْنِ مَعْبَدٍ.

1081. It has been transmitted to us with an *isnād* from Abū Yūnus, the freedman of ʿĀʾishah ﵂, who said "ʿĀʾishah ﵂ instructed me [. . .]." Then he mentioned the like of what is in the previous *ḥadīth* from Ḥafṣah ﵂.[14]

١٠٨٢ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ أُمِّ حُمَيْدٍ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّهَا سَأَلَتْ عَائِشَةَ ﵂ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿الصَّلَاةِ الْوُسْطَى﴾ [البقرة: ٢٣٨]. فَقَالَتْ: كُنَّا نَقْرَؤُهَا عَلَى الْحَرْفِ الْأَوَّلِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ: حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ وَقُومُوا لِلَّهِ قَانِتِينَ.

1082. It has been transmitted to us with an *isnād* from Umm Ḥumayd bint ʿAbd ar-Raḥmān that she asked ʿĀʾishah ﵂ about Allah's Words, "The middle prayer." ʿĀʾishah ﵂ said, "We used to recite the verse in its first mode (*ḥarf*):[15] "Safeguard the prayers, [safeguard] the middle prayer and [safeguard] the ʿAṣr prayer and stand in obedience to Allah.""[16]

They said, “Because Allah says as mentioned in these narrations, “Safeguard the prayers and [safeguard] the middle prayer and [safeguard] the ʿAṣr prayer,” it proves that the middle prayer must be a prayer other than ʿAṣr.”

We say, however, that this interpretation is not a proof of that, for it is possible that the ʿAṣr prayer has two names—the middle prayer and ʿAṣr—and therefore Allah mentions it by both its names.

If the additional words mentioned in the verse above are indeed accurate, then this is a possible interpretation; however the fact remains that the official and established reading of the Qurʾan refutes all other variant readings that contradict it.

Also, the fact that others narrated Ḥafṣah’s ﵂ copy of the Qurʾan as containing a wording slightly different to that mentioned in the version above:

١٠٨٣ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَمْرِو بْنِ رَافِعٍ، قَالَ: كَانَ مَكْتُوبًا فِي مُصْحَفِ حَفْصَةَ بِنْتِ عُمَرَ ﵂: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ وَهِيَ صَلَاةُ الْعَصْرِ ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾.

> 1083. It has been transmitted to us with an *isnād* from Abū Salamah that ʿAmr ibn Rāfiʿ said, “The following was written in Ḥafṣah bint ʿUmar’s ﵂ copy of the Qurʾan, “Safeguard the prayers and [safeguard] the middle prayer, which is the ʿAṣr prayer, and stand in obedience to Allah.””

This particular narration proves our interpretation to be the correct one of the two mentioned above, and that is that Allah is simply mentioning

ʿAṣr by both its names and that the middle prayer is ʿAṣr.

The following tradition narrated by Barāʾ ibn ʿĀzib ﷺ shows that the reading of Ḥafṣah, ʿĀʾishah and Umm Kulthūm ﷺ is abrogated:

١٠٨٤ - حَدَّثَنَا أَبُو شُرَيْحٍ مُحَمَّدُ بْنُ زَكَرِيَّا بْنِ يَحْيَى قَالَ: ثنا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: ثنا فُضَيْلُ بْنُ مَرْزُوقٍ قَالَ: ثنا شَقِيقُ بْنُ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: نَزَلَتْ: حَافِظُوا عَلَى الصَّلَوَاتِ وَصَلَاةِ الْعَصْرِ. فَقَرَأْنَاهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَا شَاءَ اللَّهُ، ثُمَّ نَسَخَهَا اللَّهُ عَزَّ وَجَلَّ فَأَنْزَلَ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾[البقرة: ٢٣٨].

> 1084. It has been transmitted to us with an *isnād* from Shaqīq ibn ʿUqbah that Barāʾ ibn ʿĀzib ﷺ said, "The verse, "Safeguard the prayers, [safeguard] the middle prayer and [safeguard] the ʿAṣr prayer and stand in obedience to Allah" was revealed and we recited it in that way during the lifetime of the Messenger of Allah ﷺ for as long as Allah willed us to do so. Then Allah, Mighty and Majestic, abrogated it when He revealed, "Safeguard the prayers and [safeguard] the middle prayer" (Qurʾan 2:238)."[17]

In this *ḥadīth*, Barāʾ ﷺ informs us that the initial reading was the one which Ḥafṣah and ʿĀʾishah ﷺ narrated and that this was abrogated by the reading by which the evidence has been established.

If the words 'The middle prayer,' as revealed in the second reading, are an abrogation of ʿAṣr being the middle prayer, then that is an abrogation of it. If however, they are an abrogation of one of its two names and a confirmation of its other name, then that truly proves that the middle prayer is the ʿAṣr prayer.

As these different interpretations are possible, we went back in order

to see what has come down from the Messenger of Allah ﷺ regarding that:

١٠٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: ثنا زَائِدَةُ بْنُ قُدَامَةَ قَالَ: سَمِعْتُ عَاصِمًا يُحَدِّثُ عَنْ زِرٍّ، عَنْ عَلِيٍّ ﷺ، قَالَ: قَاتَلْنَا الْأَحْزَابَ فَشَغَلُونَا عَنْ صَلَاةِ الْعَصْرِ حَتَّى كَرَبَتِ الشَّمْسُ أَنْ تَغِيبَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ امْلَأْ قُلُوبَ الَّذِينَ شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى نَارًا، وَامْلَأْ بُيُوتَهُمْ نَارًا، وَامْلَأْ قُبُورَهُمْ نَارًا». قَالَ عَلِيٌّ: كُنَّا نُرَى أَنَّهَا صَلَاةُ الْفَجْرِ.

1085. It has been transmitted to us with an *isnād* from Zirr that ʿAlī ﷺ said, "Whilst fighting the confederates, we were kept so busy that we were unable to pray ʿAṣr until it was almost sunset, so the Messenger of Allah ﷺ said, 'O Allah, fill the hearts of those who kept us from [praying] the middle prayer with fire; fill their homes with fire and fill their graves with fire.'" ʿAlī ﷺ said, "We used to think that [the middle prayer] was Fajr."[18]

In this tradition, ʿAlī ﷺ tells us that before the Messenger of Allah ﷺ said this, they used to think that the middle prayer was *Ṣubḥ*. Then when they heard him say this, they knew that it was in fact ʿAṣr.

١٠٨٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَعَدَ يَوْمَ الْخَنْدَقِ عَلَى فُرْضَةٍ مِنْ فُرَضِ الْخَنْدَقِ. . . ثُمَّ ذَكَرَ نَحْوَهُ، إِلَّا أَنَّهُ لَمْ يَذْكُرْ قَوْلَ عَلِيٍّ: كُنَّا نُرَى أَنَّهَا الصُّبْحُ.

1086. The like of it has been transmitted to us with an *isnād* from Yaḥyā ibn al-Jazzār from ʿAlī ﷺ, but in this version he said that the Prophet ﷺ was sitting by one of the openings in the trench

and did not mention ʿAlī's ﷺ words, "We used to think that [the middle prayer] was Fajr."[19]

١٠٨٧ – حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا الْفِرْيَابِيُّ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، قَالَ: قُلْتُ لِعُبَيْدَةَ: سَلْ لَنَا عَلِيًّا عَنِ الصَّلَاةِ الْوُسْطَى، فَسَأَلَهُ. . . فَذَكَرَ نَحْوَهُ، وَزَادَ: كُنَّا نُرَى أَنَّهَا الْفَجْرُ، حَتَّى سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ هَذَا.

1087. It has been transmitted to us with an *isnād* from Zirr ibn Ḥubaysh who said to ʿUbaydah, "Ask ʿAlī ﷺ about the middle prayer." So he asked him and ʿAlī ﷺ mentioned the like of what is in the *ḥadīth* above, except in this version, he added, "We used to think that it was Fajr until I heard the Prophet ﷺ say that."[20]

١٠٨٨ – حَدَّثَنَا عَلِيٌّ [بْنُ مَعْبَدٍ] قَالَ: ثنا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: ثنا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قَوْلَ عَلِيٍّ ﷺ: كُنَّا نُرَى أَنَّهَا الْفَجْرُ.

1088. The like of it has been transmitted to us with an *isnād* from Murrah from ʿAbdullāh ﷺ from the Prophet ﷺ, except in this version he did not mention ʿAlī's ﷺ words, "We used to think it was Fajr."[21]

١٠٨٩ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1089. The like of it has been transmitted to us [with another *isnād*] from Muḥammad ibn Ṭalḥah [from Murrah from ʿAbdullāh ﷺ from the Prophet ﷺ].[22]

١٠٩٠ – حَدَّثَنَا عَلِيٌّ [بْنُ مَعْبَدٍ] قَالَ: ثنا مُعَلَّى بْنُ مَنْصُورٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ هِلَالِ بْنِ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ، أَنَّ النَّبِيَّ ﷺ غَزَا غَزْوًا فَلَمْ يَرْجِعْ مِنْهُ حَتَّى مَسى بِصَلَاةِ الْعَصْرِ عَنِ الْوَقْتِ الَّذِي كَانَ يُصَلِّي فِيهِ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

1090. It has been transmitted to us with an *isnād* from ʿIkrimah from Ibn ʿAbbās ﷺ that the Prophet ﷺ went on a raid and did not return from it until the time in which he used to normally pray ʿAṣr had passed. Then he narrated the like of what is mentioned above.[23]

١٠٩١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعْدُوَيْهِ، عَنْ عَبَّادٍ، عَنْ هِلَالٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1091. The like of it has been transmitted to us with another *isnād* from Hilāl [from ʿIkrimah from Ibn ʿAbbās ﷺ].[24]

١٠٩٢ – حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ دَاوُدَ الْبَغْدَادِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ عِمْرَانَ بْنِ أَبِي لَيْلَى قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ وَسَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يَوْمَ الْخَنْدَقِ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

1092. It has been transmitted to us with an *isnād* from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ that the Prophet ﷺ said the like of that on the day of the [battle of] the trench.[25]

Here we find Ibn ʿAbbās ﷺ narrating from the Prophet ﷺ that the middle prayer is ʿAṣr, so how could it be permissible for us to go against that and base our position on his own personal opinion?

١٠٩٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو مُسْهِرٍ قَالَ: ثنا صَدَقَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنِي خَالِدُ بْنُ دِهْقَانَ قَالَ: أَخْبَرَنِي خَالِدٌ سَبَلَانُ، عَنْ كُهَيْلِ بْنِ حَرْمَلَةَ النَّمَرِيِّ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّهُ أَقْبَلَ حَتَّى نَزَلَ دِمَشْقَ عَلَى آلِ أَبِي كُلْثُمَ الدَّوسِيِّ، فَأَتَى الْمَسْجِدَ فَجَلَسَ فِي غَرْبِيِّهِ، فَتَذَاكَرُوا الصَّلَاةَ الْوُسْطَى فَاخْتَلَفُوا فِيهَا، فَقَالَ: اخْتَلَفْنَا فِيهَا كَمَا اخْتَلَفْتُمْ، وَنَحْنُ بِفِنَاءِ بَيْتِ رَسُولِ اللّٰهِ ﷺ، وَفِينَا الرَّجُلُ الصَّالِحُ أَبُو هَاشِمِ بْنُ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ، فَقَالَ: أَنَا أَعْلَمُ لَكُمْ ذَلِكَ، فَأَتَى رَسُولَ اللّٰهِ ﷺ - وَكَانَ جَرِيًّا عَلَيْهِ - فَاسْتَأْذَنَ فَدَخَلَ، ثُمَّ خَرَجَ إِلَيْنَا فَأَخْبَرَنَا أَنَّهَا صَلَاةُ الْعَصْرِ.

1093. It has been transmitted to us with an *isnād* from Kuhayl ibn Ḥarmalah an-Namarī that Abū Hurayrah ﷺ came to Damascus and stayed with the family of Abū Kulthum ad-Dawsī. Then he came to the mosque and sat on the western side of it. People [within the mosque] were discussing the middle prayer and differed with one another regarding it, so [Abū Hurayrah ﷺ] said, "Whilst we were sitting in the courtyard of the Messenger of Allah ﷺ, we differed with one another regarding it just as you yourselves now differ. Among us was a pious man called Abū Hāshim ibn ʿUtbah ibn Rabīʿah ibn ʿAbd Shams ﷺ, who said that he would go and find out for us which position was correct. He was a man who was bold in the presence of the Messenger of Allah ﷺ, and so he went to him and asked permission to enter, from whereupon he was allowed in. Then when he returned to us, he told us that it was the ʿAṣr prayer."[26]

١٠٩٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ جَنَابٍ قَالَ: ثنا عِيسَى بْنُ يُونُسَ، عَنْ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ، عَنْ مُوسَى بْنِ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ».

1094. It has been transmitted to us with an *isnād* from Mūsā ibn Wardān from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, “The middle prayer is the ʿAṣr prayer.”[27]

١٠٩٥/١٠٩٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا رَوْحٌ قَالَ: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1095/1096. The like of it has been transmitted to us with two *asānīd* from Ḥasan from Samurah ﷺ from the Prophet ﷺ.[28]

These traditions, which are *mutawātir* and have all been narrated with sound paths of transmission from the Messenger of Allah ﷺ, all state that the middle prayer is ʿAṣr.

A number of the Companions of the Messenger of Allah ﷺ also took this position:

١٠٩٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا وُهَيْبُ بْنُ خَالِدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ.

1097. It has been transmitted to us with an *isnād* from Abū Qilābah that Ubayy ibn Kaʿb ﷺ said, “The middle prayer is the ʿAṣr prayer.”

١٠٩٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ، عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، مِثْلَهُ.

1098. The like of it has been transmitted to us with an *isnād* from Ḥasan from Abū Saʿīd al-Khudrī ﷺ.

١٠٩٩ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا يَعْقُوبُ بْنُ أَبِي عَبَّادٍ قَالَ: ثنا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ ﷺ، مِثْلَهُ.

1099. The like of it has been transmitted to us with an *isnād* from Ḥārith from ʿAlī ﷺ.

١١٠٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا خَطَّابُ بْنُ عُثْمَانَ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، بْنِ خُثَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ الطَّائِفِيِّ: أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ عَنِ الصَّلَاةِ الْوُسْطَى، فَقَالَ: سَأَقْرَأُ عَلَيْكَ الْقُرْآنَ حَتَّى تَعْرِفَهَا، أَلَيْسَ يَقُولُ اللَّهُ ﷻ فِي كِتَابِهِ: ﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ﴾ [الإسراء: ٧٨]؛ الظُّهْرِ، ﴿إِلَى غَسَقِ اللَّيْلِ﴾ [الإسراء: ٧٨]؛ الْمَغْرِبِ، ﴿وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ﴾ [النور: ٥٨]؛ الْعَتَمَةِ، وَيَقُولُ: ﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: ٧٨]؛ الصُّبْحِ، ثُمَّ قَالَ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: ٢٣٨]؛ هِيَ الْعَصْرُ، هِيَ الْعَصْرُ.

1100. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Labībah aṭ-Ṭāʿifī that he asked Abū Hurayrah ﷺ about the middle prayer, to which he replied, “Soon I will recite some Qurʾan for you until you know what it is. Does Allah, Mighty and Majestic, not say in His Book, “Establish the prayer from the declining of the Sun” (Qurʾan 17:78) i.e. Ẓuhr; “Until the darkening of the night” (Qurʾan 17:78) i.e. Maghrib; “And after the ʿIshāʾ prayer—three times of nakedness for you” (Qurʾan 24:58) i.e. ʿIshāʾ; and say, “The dawn recitation is certainly witnessed” (Qurʾan 17:78), i.e. *Ṣubḥ*. Then He says, “Safeguard the prayers and [safeguard] the middle prayer and stand in obedience to Allah” (Qurʾan 2:238); it is ʿAṣr! It is ʿAṣr!”

If someone were to ask, “Why was the ʿAṣr prayer called the middle prayer?” Then let it be said to him, “There are two opinions about this: some people said that it was called that because it lies between the two prayers of the night and the two prayers of the day and others said about it what is transmitted to us below:”

١١٠١ - حَدَّثَنِي الْقَاسِمُ بْنُ جَعْفَرَ قَالَ: سَمِعْتُ بَحْرَ بْنَ الْحَكَمِ الْكَيْسَانِيَّ يَقُولُ: سَمِعْتُ أَبَا عَبْدِ الرَّحْمَنِ عُبَيْدَ اللّٰهِ بْنَ مُحَمَّدِ ابْنَ عَائِشَةَ يَقُولُ: إِنَّ آدَمَ عَلَيْهِ السَّلَامُ لَمَا تِيبَ عَلَيْهِ عِنْدَ الْفَجْرِ صَلَّى رَكْعَتَيْنِ فَصَارَتِ الصُّبْحَ، وَفُدِيَ إِسْحَاقُ عِنْدَ الظُّهْرِ فَصَلَّى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ أَرْبَعًا فَصَارَتِ الظُّهْرَ. وَبُعِثَ عُزَيْرٌ ﷺ فَقِيلَ لَهُ: كَمْ لَبِثْتَ؟ فَقَالَ: يَوْمًا، فَرَأَى الشَّمْسَ فَقَالَ: أَوْ بَعْضَ يَوْمٍ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ فَصَارَتِ الْعَصْرَ. وَقَدْ قِيلَ: غُفِرَ لِعُزَيْرٍ ﷺ وَغُفِرَ لِدَاوُدَ عَلَيْهِ السَّلَامُ عِنْدَ الْمَغْرِبِ فَقَامَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ، فَجُهِدَ فَجَلَسَ فِي الثَّالِثَةِ، فَصَارَتِ الْمَغْرِبُ ثَلَاثًا. وَأَوَّلُ مَنْ صَلَّى الْعِشَاءَ الْآخِرَةَ نَبِيُّنَا مُحَمَّدٌ ﷺ، فَلِذَلِكَ قَالُوا: الصَّلَاةُ الْوُسْطَى هِيَ صَلَاةُ الْعَصْرِ.

1101. It has been transmitted to us with an *isnād* from Abū ʿAbd ar-Raḥmān ʿUbaydullāh ibn Muḥammad ibn ʿĀʾishah who said, “Ādam ﷺ was pardoned at the time of Fajr and so he prayed two *rakʿahs*; this became the *Ṣubḥ* prayer. Isḥāq[29] ﷺ was ransomed at the time of Ẓuhr and so Ibrāhīm ﷺ prayed four *rakʿahs*; this became the Ẓuhr prayer. ʿUzayr ﷺ was resurrected and was asked, ‘How long have you remained here?’ He replied, ‘A day,’ then he saw the Sun and said, ‘Or part of a day,’ and then he prayed four *rakʿahs*; this became the ʿAṣr prayer. It is said that either ʿUzayr or Dāwūd ﷺ was forgiven at the time of sunset, so he got up to pray four *rakʿahs*. He became tired however and remained sitting after the third, so Maghrib became three *rakʿahs*. The first to pray ʿIshāʾ was our own Prophet Muḥammad ﷺ. For

that reason they said that ʿAṣr was the middle prayer."[30]

In our opinion, this interpretation is valid, for if the first of the prayers was *Ṣubḥ* and the last was ʿIshāʾ, then the prayer which is in the middle between the first and last is ʿAṣr. For that reason, we say that the middle prayer is ʿAṣr.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *munqaṭiʿ*. Haythamī said in *al-Mujmaʿ* (1:309), "It has been transmitted by Aḥmad and the narrators of his version are all trustworthy. However, in his version, Zibriqān did not hear from Usāmah ibn Zayd nor from Zayd ibn Thābit ﷺ." It has also been transmitted by Nasāʾī in *al-Kubrā* (356), but Mazzī said in *al-Aṭrāf* (1:206), "It is not something that has been heard and nor did Abū al-Qāsim mention it." It has also been transmitted by Aḥmad (5:206); and Ibn Mājah in an abridged form (Prayer/ The terrible nature of not attending the congregational prayer, 795) with their respective *asānīd* from Ibn Abī Dhiʾb.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ Time of the ʿAṣr prayer, 411); and Nasāʾī in *al-Kubrā* (Prayer/ The excellence of the ʿAṣr prayer, 357) with their respective *asānīd* from Shuʿbah.

3 They include Zayd ibn Thābit, Usāmah ibn Zayd, ʿAbdullāh ibn ʿUmar ﷺ according to one narration, Imam Abū Ḥanīfah according to one narration, and all those who followed them.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Mosques/ The excellence of praying the congregational prayer and clarification of the severe consequences of not attending it, 652) from Aḥmad ibn ʿAbdillāh.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*/ The obligation to pray in congregation, 644); and Nasāʾī (Being an Imam/ The severe consequences of not attending the congregational prayer, 849) with their respective *asānīd* from Mālik.

6 Its *isnād* is *ḥasan* on account of Abū az-Zināḍ.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*/ The excellence of praying ʿIshāʾ in congregation, 657) with his *isnād* from ʿUmar ibn Ḥafṣ.

8 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (2:416) from ʿAffān from Ḥammād.

9 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (2:377) with his *isnād* from Abū Bakr

ibn ʿAyyāsh.

10 Its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah. It has been transmitted by Asad as-Sunnah in his *Musnad*. (*Nukhb al-Afkār*)

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ What is prohibited when it comes to talking in the prayer, 1200) and (*Tafsīr*/ 4534); Muslim (Prayer/ The prohibition against speaking in the prayer, 539); Abū Dāwūd (Prayer/ The prohibition against speaking in the prayer, 2949); Tirmidhī (Prayer/ The abrogation of [the permission to] speak in the prayer, 405); and Nasāʾī (Forgetfulness/ Speaking in the prayer, 1220) with their respective *asānīd* from Ismāʿīl ibn Khālid; and by Tirmidhī (*Tafsīr*/ 2986) with his *isnād* from Yazīd ibn Hārūn.

12 Its *isnād* is *ḥasan*. It has been transmitted by Bayhaqī in *as-Sunan* (Prayer/ Chapter on those who say, 'It is the ʿAṣr prayer,' 2175), and in his version it says, 'It is the ʿAṣr prayer.' This version however, as you can see, says something different. Also, according to Dhahabī, the version of Ṭaḥāwī is the more *ṣaḥīḥ*.

13 Its *isnād* is *ḥasan*. It has been transmitted by Imam Mālik in *al-Muwaṭṭā* (Chapter on the middle prayer, 26).

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Chapter concerning the proof of those who say, 'The middle prayer is the ʿAṣr prayer,' 627); Abū Dāwūd (Prayer/ Chapter on the time of ʿAṣr, 410); Tirmidhī (*Tafsīr*/ Sūrah al-Baqarah, 2982); and Nasāʾī (Prayer/ Chapter on safeguarding the ʿAṣr prayer, 472) with their respective *asānīd* from Mālik.

15 The Qurʾan was revealed in seven *ḥarfs* or modes.

16 Its *isnād* is *ḥasan*. It has been transmitted by ʿAbd ar-Razzāq in his *Muṣannaf* (2207).

17 Its *isnād* is *ḥasan* on account of Fuḍayl ibn Marzūq. It has been transmitted by Muslim (Mosques/ Chapter concerning the proof of those who say, 'The middle prayer is the ʿAṣr prayer,'630) with his *isnād* from Fuḍayl ibn Marzūq and with his *isnād* from Aswad ibn Qays from Shaqīq.

18 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī and Ibn Mājah with their respective *asānīd* from ʿĀṣim. As for Nasāʾī, he transmitted it from Sufyān from ʿĀṣim. He was not mentioned however, by Abu'l-Qāsim—but was in the narration of Muḥammad ibn al-Faḍl. And as for Ibn Mājah, he transmitted it (Prayer/ Chapter on safeguarding the ʿAṣr prayer, 684) with his *isnād* from Ḥammād from ʿĀṣim.

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Mosques/ The proof of those who say, 'It is the ʿAṣr prayer,' 627) with his *isnād* from Shuʿbah.

As for the *ḥadīth* of ʿAlī , it has been transmitted by Bukhārī (*Jihād*/ Asking Allah to inflict defeat upon the idolaters, 2931); Muslim in the abovementioned place (627); and Abū Dāwūd

(Prayer/ The time of ʿAṣr, 409) with their respective *asānīd* from Hishām ibn Ḥassān from Muḥammad ibn Sīrīn from ʿUbaydah ibn as-Salmānī from ʿAlī ﷺ. It has also been transmitted by Tirmidhī and Nasāʾī with their respective *asānīd* from Qatādah from Abū Ḥassān al-Aʿraj from ʿUbaydah, and Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

20 It has been transmitted by Abū Ḥātim in his *Tafsīr* by way of Sufyān (as is mentioned in the *Tafsīr of Ibn Kathīr*).

21 Its *isnād* is *ḥasan* on account of Muḥammad ibn Ṭalḥah. It has been transmitted by Muslim (Mosques/ The proof of those who say, 'It is the ʿAṣr prayer,' 628); Tirmidhī (Prayer/ Chapter on what has come down concerning the middle prayer, 181); and Ibn Mājah (Prayer/ Safeguarding the ʿAṣr prayer, 686) with their respective *asānīd* from Muḥammad ibn Ṭalḥah, and Tirmidhī classified it as a *ḥasan ṣaḥīḥ ḥadīth*.

22 Its *isnād* is *ḥasan* on account of Muḥammad ibn Ṭalḥah.

23 Its *isnād* is *ḥasan* on account of Hilāl ibn Khabbāb. It has been transmitted by Aḥmad (1:201) with his *isnād* Hilāl from ʿIkrimah from Ibn ʿAbbās ﷺ.

24 Its *isnād* is *ḥasan*. It has been transmitted by Bazzār as is mentioned in *Kashf al-Astār* (1:197, no. 389).

25 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Abī Laylā. It has been transmitted by Ṭabarānī in *al-Kabīr* (no. 12069).

26 Its *isnād* is *ḥasan* on account of Khālid ibn Dihqān, Khālid ibn Saylān and Kuhayl. It has been transmitted by Ḥakīm in *al-Mustadrak* (3:638) with his *isnād* from Khālid ibn Dihqān. It has also been transmitted by Bazzār as is mentioned in *al-Kashf* (1:197) with his *isnād* from Ṣadaqah ibn Khālid. Haythamī said in *al-Mujmaʿ* (1:309), "Its narrators are trustworthy."

27 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Abī Ḥumayd.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Prayer/ What has come down concerning the middle prayer, 182) with his *isnād* from Saʿīd ibn Abī ʿArūbah, and he said about it, "The *ḥadīth* of Samurah ﷺ about the prayer is a *ṣaḥīḥ ḥadīth*." Muḥammad said that ʿAlī said, "that Ḥasan heard it from Samurah is *ṣaḥīḥ*." Tirmidhī also transmitted it in (*Tafsīr*/ Sūrah al-Baqarah, 2983) with his *isnād* from Saʿīd ibn Abī ʿArūbah, and said that it was *ḥasan ṣaḥīḥ*.

29 The majority view is that this was Ismāʿīl. (*Nukhab al-Afkār*)

30 Abū Ḥātim al-Rāzī says, "Yaḥyā ibn al-Ḥakam al-Kaysānī is *ṣudūq*." As for Abū Abd ar-Raḥmān Abdullāh ibn Muḥammad ibn ʿĀʾishah, he was one of the teachers of Abū Dawūd, Aḥmad ibn Ḥanbal, Abū Zurʿah and Abū Ḥātim ar-Rāziyān; Abū Ḥātim considers him as *thiqqah* and Abū Dawūd considers him *ṣudūq*. (*Nukhab al-Afkār*)

١٠ - بَابُ الْوَقْتِ الَّذِي يُصَلَّى فِيهِ الْفَجْرُ: أَيُّ وَقْتٍ هُوَ؟

10. THE TIME AT WHICH FAJR SHOULD BE PRAYED

١١٠٢ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كُنَّ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ يُصَلِّينَ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ، مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ، ثُمَّ يَرْجِعْنَ إِلَى أَهْلِهِنَّ وَمَا يَعْرِفُهُنَّ أَحَدٌ.

1102. It has been transmitted to us with an *isnād* from ʿUrwah that ʿĀʾishah ﵂ said, “Some believing women used to pray the *Ṣubḥ* prayer with the Messenger of Allah ﷺ [in the mosque] wrapped in our shawls, and then go back home without anyone knowing who we were.”[1]

١١٠٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْيَمَانِ قَالَ: أنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. . . فَذَكَرَ مِثْلَهُ.

1103. The like of it has been transmitted to us with another *isnād* from Zuhrī [from ʿUrwah from ʿĀʾishah ﵂].[2]

١١٠٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «وَمَا يَعْرِفُ بَعْضُهُنَّ بَعْضًا مِنَ الْغَلَسِ».

1104. The like of it has been transmitted to us with an *isnād* from Qāsim from his father from ʿĀʾishah ﵂, but in this version he said, “with none of us knowing who the others were on account of the darkness.”[3]

١١٠٥ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ﵂ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: «وَمَا يُعْرَفْنَ مِنَ الْغَلَسِ».

1105. The like of it has been transmitted to us with an *isnād* from ʿAmrah bint ʿAbd ar-Raḥmān from ʿĀʾishah ﵂, but in this version he said, "without anyone of us being known on account of the darkness."[4]

١١٠٦ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: أَخْبَرَنِي بَشِيرُ بْنُ أَبِي مَسْعُودٍ، عَنْ أَبِيهِ ﵁ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْغَدَاةَ فَغَلَسَ بِهَا، ثُمَّ صَلَّاهَا فَأَسْفَرَ، ثُمَّ لَمْ يَعُدْ إِلَى الْإِسْفَارِ حَتَّى قَبَضَهُ اللَّهُ ﷻ.

1106. It has been transmitted to us with an *isnād* from Bashīr ibn Abī Masʿūd from his father that the Messenger of Allah ﷺ prayed *Ṣubḥ* when it was very dark [during the time of *ghalas*], then prayed it [the next day] when it was almost light [during the time of *isfār*]. After that, until the moment that Allah ﷻ took him, he never again prayed [*Ṣubḥ*] when it was almost light.[5]

١١٠٧/١١٠٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا بِشْرُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ، ح: وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: ثنا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي نَهِيكُ بْنُ يَرِيمَ، عَنْ مُغِيثِ بْنِ سُمَيٍّ أَنَّهُ قَالَ: صَلَّيْتُ مَعَ ابْنِ الزُّبَيْرِ الصُّبْحَ بِغَلَسٍ فَالْتَفَتُّ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، فَقُلْتُ: مَا هَذَا؟ فَقَالَ: هَذِهِ صَلَاتُنَا مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَ أَبِي بَكْرٍ وَمَعَ عُمَرَ، فَلَمَّا قُتِلَ عُمَرُ أَسْفَرَ بِهَا عُثْمَانُ ﵁.

1107/1108. It has been transmitted to us with two *asānīd* from Mughīth ibn Sumayy who said, "I prayed *Ṣubḥ* with Ibn az-Zubayr

ﷺ when it was still very dark. [Then when we finished], I turned to ʿAbdullāh ibn ʿUmar ﷺ and said to him, ‘What is this?’ He replied, ‘This is [the time we used to pray] the prayer with the Messenger of Allah ﷺ, and with Abū Bakr ﷺ and ʿUmar ﷺ. Then, after ʿUmar ﷺ was killed, ʿUthmān ﷺ started to pray it when it was almost light.’”[6]

١١٠٩ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا هِشَامُ بْنُ أَبِي عَبْدِ اللّٰهِ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللّٰهِ ﷺ، ثُمَّ خَرَجْنَا إِلَى الصَّلَاةِ. قُلْتُ: كَمْ بَيْنَ ذَلِكَ؟ قَالَ: قَدْرُ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

1109. It has been transmitted to us with an *isnād* from Qatādah from Anas ibn Mālik that Zayd ibn Thābit ﷺ said, “We ate the pre-dawn meal with the Messenger of Allah ﷺ and then went out to [perform] the prayer.” I asked, “How much time was there between them (i.e. the pre-dawn meal and the prayer)?” He replied, “The amount of time that it takes a man to recite fifty verses of the Qurʾan.”[7]

١١١٠ – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْبَاغَنْدِيُّ قَالَ: ثنا عَمْرُو بْنُ عَوْنٍ قَالَ: أنا هُشَيْمٌ، عَنْ مَنْصُورِ بْنِ زَاذَانَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ مِثْلَهُ.

1110. The like of it has been transmitted to us with an *isnād* from Qatādah from Anas from Zayd ibn Thābit ﷺ.[8]

١١١١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ قَالَ: حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ حَسَنٍ قَالَ: لَمَّا قَدِمَ الْحَجَّاجُ جَعَلَ يُؤَخِّرُ الصَّلَاةَ، فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللّٰهِ عَنْ ذَلِكَ، فَقَالَ، كَانَ رَسُولُ اللّٰهِ ﷺ يُصَلِّي الصُّبْحَ - أَوْ قَالَ: كَانُوا يُصَلُّونَ الصُّبْحَ - بِغَلَسٍ.

1111. It has been transmitted to us with an *isnād* from Muḥammad ibn ʿAmr ibn Ḥasan who said, "When Ḥajjāj came he started to delay the prayer [to the end of its time], so we asked Jābir ibn ʿAbdillāh ﷺ about that. He said, 'The Messenger of Allah ﷺ prayed *Ṣubḥ*'—or he said, 'they prayed *Ṣubḥ*'—'when it was still dark.'"[9]

١١١٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَسَنٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ، قَالَ: كَانُوا يُصَلُّونَ الصُّبْحَ بِغَلَسٍ.

1112. It has been transmitted to us with an *isnād* from Muḥammad ibn ʿAmr ibn Ḥasan that Jābir ibn ʿAbdillāh ﷺ said, "They used to pray *Ṣubḥ* when it was still dark."[10]

١١١٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ حَسَّانٍ الْعَنْبَرِيُّ قَالَ: حَدَّثَتْنِي جَدَّتَايَ، صَفِيَّةُ بِنْتُ عُلَيْبَةَ وَدُحَيْبَةُ بِنْتُ عُلَيْبَةَ: أَنَّهُمَا أَخْبَرَتْهُمَا قَيْلَةُ بِنْتُ مَخْرَمَةَ ﷺ أَنَّهَا قَدِمَتْ عَلَى رَسُولِ اللّٰهِ ﷺ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ، وَقَدْ أُقِيمَتْ حِينَ شَقَّ الْفَجْرُ وَالنُّجُومُ شَابِكَةٌ فِي السَّمَاءِ، وَالرِّجَالُ لَا تَكَادُ تَعَارَفُ مِنَ الظُّلْمَةِ.

1113. It has been transmitted to us with an *isnād* from Qaylah bint Makhramah ﷺ that she came to the Messenger of Allah ﷺ while he was praying Fajr with his Companions ﷺ and that the

[Fajr] prayer was established at the first crack of dawn when the stars were still visible in the sky and when it was so dark that men were scarcely able to recognise each other.[11]

١١١٤ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ وَالْحَجَّاجُ بْنُ نُصَيْرٍ قَالَا: ثنا قُرَّةُ بْنُ خَالِدٍ السَّدُوسِيُّ قَالَ: ثنا ضِرْغَامَةُ بْنُ عُلَيْبَةَ بْنِ حَرْمَلَةَ الْعَنْبَرِيُّ قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي ﷺ، قَالَ: أَتَيْتُ رَسُولَ اللّٰهِ ﷺ فِي رَكْبٍ مِنَ الْحَيِّ فَصَلَّى بِنَا صَلَاةَ الْغَدَاةِ، فَانْصَرَفَ، وَمَا أَكَادُ أَنْ أَعْرِفَ وُجُوهَ الْقَوْمِ أَيْ كَأَنَّهُ بِغَلَسٍ.

1114. It has been transmitted to us with an *isnād* from Ḥarmalah al-ʿAnbarī who narrates from his father, from his grandfather, "I came to the Messenger of Allah ﷺ with a group of riders from [my] tribe. He prayed *Ṣubḥ* with us and departed when [it was still so dark] that I was scarcely able to make out people's faces."[12]

١١١٥ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا هَارُونُ بْنُ إِسْمَاعِيلَ الْخَزَّازُ قَالَ: ثنا قُرَّةُ، عَنْ ضِرْغَامَةَ بْنِ عُلَيْبَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

1115. The like of it has been transmitted to us with another *isnād* from Ḍirghāmah ibn ʿUlaybah, from his father, from his grandfather [Ḥarmalah] from the Prophet ﷺ.

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge][13] based their position on these traditions and said, '*Ṣubḥ* should be prayed in this way for it is better to pray it when it is still very dark and not when it is almost light.'"

Others[14] disagreed with them and said, "The time of *isfār* [when it is almost light] is better than the time of ghalas [when it is still very

dark].” They based their position on the following:

١١١٦ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: ثنا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ: حَجَّ عَبْدُ اللّٰهِ فَأَمَرَنِي عَلْقَمَةُ أَنْ أَلْزَمَهُ. فَلَمَّا كَانَتْ لَيْلَةُ مُزْدَلِفَةَ وَطَلَعَ الْفَجْرُ، قَالَ: أَقِمْ. فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ هَذِهِ السَّاعَةَ مَا رَأَيْتُكَ تُصَلِّي فِيهَا قَطُّ. فَقَالَ: إِنَّ رَسُولَ اللّٰهِ ﷺ كَانَ لَا يُصَلِّي - يَعْنِي هَذِهِ الصَّلَاةَ - إِلَّا هَذِهِ السَّاعَةَ فِي هَذَا الْمَكَانِ مِنْ هَذَا الْيَوْمِ. قَالَ عَبْدُ اللّٰهِ: هُمَا صَلَاتَانِ تُحَوَّلَانِ عَنْ وَقْتِهِمَا، صَلَاةُ الْمَغْرِبِ بَعْدَمَا يَأْتِي النَّاسُ مِنَ الْمُزْدَلِفَةِ، وَصَلَاةُ الْغَدَاةِ حِينَ يَبْزُغُ الْفَجْرُ؛ رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَفْعَلُ ذَلِكَ.

1116. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Yazīd ﷺ who said, “When ʿAbdullāh ﷺ went on Ḥajj, ʿAlqamah instructed me to accompany him. Then, at the crack of dawn on the night of Muzdalifah, [ʿAbdullāh ﷺ] said, ‘Call the *iqāmah*,’ so I replied, ‘Abū ʿAbd ar-Raḥmān, I have never once seen you pray at this time.’ He said, ‘The Messenger of Allah ﷺ only ever prayed this prayer at this particular time when he was in this place on this particular day.’ ʿAbdullāh ﷺ said, ‘There are two prayers which have been changed from their usual times: the Maghrib prayer after people come from Muzdalifah [during the Ḥajj] and the *Ṣubḥ* prayer [in the same place] when Fajr [first appeared]. I saw the Messenger of Allah ﷺ do that.’”[15]

١١١٧ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا الْفِرْيَابِيُّ قَالَ: ثنا إِسْرَائِيلُ قَالَ: ثنا أَبُو إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: خَرَجْتُ مَعَ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ ﷺ إِلَى مَكَّةَ، فَصَلَّى الْفَجْرَ يَوْمَ النَّحْرِ حِينَ سَطَعَ الْفَجْرُ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ تُحَوَّلَانِ عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ: الْمَغْرِبَ وَصَلَاةَ الْفَجْرِ، هَذِهِ السَّاعَةَ».

1117. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Yazīd ﵁ who said, “When I went with ʿAbdullāh ibn Masʿūd ﵁ to Makkah, he prayed Fajr on the Day of Sacrifice when [the light] of Fajr rose. Then he said, ‘The Messenger of Allah ﷺ said, “In this place, two prayers are changed from their usual times: Maghrib, and the Fajr prayer at this particular time.”’”[16]

١١١٨ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا يَحْيَى بْنُ مَعِينٍ قَالَ: ثنا بِشْرُ بْنُ السَّرِيِّ قَالَ: ثنا زَكَرِيَّا بْنُ إِسْحَاقَ، عَنِ الْوَلِيدِ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِي سُمَيْرَةَ، قَالَ: حَدَّثَنِي أَبُو طَرِيفٍ ﵁: أَنَّهُ كَانَ شَاهِدًا مَعَ رَسُولِ اللّٰهِ ﷺ حِصْنَ الطَّائِفِ، فَكَانَ يُصَلِّي بِنَا صَلَاةَ الْفَجْرِ حَتَّى لَوْ أَنَّ إِنْسَانًا رَمَى بِنَبْلِهِ أَبْصَرَ مَوَاقِعَ نَبْلِهِ.

1118. It has been transmitted to us with an *isnād* from Walīd ibn ʿAbdillāh ibn Abī Sumayrah that Abū Ṭarīf ﵁ told him that he had been present when the Prophet ﷺ [laid siege] to the fortress of Ṭāʾif and that the Prophet ﷺ had prayed the Fajr[17] prayer with them when it was so light that a man could fire an arrow and see where that arrow struck.[18]

١١١٩ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُؤَخِّرُ الْفَجْرَ كَاسْمِهَا.

1119. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Muḥammad ibn ʿAqīl that he heard Jābir ibn ʿAbdillāh ﵁ say, “The Prophet ﷺ used to delay Fajr until it was like its name (i.e. the light had burst forth and dispersed across the sky).”[19]

١١٢٠/ ١١٢١ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا عَوْفٌ، عَنْ سَيَّارِ بْنِ سَلَامَةَ، قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى أَبِي بَرْزَةَ فَسَأَلَهُ أَبِي عَنْ صَلَاةِ رَسُولِ اللّٰهِ ﷺ، فَقَالَ: كَانَ يَنْصَرِفُ مِنْ صَلَاةِ الصُّبْحِ وَالرَّجُلُ يَعْرِفُ وَجْهَ جَلِيسِهِ، وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِّينَ إِلَى الْمِائَةِ.

1120/1121. It has been transmitted to us with an *isnād* from Sayyār ibn *Salām*ah who said, "I went to see Abū Barzah ﷺ with my father who asked him about the prayer of the Messenger of Allah ﷺ. [Abū Barzah ﷺ] replied, 'When he completed the *Ṣubḥ* prayer [it was so light] that it was possible for a man to recognise the face of the one sitting next to him. He used to recite between sixty and one hundred [verses of Qurʾan in the *Ṣubḥ* prayer].'"[20]

They said, "In these traditions, there is evidence that the Messenger of Allah ﷺ used to delay [*Ṣubḥ*] and pray it when it was starting to get light. As for the *ḥadīth* of ʿAbdullāh ibn Masʿūd ﷺ, he informs us that the Prophet ﷺ used to normally pray *Ṣubḥ* at a different time to that at which he prayed it at Muzdalifah, [and as he prayed *Ṣubḥ* at the crack of dawn in Muzdalifah, that indicates that he did not normally pray it at that time but usually prayed it later]."

Abū Jaʿfar ﷺ said, "There is no proof in any of these traditions, neither these ones nor those that preceded them, which shows which time is the best, for it is possible [that the Prophet ﷺ] did one thing, even though something else was better in order to give more leeway to his community and make things easier for them. This is similar to what he did in terms of wudu when he washed each limb only once, even though it is better to wash each limb three times. Because these traditions do not prove the matter either way, we decided to look to see

if there were any other traditions that prove which time is better when it comes to *Ṣubḥ*," [and found the following]:

١١٢٢ - فَإِذَا عَلِيُّ بْنُ شَيْبَةَ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْفِرُوا بِالْفَجْرِ فَكُلَّمَا أَسْفَرْتُمْ فَهُوَ أَعْظَمُ لِلْأَجْرِ». وَقَالَ: «لِأُجُورِكُمْ».

1122. It has been transmitted to us with an *isnād* from Maḥmūd ibn Labīd ﷺ from Rāfiʿ ibn Khadīj ﷺ that the Messenger of Allah ﷺ said, "Pray Fajr when it grows light,[21] for the lighter it gets the greater your reward."[22]

١١٢٣ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا زُهَيْرُ بْنُ عَبَّادٍ قَالَ: ثنا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ رِجَالٍ مِنْ قَوْمِهِ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قَالُوا: قَالَ النَّبِيُّ ﷺ: «أَصْبِحُوا بِصَلَاةِ الصُّبْحِ، فَمَا أَصْبَحْتُمْ بِهَا فَهُوَ أَعْظَمُ لِلْأَجْرِ».

1123. It has been transmitted to us with an *isnād* from some of the *Anṣār* from amongst the Companions of the Messenger of Allah ﷺ who said, "Pray *Ṣubḥ* when it becomes morning (i.e. becomes light), for [the closer it is] to morning, the greater the reward."[23]

١١٢٤ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَوِّرُوا بِالْفَجْرِ، فَإِنَّهُ أَعْظَمُ لِلْأَجْرِ».

1124. It has been transmitted to us with an *isnād* from Maḥmūd ibn Labīd ﷺ from Rāfiʿ ibn Khadīj ﷺ that the Messenger of Allah ﷺ said, "Pray Fajr when it becomes light, for there is more

reward in doing that."[24]

١١٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: ثنا اللَّيْثُ قَالَ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ رِجَالٍ مِنْ قَوْمِهِ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللّٰهِ ﷺ، قَالُوا: قَالَ رَسُولُ اللّٰهِ ﷺ: «أَصْبِحُوا بِالصُّبْحِ فَكُلَّمَا أَصْبَحْتُمْ بِهَا فَهُوَ أَعْظَمُ لِلْأَجْرِ».

1125. It has been transmitted to us with another *isnād* from some of the *Anṣār* from amongst the Companions of the Messenger of Allah ﷺ who said, "The Messenger of Allah ﷺ said, 'Pray *Ṣubḥ* when it becomes morning (i.e. becomes light), for [the closer it is] to morning, the greater the reward.'"[25]

١١٢٦ - حَدَّثَنَا بَكْرُ بْنُ إِدْرِيسَ بْنِ الْحَجَّاجِ قَالَ: ثنا آدَمُ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي دَاوُدَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «نَوِّرُوا بِالْفَجْرِ فَإِنَّهُ أَعْظَمُ لِلْأَجْرِ».

1126. It has been transmitted to us with another *isnād* from Maḥmūd ibn Labīd ﷺ from Rāfiʿ ibn Khadīj ﷺ that the Messenger of Allah ﷺ said, "Pray Fajr when it becomes light, for there is more reward in doing that."[26]

١١٢٧ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: ثنا أَيُّوبُ بْنُ سَيَّارٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ بِلَالٍ ﷺ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

1127. The like of it has been transmitted to us with an *isnād* from Abū Bakr aṣ-Ṣiddīq ﷺ from Bilāl ﷺ from the Prophet ﷺ.[27]

Abū Jaʿfar ﷺ said, "In these traditions we are told where the merit lies [when it comes to the *Ṣubḥ* prayer] and that is praying it when it grows

light. As for the first two groups of traditions, they merely tell us when the Prophet ﷺ used to pray *Ṣubḥ*, and it is possible that he sometimes prayed when it was still dark and sometimes prayed when it was almost light in order to give more leeway to his community. The best time is the one described in the *ḥadīth* of Rāfiʿ ﷺ and we must take that position in order to ensure that there is no contradiction between the various traditions."

This is what we can gather from the traditions transmitted from the Prophet ﷺ. As for the verdicts of the Companions ﷺ after the lifetime of the Messenger of Allah ﷺ, there is the following:

١١٢٨ - فَإِنَّ مُحَمَّدَ بْنَ خُزَيْمَةَ حَدَّثَنَا قَالَ: ثنا حَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: ثنا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ مَنْصُورَ بْنَ الْمُعْتَمِرِ يُحَدِّثُ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ قُرَّةَ عَنْ حِبَّانَ بْنِ الْحَارِثِ، قَالَ: تَسَحَّرْنَا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَلَمَّا فَرَغَ مِنَ السُّحُورِ، أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلَاةَ.

> 1128. It has been transmitted to us with an *isnād* from Qurrah ibn Ḥayyān ibn al-Ḥārith who said, "We ate the pre-dawn meal with ʿAlī ibn Abī Ṭālib ﷺ. When he finished the pre-dawn meal he commanded the *muʾadhdhin* to call the *adhān* and established the prayer."

Abū Jaʿfar ﷺ said, "In this *ḥadīth*, we are informed that ʿAlī ibn Abī Ṭālib ﷺ entered into the prayer at the crack of dawn. However the *ḥadīth* does not tell us when he finished the prayer, for it is possible that he prayed for so long that he caught both the time of darkness and the time when it was almost light. We considered this [interpretation] to be excellent, so we looked to see if there was anything else that backed it

up:”

١١٢٩ – فَإِذَا أَبُو بِشْرٍ الرَّقِّيُّ قَدْ حَدَّثَنَا قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ دَاوُدَ بْنِ يَزِيدَ الْأَوْدِيِّ، عَنْ أَبِيهِ، قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ﷺ يُصَلِّي بِنَا الْفَجْرَ وَنَحْنُ نَتَرَاءَى الشَّمْسَ مَخَافَةَ أَنْ تَكُونَ قَدْ طَلَعَتْ.

1129. It has been transmitted to us with an *isnād* from Yazīd al-Awdī from his father who said, “When ʿAlī ibn Abī Ṭālib ﷺ prayed Fajr with us, we used to look towards the Sun out of fear that it might have risen.”

This *ḥadīth* tells us that he used to finish his prayer at a time when it was light and shows that our interpretation of the previous tradition is correct. The command to pray at the time of *isfār* [when it is almost light] has also been transmitted from ʿAlī ﷺ:

١١٣٠ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، قَالَ: سَمِعْتُ عَلِيًّا ﷺ يَقُولُ: يَا قَنْبَرُ أَسْفِرْ أَسْفِرْ.

1130. It has been transmitted to us with an *isnād* from ʿAlī ibn Rabīʿah that he heard ʿAlī ﷺ say, “O Qanbar, [pray] at the time of *isfār*! [Pray] at the time of *isfār* [when it is almost light]!”

١١٣١ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا ابْنُ الْأَصْبَهَانِيِّ قَالَ: أنا سَيْفُ بْنُ هَارُونَ الْبُرْجُمِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَلْعٍ الْهَمْدَانِيِّ، عَنْ عَبْدِ خَيْرٍ، قَالَ: كَانَ عَلِيٌّ ﷺ يُنَوِّرُ بِالْفَجْرِ أَحْيَانًا وَيُغَلِّسُ بِهَا أَحْيَانًا.

1131. It has been transmitted to us with an *isnād* from ʿAbd Khayr that ʿAlī ﷺ used to sometimes pray Fajr when it was light, and sometimes pray Fajr when it was dark.

It is probable that on the occasions when he prayed Fajr when it was dark, he prayed for a long time and finished his prayer when it was starting to get light. The like of this has also been transmitted from ʿUmar ibn al-Khaṭṭāb ﷺ:

١١٣٢ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا ابْنُ الْأَصْبَهَانِيِّ قَالَ: أنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ ﷺ يُنَوِّرُ بِالْفَجْرِ وَيُغَلِّسُ وَيُصَلِّي فِيمَا بَيْنَ ذَلِكَ، وَيَقْرَأُ بِسُورَةِ يُوسُفَ وَيُونُسَ وَقِصَارِ الْمَثَانِي وَالْمُفَصَّلِ.

1132. It has been transmitted to us with an *isnād* from Kharashah ibn al-Ḥurr ﷺ that ʿUmar ibn al-Khaṭṭāb ﷺ used to sometimes pray Fajr when it was almost light, sometimes when it was still very dark and sometimes in between those two times. In [the *Ṣubḥ* prayer], he used to recite Sūrah Yūsuf, Sūrah Yūnus and the short *sūrah* from the *mathānī* and the *Mufaṣṣal*."[28]

There are also *mutawātir* traditions that have been transmitted stating that he used to finish praying the prayer when it was almost light:

١١٣٣ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ يَقُولُ: صَلَّيْنَا وَرَاءَ عُمَرَ بْنِ الْخَطَّابِ ﷺ صَلَاةَ الصُّبْحِ، فَقَرَأَ فِيهَا بِسُورَةِ يُوسُفَ وَسُورَةِ الْحَجِّ قِرَاءَةً بَطِيئَةً، فَقُلْتُ: وَاللَّهِ إِذًا لَقَدْ كَانَ يَقُومُ حِينَ يَطْلُعُ الْفَجْرُ، قَالَ: أَجَلْ.

1133. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn ʿĀmir ibn Rabīʿah ﷺ who said, "When we prayed the *Ṣubḥ* prayer behind ʿUmar ibn al-Khaṭṭāb ﷺ, he recited Sūrah Yūsuf and Sūrah al-Ḥajj very slowly." I said (i.e. one of the narrators

said), “By Allah, then he must have finished when the Sun rose.” He replied, “Yes, indeed.”

١١٣٤ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: ثنا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ الصُّبْحَ فَقَرَأَ فِيهَا بِالْبَقَرَةِ، فَلَمَّا انْصَرَفُوا اسْتَشْرَفُوا الشَّمْسَ، فَقَالُوا: طَلَعَتْ، فَقَالَ: لَوْ طَلَعَتْ لَمْ تَجِدْنَا غَافِلِينَ.

1134. It has been transmitted to us with an *isnād* from Muḥammad ibn Yūsuf who heard Sāʾib ibn Yazīd ﷺ say, “I prayed *Ṣubḥ* behind ʿUmar ﷺ when he recited Sūrah al-Baqarah. When they finished they looked up towards the Sun and said, ‘It has risen.’ He said, ‘If it has risen, then it did not find us in a state of heedlessness.’”

١١٣٥ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: صَلَّى بِنَا عُمَرُ صَلَاةَ الصُّبْحِ فَقَرَأَ بَنِي إِسْرَائِيلَ وَالْكَهْفَ، حَتَّى جَعَلْتُ أَنْظُرُ إِلَى جُدُرِ الْمَسْجِدِ، هَلْ طَلَعَتِ الشَّمْسُ.

1135. It has been transmitted to us with an *isnād* from Zayd ibn Wahb ﷺ who said, “ʿUmar ﷺ prayed the *Ṣubḥ* prayer with us, reciting Sūrah Banū Isrāʾīl (i.e. Sūrah al-Isrāʾ) and Sūrah al-Kahf. [His recitation] went on for so long that I looked towards the walls of the mosque to see if the sun had risen.”

١١٣٦ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ قَالَ: ثنا مِسْعَرٌ قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: قَرَأَ عُمَرُ ﷺ فِي صَلَاةِ الصُّبْحِ بِالْكَهْفِ وَبَنِي إِسْرَائِيلَ.

1136. It has been transmitted to us with another *isnād* from Zayd ibn Wahb ﷺ who said, "ʿUmar ﷺ recited Sūrah al-Kahf and Sūrah Banū Isrāʾīl in the *Ṣubḥ* prayer."

١١٣٧ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَامِرٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ قَرَأَ فِي الصُّبْحِ بِسُورَةِ الْكَهْفِ وَسُورَةِ يُوسُفَ.

1137. It has been transmitted to us [with an *isnād*] from ʿAbdullāh ibn ʿĀmir ﷺ that ʿUmar ibn al-Khaṭṭāb ﷺ recited Sūrah al-Kahf and Sūrah Yūsuf in *Ṣubḥ*.

١١٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ قَالَ: ثنا بُدَيْلُ بْنُ مَيْسَرَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيقٍ، قَالَ: صَلَّى بِنَا الْأَحْنَفُ بْنُ قَيْسٍ صَلَاةَ الصُّبْحِ بِعَاقُولِ الْكُوفَةِ، فَقَرَأَ فِي الرَّكْعَةِ الْأُولَى الْكَهْفَ وَالثَّانِيَةِ بِسُورَةِ يُوسُفَ. قَالَ: وَصَلَّى بِنَا عُمَرُ ﷺ صَلَاةَ الصُّبْحِ فَقَرَأَ بِهِمَا فِيهِمَا.

1138. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Shaqīq who said, "Aḥnaf ibn Qays prayed the *Ṣubḥ* prayer with us at ʿĀqūl in Kūfah and recited Sūrah al-Kahf in the first *rakʿah* and Sūrah Yūsuf in the second *rakʿah*. Then he said, 'ʿUmar ﷺ prayed the *Ṣubḥ* prayer with us and recited both these [*sūrah*] therein.'"

١١٣٩ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: صَلَّى بِنَا عُمَرُ بْنُ الْخَطَّابِ بِمَكَّةَ صَلَاةَ الْفَجْرِ، فَقَرَأَ فِي الرَّكْعَةِ الْأُولَى بِيُوسُفَ حَتَّى بَلَغَ: ﴿وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾ [يوسف: ٨٤]. ثُمَّ رَكَعَ ثُمَّ قَامَ فَقَرَأَ فِي الرَّكْعَةِ الثَّانِيَةِ بِالنَّجْمِ فَسَجَدَ، ثُمَّ قَامَ فَقَرَأَ: ﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾ وَرَفَعَ صَوْتَهُ بِالْقِرَاءَةِ حَتَّى لَوْ كَانَ فِي الْوَادِي أَحَدٌ لَأَسْمَعَهُ.

1139. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Abī Laylā who said, "ʿUmar ibn al-Khaṭṭāb ﷺ prayed the Fajr prayer with us in Makkah. In the first *rakʿah* he recited Sūrah Yūsuf until he reached the verse, "And then his eyes turned white from hidden grief" (Qurʾan 9:84), then he went down into *rukūʿ*. Then he stood and recited Sūrah an-Najm in the second *rakʿah* and then prostrated. Then he stood up again and recited the *sūrah* beginning, "When the earth is convulsed with its quaking" (Qurʾan 99:1) in such a loud voice that if there had been anyone in the valley, they would have heard it."

١١٤٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ أَنَّهُ صَلَّى مَعَ عُمَرَ ﷺ الْفَجْرَ فَقَرَأَ فِي الرَّكْعَةِ الْأُولَى بِيُوسُفَ وَفِي الثَّانِيَةِ بِالنَّجْمِ فَسَجَدَ.

1140. It has been transmitted to us with an *isnād* from Ibrāhīm at-Taymī from his father that he prayed Fajr with ʿUmar ﷺ and that [ʿUmar ﷺ] recited [Sūrah] Yūsuf in the first *rakʿah* and [Sūrah] an-Najm in the second *rakʿah* and then prostrated.

١١٤١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا أَبِي قَالَ: سَمِعْتُ الْأَعْمَشَ يُحَدِّثُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ حُصَيْنِ بْنِ سَبْرَةَ، قَالَ: صَلَّى بِنَا عُمَرُ. . . فَذَكَرَ مِثْلَهُ.

1141. It has been transmitted to us with an *isnād* from Ibrāhīm at-Taymī from Ḥuṣayn ibn Sabrah who said, "ʿUmar ﷺ led us in prayer [. . .]." Then he mentioned the like of what is in the previous *ḥadīth*.

Abū Jaʿfar ﷺ said, "As ʿAbdullāh ibn ʿĀmir ﷺ narrated that ʿUmar ibn al-Khaṭṭāb ﷺ used to recite very slowly [and used to recite very long *sūrah*], then in our opinion and Allah knows best, he must have entered in the *Ṣubḥ* prayer when it was still dark and finished it when it was very light indeed."

And indeed that was what he used to instruct his governors to do when he wrote to them:

١١٤٢ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ قَالَ: ثنا يَزِيدُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا مُحَمَّدُ بْنُ سِيرِينَ، عَنِ الْمُهَاجِرِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ كَتَبَ إِلَى أَبِي مُوسَى ﷺ: أَنْ: صَلِّ الْفَجْرَ بِسَوَادٍ - أَوْ قَالَ: بِغَلَسٍ - وَأَطِلِ الْقِرَاءَةَ.

1142. It has been transmitted to us with an *isnād* from Muhājir that ʿUmar ibn al-Khaṭṭāb ﷺ wrote to Abū Mūsā ﷺ, 'Pray Fajr when it is dark and make your recitation in it long.'

١١٤٣ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنِ الْمُهَاجِرِ، عَنْ عُمَرَ ﷺ، مِثْلَهُ.

1143. The like of it has been transmitted to us with another *isnād* from Muhājir from ʿUmar ﷺ.

Do you not see that, by the fact that he commanded them to enter into the prayer when it was dark and make their recitation long, he wanted them to not finish the prayer until it was almost light? This was also the practice of many others from whom we have narrated traditions besides ʿUmar ibn al-Khaṭṭāb ﷺ:

١١٤٤ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: صَلَّى بِنَا أَبُو بَكْرٍ ﷺ صَلَاةَ الصُّبْحِ فَقَرَأَ بِسُورَةِ آلِ عِمْرَانَ، فَقَالُوا: قَدْ كَادَتِ الشَّمْسُ تَطْلُعُ، فَقَالَ: لَوْ طَلَعَتْ لَمْ تَجِدْنَا غَافِلِينَ.

1144. It has been transmitted to us with an *isnād* from Qatādah that Anas ibn Mālik ﷺ said, "Abū Bakr ﷺ prayed *Ṣubḥ* with us, reciting Sūrah Āli ʿImrān during it, and [his recitation went on so long that] people said, 'The Sun is about to rise.' So he replied, 'If the Sun were to have risen, it would not have found us in a state of heedlessness.'"

١١٤٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أنا ابْنُ لَهِيعَةَ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ الْمُغِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ الزُّبَيْدِيِّ ﷺ، قَالَ: صَلَّى بِنَا أَبُو بَكْرٍ ﷺ صَلَاةَ الصُّبْحِ فَقَرَأَ بِسُورَةِ الْبَقَرَةِ فِي الرَّكْعَتَيْنِ جَمِيعًا، فَلَمَّا انْصَرَفَ قَالَ لَهُ عُمَرُ ﷺ: كَادَتِ الشَّمْسُ تَطْلُعُ، فَقَالَ: لَوْ طَلَعَتْ لَمْ تَجِدْنَا غَافِلِينَ.

1145. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn al-Ḥārith ibn Jazʾ az-Zubaydī ﷺ who said, "Abū Bakr ﷺ prayed the *Ṣubḥ* prayer with us and recited Sūrah al-Baqarah [dividing it] between the two *rakʿahs*. When he finished, ʿUmar ﷺ said to him, 'The Sun has almost risen.' Abū Bakr ﷺ replied, 'If the Sun were to have risen, it would not have found us in a

state of heedlessness.’”

Abū Jaʿfar ﷺ, “In these traditions, we are informed that although Abū Bakr ﷺ entered into the prayer at a time other than the *isfār*, he recited for so long that people feared the Sun would rise [whilst they were still praying]. He did this in the presence of the Companions of the Messenger of Allah ﷺ and very soon after the lifetime [of the Messenger of Allah ﷺ when his practice was still fresh in their minds]. But despite this, not one of them refuted him or said that what he was doing was wrong, proving that they concurred with that action of his. Then ʿUmar ﷺ did the same thing after Abū Bakr ﷺ and still none of the Companions ﷺ present took him to task for that, which proves that that was the correct way to pray Fajr and that it was not contradicted by the practice of the Messenger of Allah ﷺ.”

If someone were to say, “Then what is the significance of the words of Ibn ʿUmar ﷺ when he said to Mughīth ibn Sumayy after praying Fajr when it was still very dark, ‘This is the way we prayed with the Messenger of Allah ﷺ, and with Abū Bakr ﷺ and ʿUmar ﷺ. Then, after ʿUmar ﷺ was assassinated, ʿUthmān ﷺ prayed [Fajr] when it was almost light?’” Then it should be said to him, “It is possible that he was referring to the time at which they entered into the prayer, not the time at which they finished it. We must interpret that statement in this way in order to ensure that there is no contradiction between the traditions we have narrated. As for when he said, ‘Then ʿUthmān ﷺ prayed Fajr when it was almost light,’ he meant that ʿUthmān ﷺ did that in order to ensure that they finished the prayer at a time in which they could feel safe and not fear being assassinated in the same way that ʿUmar ﷺ was

assassinated."

There are also traditions that have been transmitted from ʿUthmān ﷺ which indicate that he used to enter into [the *Ṣubḥ* prayer] when it was dark so that he could prolong his recitation:

١١٤٦ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ وَرَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ الْفُرَافِصَةَ بْنَ عُمَيْرٍ الْحَنَفِيَّ أَخْبَرَهُ، قَالَ: مَا أَخَذْتُ سُورَةَ يُوسُفَ إِلَّا مِنْ قِرَاءَةِ عُثْمَانَ بْنِ عَفَّانَ ﷺ إِيَّاهَا فِي الصُّبْحِ مِنْ كَثْرَةِ مَا كَانَ يُرَدِّدُهَا.

1146. It has been transmitted to us with an *isnād* from Qāsim ibn Muḥammad that Furāfiṣah ibn ʿUmayr al-Ḥanafī said, "I only learnt Sūrah Yūsuf because I heard ʿUthmān ibn ʿAffān ﷺ repeat it so often during *Ṣubḥ*."

This proves that he used to follow the example set by those who came before him of entering into the prayer when it was dark and finishing it when it was almost light. ʿAbdullāh ibn Masʿūd ﷺ also used to finish the prayer when it was almost light:

١١٤٧ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُمَرُ بْنُ حَفْصٍ قَالَ: ثنا أَبِي، عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ التَّيْمِيُّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ أَنَّهُ كَانَ يُصَلِّي مَعَ إِمَامِهِمْ فِي التَّيْمِ، فَيَقْرَأُ بِهِمْ سُورَةً مِنَ الْمِئِينَ، ثُمَّ يَأْتِي عَبْدَ اللَّهِ ﷺ فَيَجِدُهُ فِي صَلَاةِ الْفَجْرِ.

1147. It has been transmitted to us with an *isnād* from Ibrāhīm at-Taymī from Ḥārith ibn Suwayd ﷺ that he would pray [Fajr] with the Imam at at-Taym, he would recite a *sūrah* from the *miʾīn*.[29] Then he [Ḥārith] would return and find ʿAbdullāh ﷺ still praying

his Fajr prayer."

١١٤٨ - حَدَّثَنَا أَبُو الدَّرْدَاءِ هَاشِمُ بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ قَالَ: ثنا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: ثنا إِسْرَائِيلُ قَالَ: ثنا أَبُو إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: كُنَّا نُصَلِّي مَعَ ابْنِ مَسْعُودٍ فَكَانَ يُسْفِرُ بِصَلَاةِ الصُّبْحِ.

1148. It has been transmitted to us with an *isnād* from Abū Isḥāq that ʿAbd ar-Raḥmān ibn Yazīd ﷺ said, "When we used to pray with ʿAbdullāh ibn Masʿūd ﷺ, he would pray Fajr when it was almost light."

We understand from this that ʿAbdullāh ibn Masʿūd ﷺ used to finish his Fajr prayer when it was almost light. None of these traditions, however, mention the time he used to enter into the prayer, but in our opinion and Allah knows best, his practice was the same as the other Companions ﷺ we mentioned earlier.

The like of this was also done during the lifetime of the Messenger of Allah ﷺ:

١١٤٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى الْمُزَنِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ قَالَ: أنا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: ثنا عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، قَالَ: سَمِعْتُ عِرَاكَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَدِمْتُ الْمَدِينَةَ وَرَسُولُ اللَّهِ ﷺ بِخَيْبَرَ وَرَجُلٌ مِنْ بَنِي غِفَارٍ يَؤُمُّ النَّاسَ، فَسَمِعْتُهُ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ فِي الرَّكْعَةِ الْأُولَى بِسُورَةِ مَرْيَمَ وَفِي الثَّانِيَةِ بِـ «وَيْلٌ لِلْمُطَفِّفِينَ».

1149. It has been transmitted to us with an *isnād* from ʿIrāk ibn Mālik that Abū Hurayrah ﷺ said, "When I came to Madinah, the Messenger of Allah ﷺ was in Khaybar, so a man from Banū Ghifār was leading the people in prayer. When he prayed *Ṣubḥ*, I heard

him recite Sūrah Maryam in the first *rakʿah* and Sūrah "Waylullil-Muṭaffifīn" in the second *rakʿah*."

١١٥٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْمُقَدَّمِيُّ قَالَ: ثنا فُضَيْلُ بْنُ سُلَيْمَانَ، عَنْ خُثَيْمِ بْنِ عِرَاكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «فَاسْتَخْلَفَ عَلَى الْمَدِينَةِ سِبَاعَ بْنَ عُرْفُطَةَ الْغِفَارِيَّ، فَصَلَّيْتُ خَلْفَهُ».

1150. The like of it has been transmitted to us with another *isnād* from Khuthaym ibn ʿIrāk from his father from Abū Hurayrah ﷺ, except in this version he said, "He appointed Sibāʿ ibn ʿUrfuṭah al-Ghifārī ﷺ to lead the people in prayer in Madinah in his place, so I prayed behind him."

From this, we can see that Sibāʿ ibn ʿUrfuṭah ﷺ, a man who was appointed by the Prophet ﷺ himself to lead the people in prayer, used to pray *Ṣubḥ* with lengthy recitation during the lifetime of the Messenger of Allah ﷺ so as to catch both the time when it was dark and the time when it was almost light.

Something to this effect has also been transmitted from Abū ad-Dardāʾ ﷺ:

١١٥١ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: ثنا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ: صَلَّى بِنَا مُعَاوِيَةُ الصُّبْحَ بِغَلَسٍ، فَقَالَ أَبُو الدَّرْدَاءِ: أَسْفِرُوا بِهَذِهِ الصَّلَاةِ فَإِنَّهُ أَفْقَهُ لَكُمْ، إِنَّمَا تُرِيدُونَ أَنْ تُخَلُّوا بِحَوَائِجِكُمْ.

1151. It has been transmitted to us with an *isnād* from Jubayr ibn Nufayr ﷺ who said, "Muʿāwiyah ﷺ prayed *Ṣubḥ* with us when it was still very dark, so Abū ad-Dardāʾ ﷺ said to him, 'Pray this prayer until it is almost light, for that would be more discerning

of you; you only want to free yourselves so you can get on with your chores.'"

In this tradition, we think and Allah knows best, that Abū ad-Dardāʾ ﷺ was not criticising them for the time at which they entered the prayer, but rather was criticising them for not making the recitation longer thereby completing the prayer when it was almost light.

Due to all of these traditions narrated from the Companions of the Messenger of Allah ﷺ showing that they used to finish the *Ṣubḥ* prayer when it was almost light, as well as the traditions showing that they used to recite long *sūrah* during it, it is well established that this is a practice that no one should abandon. Similarly, it is also established that were someone to enter the *Ṣubḥ* prayer while it was still dark, he should recite long *sūrah* in order to ensure that he does not finish his prayer until such time that it is almost light.

If someone were to say, "What about the *ḥadīth* of ʿĀʾishah ﷺ that some of the women used to pray *Ṣubḥ* with the Prophet ﷺ and then leave when it was still too dark for anyone to recognise them," then let it be said to them, "It is possible that this happened before he ﷺ was commanded to prolong the recitation of Qurʾan during it:"

١١٥٢ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ قَالَ: ثنا مُرَجَّى بْنُ رَجَاءٍ قَالَ: ثنا دَاوُدُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: أَوَّلُ مَا فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وُصِلَ إِلَى كُلِّ صَلَاةٍ مِثْلَهَا، غَيْرَ الْمَغْرِبِ فَإِنَّهُ وِتْرٌ، وَصَلَاةِ الصُّبْحِ لِطُولِ قِرَاءَتِهَا، وَكَانَ إِذَا سَافَرَ عَادَ إِلَى صَلَاتِهِ الْأُولَى.

1152. It has been transmitted to us with an *isnād* from Masrūq that ʿĀʾishah ﷺ said, "When the prayer was first made obligatory

each prayer was two *rakʿahs* long. Then, when the Prophet ﷺ came to Madinah he doubled the length of each prayer except for Maghrib because it is the *Witr* [of the day, so was increased by one only] and *Ṣubḥ* because its recitation was so long. Then, whenever he travelled, he would return to praying them the way he first prayed them."[30]

In this *ḥadīth*, ʿĀʾishah ؓ informs us that before the prayer was revealed in its complete and final form, the Messenger of Allah ﷺ used to pray in the same way that he prayed when he travelled, and the ruling on travelling prayers is that they are shortened. Then when the final form of the prayer was revealed, some prayers were given more *rakʿahs* and some prayers were given longer recitation.

Therefore, in our opinion and Allah knows best, it is possible that the occasion on which he finished *Ṣubḥ* when it was still so dark that the women were unable to recognise one another, happened at a time when he used to pray *Ṣubḥ* in the same way that travellers now pray *Ṣubḥ* (i.e. in a reduced recitation form). Then, after that, he commanded people to prolong the recitation in order to make the prayer of the resident different from the prayer of the traveller whose recitation remained short, saying to them, "Pray Fajr when it is almost light." What he meant when he said this was, "Prolong your recitation in it and finish the prayer when it is almost light," not, "Enter Fajr when it is almost light."

This, in conjunction with the many traditions of the Companions of the Messenger of Allah ﷺ that describe them finishing the *Ṣubḥ* prayer when it was almost light after his lifetime, proves that the *ḥadīth* of ʿĀʾishah ؓ we transmitted earlier is abrogated.

The consensus of the Companions ﷺ regarding this was so strong that Ibrāhīm an-Nakhāʾī said [in the following narration]:

١١٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا الْقَعْنَبِيُّ قَالَ: ثنا عِيسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: مَا اجْتَمَعَ أَصْحَابُ مُحَمَّدٍ ﷺ عَلَى شَيْءٍ مَا اجْتَمَعُوا عَلَى التَّنْوِيرِ.

1153. It has been transmitted to us with an *isnād* from Aʿmash that Ibrāhīm said, "The Companions of Muḥammad ﷺ did not agree about anything as much as they agreed about praying Fajr until it was light.".

He informs us here that the Companions ﷺ reached a consensus regarding this matter and, in our opinion and Allah knows best, it would impossible for the Companions ﷺ to reach consensus on a matter that contradicted the practice of the Messenger of Allah ﷺ without first knowing that practice to be abrogated.

Therefore, in accordance with the *ḥadīth* of the Prophet ﷺ and his Companions ﷺ, it is best for a person to enter into the Fajr prayer when it is still very dark [during the time of ghalas], and complete the prayer when it is almost light [during the time of *isfār*].[31]

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Mosques/ Chapter on the recommendation to pray *Ṣubḥ* early [in its time], 645); Nasāʾī (Times of the prayer/ Chapter on [praying *Ṣubḥ*] when it is dark while resident, 547); and Ibn Mājah (Prayer/ The time of the Fajr prayer, 669) with their respective *asānīd* from Sufyān.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ Chapter on how many items of clothing a woman must wear when praying, 372) from Abū al-Yamān.

3 Its *isnād* is *ḥasan* on account of Fulayḥ. It has been transmitted by Bukhārī (*Adhān/* Chapter on how quickly the women departed after praying *Ṣubḥ* and how short an amount of time they spent in the mosque, 872) with his *isnād* from Saʿīd ibn Manṣūr.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān/* Chapter on people waiting for the knowledgeable Imam to get up, 867); Muslim (Mosques/ Chapter on the recommendation to pray *Ṣubḥ* early [in its time], 645); Abū Dāwūd (Prayer/ Chapter on the time of *Ṣubḥ*, 423); Tirmidhī (Prayer/ Chapter on what has come down concerning praying Fajr when it is very dark, 153); and Nasāʾī (Times of the prayer/ Chapter on [praying *Ṣubḥ*] when it is dark while resident, 546) with their respective *asānīd* from Mālik. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

5 Its *isnād* is *ḥasan* on account of ʿAbdullāh and Usāmah. It has been transmitted by Abū Dāwūd (Prayer/ Chapter on the times [of the prayer], 394) with his *isnād* from Ibn Wahb from Usāmah ibn Zayd, and he said about it, "Mālik, Maʿmar, Ibn ʿUyaynah, Shuʿayb, Layth and others all transmitted it without mentioning the time. Likewise, Hishām ibn ʿUrwah and Ḥabīb ibn ʿUrwah transmitted it, but Ḥabīb did not mention Bashīr in his *isnād*."

6 Its *isnād* is *ṣaḥīḥ* and is not harmed by the fact that Muḥammad ibn Kathīr is in the *isnād* since it is corroborated by other narrations. It has been transmitted by Ibn Mājah (Prayer/ Chapter on the time of the Fajr prayer, 671) with his *isnād* from Walīd ibn Muslim from Awzāʿī. It has also been transmitted by Bayhaqī in *al-Maʿrifah* (Prayer/ Chapter on the Fajr prayer, 635) from Bashar ibn Bakr. Tirmidhī said in *al-ʿAlal al-Kabīr*, "Bukhārī said that the *ḥadīth* of Awzāʿī from Nahīk is *ḥasan*."

7 Its *isnād* is *ṣaḥīḥ*. Ṭaḥāwī رحمه الله transmitted it by way of Abū ʿĀmir al-ʿAqdī from Hishām ad-Dastawāʾī, and made it part of what Anas and Zayd ibn Thābit رضي الله عنهما narrated together, while the authors of the six [major books of *ḥadīth*] and others transmitted it by way of Hishām and made it part of what Zayd ibn Thābit رضي الله عنه narrated on his own.

It has been transmitted by Bukhārī (Fasting/ The length of the period of time between the predawn meal and the Fajr prayer, 1921) from Muslim ibn Ibrāhīm; Muslim (Fasting/ Chapter on the excellence of the predawn meal and a confirmation of its recommended nature, 1097) with his *isnād* from Wakīʿ; Tirmidhī (Fasting/ Chapter on what has come down regarding delaying the predawn meal, 703 & 704) with his *isnād* from Abū Dāwūd aṭ-Ṭayālisī and Wakīʿ, and he classified it as *ḥasan ṣaḥīḥ*; Ibn Mājah (Fasting/ What has come down regarding delaying the predawn meal, 1694) with his *isnād* from Wakīʿ; and Nasāʾī (Fasting/ The length of the period of time between the predawn meal and the *Ṣubḥ* prayer, 2157) with his *isnād* from Wakīʿ and (2158) with his *isnād* from Khālid. The four of them (Muslim ibn Ibrāhīm, Wakīʿ, Abū Dāwūd aṭ-Ṭayālisī and Khālid) all narrated it from Hishām from Qatādah from Anas from Zayd ibn Thābit رضي الله عنهما.

It has also been transmitted by Bukhārī (Times/ Chapter on the time of Fajr, 576); and Nasāʾī (Fasting/ The length of the period of time between the predawn meal and the *Ṣubḥ* prayer, 2159) with their respective *asānīd* from Saʿīd ibn Abī ʿArūbah from Qatādah from Anas ﷺ, with both of them saying that it was Anas ﷺ who narrated it [from the Prophet ﷺ].

In the version of Nasāʾī (Prayer/ Chapter on eating *suwayq* and dates in one's predawn meal, 2169) from Maʿmar from Qatādah, Anas ﷺ said, "The Messenger of Allah ﷺ said at the time of the predawn meal, 'Anas, I want to fast so give me something to eat.' So I brought him dates and a container full of water. All of this happened after Bilāl ﷺ had called the *adhān*. Then he said, 'Anas, look for a man to eat with me.' So I called Zayd ibn Thābit ﷺ and he came and said, 'I have drunk a drink of *suwayq* and I want to fast.' So the Messenger of Allah ﷺ said, 'I also want to fast.' So he had the predawn meal with him, then got up and prayed two *rakʿah* and then went out to the prayer." The two narrations can be reconciled with one another by means of the fact that Anas ﷺ was present with them on that occasion and ate the predawn meal with them, as is mentioned in the version of Ṭaḥāwī ﷺ. Also, in the version of Bukhārī, as transmitted by Sarkhasī and Mustamallī, it uses the plural form of the verb 'to eat the predawn meal.'

8 Its *isnād* is *ṣaḥīḥ*.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times of the prayer/ Chapter on the time of Maghrib, 560); Muslim (Prayer/ The recommendation to pray *Ṣubḥ* at the beginning of its time, 646); and Nasāʾī (Times/ Chapter on praying ʿIshāʾ straight away, 528) by way of Ghandar. Also, by Bukhārī (Chapter on the time of ʿIshāʾ when the people gather together or leave it till later, 565); and Abū Dāwūd (Prayer/ Chapter on the time the Prophet ﷺ prayed, 397) by way of Muslim ibn Ibrāhīm. Also, by Muslim in the aforementioned place by way of Muʿādh ibn Muʿādh al-ʿAnbarī. The three of them narrated it from Shuʿbah.

10 Its *isnād* is *ṣaḥīḥ*.

11 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd aṭ-Ṭayālisī in his *Musnad* (1658). In *'Itḥāf as-Sādat al-Maharah*' it says, "Abū Dāwūd aṭ-Ṭayālisī transmitted it with a *ṣaḥīḥ isnād* from ʿAbdullāh ibn Ḥassān al-ʿAnbarī.

12 Its *isnād* is *ḥasan* and is not harmed by the fact that Ḥajjāj is in the *isnād* since it is corroborated (*mutābaʿ*) by other narrations. Haythamī said in *al-Mujmaʿ* (1:317), "Ṭabarānī narrated it in *al-Kabīr* with an *isnād* from Ḍarghāmah ibn ʿUlaybah ibn Ḥarmalah from his father from his father, and Ibn Abī Ḥātim mentioned it with the same *isnād* as here and did not reject him. All the rest of its narrators are considered trustworthy. As for Ḍarghāmah and Ḥarmalah, Ibn Ḥibbān numbered them among the trustworthy." In *Itḥāf as-Sādat al-Maharah* it says, "Abū Dāwūd aṭ-Ṭayālisī narrated (no. 1206). I have never heard anyone speak of ʿUlaybah, but the rest of its narrators are trustworthy." (Abridged version of *Itḥāf as-Sādat al-Maharah*, 1:305)

13 Those who adopted this position included Imam Mālik, Imam Shāfiʿī and Imam Aḥmad.

14 Those who adopted this position included Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Ḥajj/ Chapter on the one who calls the *adhān* and the *iqāmah* for each of them, 1675) from ʿAmr ibn Khālid ﷺ; and Nasāʾī in *al-Kubrā* (Ḥajj/ Chapter on the time at which *Ṣubḥ* is prayed at Muzdalifah, 4043) with his *isnād* from Zuhayr.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Ḥajj/ Chapter on the one who prays Fajr at Jamʿ, 1683) from ʿAbdullāh ibn Rajāʾ from Isrāʾīl.

17 The narrators differed with regard to the form of this word, some saying it is the 'Baṣīr' prayer, some saying it is the 'Baṣr' prayer, some saying it is the 'ʿAṣr' prayer and some saying it is the 'Fajr' prayer. Based upon this difference, the people of *ḥadīth* differed with one another which position was most proved; Haythamī said in *al-Mujmaʿ* (1:308), "The correct position is that it is the Maghrib prayer." Similarly, Bayhaqī assigned greater weight to the opinion that it was Maghrib, since it was prayed before the darkness of the night descended. Aḥmad ibn Saʿīd ad-Dāramī and Fārisī both said that it was the Fajr prayer since it was prayed when the dark was unveiled and it was possible to see other people; Ṭaḥāwī also considered this to be the stronger position and mentioned it in order to establish the time when it grows light as being part of the time of Fajr.

18 It has been transmitted by Aḥmad (3:416) with his *isnād* from Zakariyyā ibn Isḥāq; and Ṭabarānī in *al-Kabīr* (22:796) from Bashar ibn Sariyy. Haythamī said in *Mujmaʿ az-Zawāʾid* (1:310), "It contains Walīd ibn ʿAbdillāh ibn Shumaylah and I have not found anyone who has mentioned him. The narrators of the *Musnad* in this particular place are not with me now." Ṭabarānī narrated it in *al-Kabīr*, but with the word 'ʿAṣr' instead of 'Baṣr,' but that was a mistake on his part, and Allah knows best.

This Walīd is Walīd ibn ʿAbdillāh ibn Sumayrah as is narrated by Ṭabarānī. Similarly, Ibn Ḥibbān numbered him among the trustworthy, mentioning that he narrated from Abū Ṭarīf ﷺ and mentioning that there was a difference of opinion about what the name of his grandfather was, and Allah knows best.

19 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Muḥammad ibn ʿAqīl. It has been transmitted by Aḥmad (3:303) with his *isnād* from Sufyān, but with the wording, 'until Fajr was like its name and he used to pray it at the time of *ghalas*.'

20 Its *isnād* is *ṣaḥīḥ*. It is part of a much longer *ḥadīth*. It has been transmitted by Bukhārī (Times of the Prayer/ Chapter on the time of ʿAṣr, 547) and (Chapter on what is disliked when it comes to staying up after ʿIshāʾ, 599); Nasāʾī (Times/ The dislike of sleeping after the Maghrib

prayer, 526); and Ibn Mājah (Prayer/ Establishing the prayer and the Sunnah, 818) in its long form with their respective *asānīd* from ʿAwf.

Also, just as ʿAwf narrated this *ḥadīth* from Sayyār, so too did Shuʿbah narrate it from Sayyār. That version has been transmitted by Bukhārī, Muslim, Abū Dāwūd and Nasāʾī from Shuʿbah from Sayyār ibn al-Salāmah Abū al-Minhāl. Sulaymān also narrated it; his version is transmitted by Muslim, Nasāʾī and Ibn Mājah. Khālid al-Ḥadhdhāʾ also narrated it; his version is transmitted by Bukhārī. Furthermore, Ḥammād ibn Salamah also narrated it; his version is transmitted by Muslim.

21 Note: The words could also mean, "Continue to pray Fajr until it grows light."

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ Chapter on the time of *Ṣubḥ*, 423); Nasāʾī (Prayer/ Chapter on the time of isfār, 549); and Ibn Mājah (Prayer/ Chapter on the time of the Fajr prayer, 672) with their respective *asānīd* from Ibn ʿIjlān.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Prayer/ Chapter on praying Fajr when it gets lighter, 154) with his *isnād* from Muḥammad ibn Isḥāq.

24 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Prayer/ Chapter on praying Fajr when it grows light, 154) with his *isnād* from Muḥammad ibn Isḥāq. Tirmidhī said, "The *ḥadīth* of Rāfiʿ ibn Khudayj رضي الله عنه is a *ḥasan ṣaḥīḥ ḥadīth*." And he also said, "Both Shuʿbah and Thawrī narrated this *ḥadīth* from Muḥammad ibn Isḥāq. Muḥammad ibn ʿIjlān also narrated it from ʿĀṣim ibn ʿUmar ibn Qatādah."

25 Its *isnād* is *ḥasan*. It has been transmitted by Ibn Abī ʿUmar al-ʿAdanī with his *isnād* from ʿĀṣim ibn ʿUmar ibn Qatādah from a man of the *Anṣār*, as is mentioned in the abridged version of *Itḥāf as-Sādat al-Maharah,* 939). It has also been transmitted by Nasāʾī (Times/ Chapter on the time of isfār, 550) with his *isnād* from Zayd ibn Aslam from ʿĀṣim ibn ʿUmar from Maḥmūd ibn Labīd from men from among his people of the *Anṣār* رضي الله عنهم. So it is possible that ʿĀṣim heard it first from Maḥmūd ibn Labīd رضي الله عنه and then heard it from a man from among his people of the *Anṣār*; that is because ʿĀṣim heard it from Jābir, Maḥmūd and Anas رضي الله عنهم.

26 Its *isnād* is *ṣaḥīḥ* or *matrūk*. ʿAynī said in *Nukhab al-Afkār*, "If the Dāwūd that is mentioned here is Dāwūd ibn Abī Hind al-Baṣrī then the *isnād* is *ṣaḥīḥ*." But it has not been established that Dāwūd ibn Abī Hind narrated from Zayd ibn Aslam رضي الله عنه. It has, however, been established that Dāwūd ibn az-Zabarqān narrated from Zayd ibn Aslam رضي الله عنه. This *ḥadīth* has been transmitted by Ṭabarānī in *al-Kabīr* (4:4292) from Baqiyyah from Dāwūd al-Baṣrī.

27 Its *isnād* is *ḍaʿīf*. It has been transmitted by Bazzār, as is mentioned in *al-Kashf* (1:194); and Ṭabarānī in *al-Kabīr* (1:329). Haythamī said in *al-Mujmaʿ* (1:315), "It contains Ayyūb ibn Sayyār who is weak."

28 This is from Sūrah al-Ḥujarāt until the end of the Qurʾan.

29 Those sūrah that contain approximately a hundred verses; in other words, the longer sūrah.

30 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bayhaqī (Prayer/ Chapter on praying Maghrib in its full form, when travelling and when resident, 5443) with his *isnād* from Dāwūd ibn Hind. And it is strengthened by Bukhārī who transmitted it (Prayer/ Chapter on how the prayer was made obligatory on the Night Journey, 350) with his *isnād* from ʿUrwah from ʿĀʾishah ﵂.

31 Imam Muḥammad said in *Kitāb al-Ḥujaj*, "Different *ḥadīth* have come down concerning that; some mentioning that Fajr was prayed when it was still very dark [during the time of *ghalas*], and some that it was prayed when it was almost light [during the time of isfār]. But we prefer the time when it is almost light because the people would begin when it was still dark and make their recitation so long that they would complete their prayers at the same time as those who prayed when it was almost light, and praying it when it is almost light allows those who have slept in a little and others to catch the prayer. It has reached us that Abū Bakr ﵁ used to recite Sūrah al-Baqarah in the *Ṣubḥ* prayer and that they used to begin the prayer when it was still dark. But as for those who keep the prayer short and recite in it one of the Sūrah from the *Mufaṣṣal* or a similar length Sūrah, they should begin their prayer when it is almost light. It has reached us that the Messenger of Allah ﷺ said, 'Pray Fajr when it becomes light, for there is more reward in doing that.' This is a well-known, widely-read *ḥadīth*."

١١ - بَابُ الْوَقْتِ الَّذِي يُسْتَحَبُّ أَنْ يُصَلَّى صَلَاةُ الظُّهْرِ فِيهِ

11. THE RECOMMENDED TIME IN WHICH TO PRAY THE ẒUHR PRAYER

١١٥٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ قَالَ: ثنا شُعْبَةُ، عَنِ الزِّبْرِقَانِ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ﷺ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَجِيرِ.

1154. It has been transmitted to us with an *isnād* from ʿUrwah that Usāmah ibn Zayd ﷺ said, "The Messenger of Allah ﷺ used to pray Ẓuhr during the time of *hajīr* (i.e. the midday heat)."[1]

١١٥٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ قَالَ: حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ حَسَنٍ يَقُولُ: سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ ﷺ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ أَوْ حِينَ تَزُولُ الشَّمْسُ.

1155. It has been transmitted to us with an *isnād* from Muḥammad ibn ʿAmr ibn Ḥasan that Jābir ibn ʿAbdillāh ﷺ said, "The Messenger of Allah ﷺ used to pray Ẓuhr at the time of the midday heat, or when the Sun passed its zenith [and the length of the shadows began to grow]."[2]

١١٥٦ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَلْقَمَةَ اللَّيْثِيُّ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ، قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الظُّهْرَ فَآخُذُ قَبْضَةً مِنَ الْحَصْبَاءِ - أَوْ مِنَ التُّرَابِ - فَأَجْعَلُهَا فِي كَفِّي، ثُمَّ أُحَوِّلُهَا فِي الْكَفِّ الْأُخْرَى حَتَّى تَبْرُدَ، ثُمَّ أَضَعُهَا فِي مَوْضِعِ جَبِينِي مِنْ شِدَّةِ الْحَرِّ.

1156. It has been transmitted to us with an *isnād* from Saʿīd ibn al-Ḥuwayrith that Jābir ibn ʿAbdillāh ﷺ said, "We used to pray Ẓuhr with the Prophet ﷺ when it was so hot that I would take a handful of pebbles or earth, pass them backwards and forwards between my two hands until they became cold, and then position them [on the ground] in the place of my forehead due to the extreme heat."[3]

١١٥٧ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ ﷺ، قَالَ: شَكَوْنَا إِلَى رَسُولِ اللّٰهِ ﷺ حَرَّ الرَّمْضَاءِ بِالْهَجِيرِ فَمَا أَشْكَانَا.

1157. It has been transmitted to us with an *isnād* from Saʿīd ibn Wahb that Khabbāb ﷺ said, "We complained to the Messenger of Allah ﷺ of the heat of the sand [upon the soles of our feet when we prayed] during the midday heat, but he did not respond to our complaints."[4]

١١٥٨ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ زِيَادِ بْنِ خَيْثَمَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ ﷺ مِثْلَهُ. قَالَ أَبُو إِسْحَاقَ: كَانَ يُعَجِّلُ الظُّهْرَ فَيَشْتَدُّ عَلَيْهِمُ الْحَرُّ.

1158. The like of it has been transmitted to us with an *isnād* from Abū Isḥāq from Saʿīd ibn Wahb from Khabbāb ﷺ, but in this

version Abū Isḥāq added, “He ﷺ used to pray Ẓuhr at the beginning of its time when the heat was at its strongest over them.”[5]

١١٥٩ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُمَرُ بْنُ حَفْصٍ قَالَ: ثنا أَبِي قَالَ: ثنا الْأَعْمَشُ قَالَ: ثنا أَبُو إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ - أَوْ مَنْ هُوَ مِثْلُهُ مِنْ أَصْحَابِهِ - قَالَ خَبَّابٌ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ حَرَّ الرَّمْضَاءِ فَلَمْ يُشْكِنَا.

1159. It has been transmitted to us with an *isnād* from Ḥārithah ibn Muḍarrib or someone like him from amongst his companions that Khabbāb ﷺ said, “We complained to the Messenger of Allah ﷺ of the heat of the sand [upon of the soles of our feet when we prayed] during the midday heat, but he did not respond to our complaints.”[6]

١١٦٠/ ١١٦١/ ١١٦٢ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا قَبِيصَةُ قَالَ: ثنا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، ح: وَحَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا أَبُو نُعَيْمٍ وَمُحَمَّدُ بْنُ سَعِيدٍ قَالَا: أنا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، ح: وَحَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا ابْنُ الْأَصْبَهَانِيِّ قَالَ: ثنا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ، عَنْ خَبَّابٍ ﷺ مِثْلَهُ.

1160/1161/1162. The like of it has been transmitted to us with another three *asānīd* from Ḥārithah from Khabbāb ﷺ.[7]

١١٦٣/ ١١٦٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو حُذَيْفَةَ قَالَ: ثنا سُفْيَانُ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: قَالَتْ عَائِشَةُ ﷺ: مَا رَأَيْتُ أَحَدًا أَشَدَّ تَعْجِيلًا لِصَلَاةِ الظُّهْرِ مِنْ رَسُولِ اللَّهِ ﷺ. مَا اسْتَثْنَتْ أَبَاهَا وَلَا عُمَرَ ﷺ.

1163/1164. It has been transmitted to us with two *asānīd* from Aswad that ʿĀʾishah ﷺ said, “I never saw anyone pray Ẓuhr so

close to the beginning of its time as the Messenger of Allah ﷺ," and she did not exclude her father from this nor ʿUmar ibn al-Khaṭṭāb ﷺ.[8]

١١٦٥/١١٦٦ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا عَوْفٌ الْأَعْرَابِيُّ، عَنْ سَيَّارِ بْنِ سَلَامَةَ، قَالَ: سَمِعْتُ أَبَا بَرْزَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الْهَجِيرَ - الَّذِي تَدْعُونَهُ الظُّهْرَ - إِذَا دَحَضَتِ الشَّمْسُ.

1165/1166. It has been transmitted to us with an *isnād* from Sayyār ibn *Salām*ah that he heard Abū Barzah ﷺ say, "The Messenger of Allah ﷺ used to pray the prayer you call Ẓuhr as soon as the Sun slipped passed its zenith."[9]

١١٦٧ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ قَالَ: ثنا شُعْبَةُ، عَنْ حَمْزَةَ الْعَائِذِيِّ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا نَزَلَ مَنْزِلًا لَمْ يَرْتَحِلْ مِنْهُ حَتَّى يُصَلِّيَ الظُّهْرَ. فَقَالَ رَجُلٌ: وَلَوْ كَانَ نِصْفَ النَّهَارِ؟ فَقَالَ: وَلَوْ كَانَ نِصْفَ النَّهَارِ.

1167. It has been transmitted to us with an *isnād* from Ḥamzah al-ʿĀʾidhī that he heard Anas ibn Mālik ﷺ say, "When the Messenger of Allah ﷺ set up camp some-where, he would not leave until he had prayed Ẓuhr." A man asked him, "Even if it were the middle of the day?" He replied, "Yes, even if it were the middle of the day."[10]

١١٦٨ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أنا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ أَنَّ أَنَسَ بْنَ مَالِكٍ ﷺ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ حِينَ زَالَتِ الشَّمْسُ فَصَلَّى بِهِمْ صَلَاةَ الظُّهْرِ.

1168. It has been transmitted to us with an *isnād* from Ibn Shihāb that Anas ibn Mālik ﷺ said that the Prophet ﷺ went out [to the

mosque] when the Sun had just passed its zenith and prayed the Ẓuhr prayer with them.[11]

١١٦٩/ ١١٧٠ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ، ح: وَحَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: أنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: أنا زَائِدَةُ، عَنْ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، قَالَ: صَلَّيْتُ خَلْفَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ، فَقَالَ: هَذَا - وَالَّذِي لَا إِلَهَ إِلَّا هُوَ - وَقْتُ هَذِهِ الصَّلَاةِ.

1169/1170. It has been transmitted to us with two *asānīd* from Masrūq who said, "I prayed Ẓuhr behind ʿAbdullāh ibn Masʿūd ﷺ when the Sun had just passed its zenith. Then he said, 'By the One who there is no god but Him, this is the time of this prayer.'"[12]

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge] based their position on these traditions and said that it is recommended to pray Ẓuhr right at the beginning of its time at all times throughout the year."

Others disagreed with them and said, "During the winter months, Ẓuhr should be prayed at the beginning of its time as you said. However, during the summer months, it should be delayed until the Sun has cooled down somewhat." They based their position on the following:

١١٧١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ مُهَاجِرٍ أَبِي الْحَسَنِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ ﷺ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي مَنْزِلٍ، فَأَذَّنَ بِلَالٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْ يَا بِلَالُ». ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ: «مَهْ يَا بِلَالُ». ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ لَهُ: «مَهْ يَا بِلَالُ». حَتَّى رَأَيْنَا فَيْءَ التُّلُولِ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا بِالصَّلَاةِ إِذَا اشْتَدَّ الْحَرُّ».

1171. It has been transmitted to us with an *isnād* from Zayd ibn Wahb that Abū Dharr ﷺ said, "We were in a way-station with the

Messenger of Allah ﷺ when Bilāl ﷺ [began to] call the *adhān*. The Messenger of Allah ﷺ said, ‘Stop, Bilāl.’ Then later Bilāl again wanted to call the *adhān*, so again the Messenger of Allah ﷺ said, ‘Stop, Bilāl.’ Then later Bilāl again wanted to call the *adhān*, so again the Messenger of Allah ﷺ said, ‘Stop, Bilāl.’ This continued until we were able to see the shadows of the hills, then the Prophet ﷺ said, ‘Severe heat is what spills out from Jahannam,[13] so when it is very hot, delay the [Ẓuhr] prayer until it cools down.’”[14]

١١٧٢ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «أَبْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا بِالصَّلَاةِ إِذَا اشْتَدَّ الْحَرُّ».

1172. It has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Saʿīd ﷺ that the Messenger of Allah ﷺ said, “Delay the [Ẓuhr] prayer until it cools down! Severe heat is what spills out from Jahannam, [so when it is very hot,] delay the [Ẓuhr] prayer until it cools down.”[15]

١١٧٣ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُمَرُ بْنُ حَفْصٍ قَالَ: ثنا أَبِي قَالَ: ثنا الْأَعْمَشُ قَالَ: ثنا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1173. The like of it has been transmitted to us with another *isnād* from Abū Ṣāliḥ from Abū Saʿīd ﷺ from the Prophet ﷺ.[16]

١١٧٤ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَهُ عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

1174. The like of it has been transmitted to us with an *isnād* from Saʿīd ibn al-Musayyib from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[17]

١١٧٥ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ قَالَ: أنا نَافِعُ بْنُ يَزِيدَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1175. The like of it has been transmitted to us with an *isnād* from Abū Salamah from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[18]

١١٧٦/ ١١٧٧ - حَدَّثَنَا ابْنُ خُزَيْمَةَ وَفَهْدٌ قَالَا: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1176/1177. The like of it has been transmitted to us with another *isnād* from Abū Salamah from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[19]

١١٧٨ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ - مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ - عَنْ أَبِي سَلَمَةَ، وَعَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1178. The like of it has been transmitted to us with an *isnād* from Muḥammad ibn ʿAbd ar-Raḥmān ibn Thawbān from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[20]

١١٧٩ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1179. The like of it has been transmitted to us with an *isnād* from Aʿraj from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[21]

١١٨٠ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: ثنا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، قَالَ: كَانَ أَبُو هُرَيْرَةَ ﷺ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ. . . فَذَكَرَ نَحْوَهُ.

1180. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Hurmuz who said, "Abū Hurayrah ﷺ would narrate from the Messenger of Allah ﷺ [. . .]." Then he mentioned the like of what is in the previous *ḥadīth*.[22]

١١٨١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ قَالَ: ثنا عَمِّي قَالَ: ثنا عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ وَسَلْمَانَ الْأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْيَوْمُ الْحَارُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

1181. It has been transmitted to us with an *isnād* from Salmān al-Agharr from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When it is a hot day, delay the prayer until it cools down, for severe heat is what spills out from Jahannam."[23]

١١٨٢ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا هِشَامُ بْنُ حَسَّانَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، وَعَنْ عَوْفٍ، عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا بِالصَّلَاةِ».

1182. It has been transmitted to us with an *isnād* from Abū Hurayrah ﷺ and from ʿAwf from Ḥasan that the Messenger of Allah ﷺ said, "Severe heat is what spills out from Jahannam so

delay the prayer until it cools down."[24]

١١٨٣/ ١١٨٤ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ: ثنا أَبِي، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنْ يَزِيدَ بْنِ أَوْسٍ، عَنْ ثَابِتِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى ﷺ، عَنِ النَّبِيِّ ﷺ، ح: وَعَنْ أَبِي زُرْعَةَ، عَنْ ثَابِتِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى ﷺ، يَرْفَعُهُ قَالَ: «أَبْرِدُوا بِالظُّهْرِ فَإِنَّ الَّذِي تَجِدُونَ مِنَ الْحَرِّ مِنْ فَيْحِ مِنْ جَهَنَّمَ».

1183/1184. It has been transmitted to us with two *asānīd* from Thābit ibn Qays ﷺ from Abū Mūsā ﷺ that the Prophet ﷺ said, "Delay Ẓuhr until it cools down, for the heat that you feel is what has spilled out from Jahannam."[25]

All of these traditions contain the command to delay Ẓuhr until it cools down when the weather is very hot, and this severe heat only occurs during the summer. This is however, contradicted by what we narrated in the first group of traditions that the Messenger of Allah ﷺ prayed Ẓuhr at the very beginning of its time when it was hot. If someone were to say, after reading these contradictory *ḥadīth*, "Where is the proof that one of these things is preferable to the other," then let it be said to him that it has been narrated that the Prophet ﷺ used to pray Ẓuhr at the beginning of its time when it was hot and that that was later abrogated:

١١٨٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ قَالَ: ثنا يَحْيَى بْنُ مَعِينٍ وَتَمِيمُ بْنُ الْمُنْتَصِرِ قَالَا: ثنا إِسْحَاقُ بْنُ يُوسُفَ قَالَ: ثنا شَرِيكٌ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ﷺ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِالْهَجِيرِ، ثُمَّ قَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا بِالصَّلَاةِ».

1185. It has been transmitted to us with an *isnād* from Qays ibn Abī Ḥāzim ﷺ that Mughīrah ibn Shuʿbah ﷺ said, "The

Messenger of Allah ﷺ used to pray Ẓuhr with us during the midday heat. Then later, he ﷺ said, 'Severe heat is what spills out of Jahannam, so delay the prayer until it cools down.'"[26]

In this *ḥadīth*, Mughīrah ﷺ informs us that the Messenger of Allah ﷺ commanded people to delay Ẓuhr until it had cooled down after he had prayed during the hot part of the day. This proves that praying Ẓuhr at the beginning of its time when it is hot has been abrogated and that, in the case of severe heat, it is obligatory to delay it until it cools down.

It has been narrated from Anas ibn Mālik and Abū Masʿūd ﷺ that the Messenger of Allah ﷺ used to pray Ẓuhr at the beginning of its time during the winter months and delay it during the summer months:

١١٨٦ - حَدَّثَنَا بِذَلِكَ ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ: أَخْبَرَنِي بَشِيرُ بْنُ أَبِي مَسْعُودٍ، عَنْ أَبِي مَسْعُودٍ ﷺ: أَنَّهُ رَأَى رَسُولَ اللّٰهِ ﷺ يُصَلِّي الظُّهْرَ حِينَ تَزِيغُ الشَّمْسُ، وَرُبَّمَا أَخَّرَهَا فِي شِدَّةِ الْحَرِّ.

1186. It has been transmitted to us with an *isnād* from Bashīr ibn Abī Masʿūd ﷺ from Abū Masʿūd ﷺ that he saw the Messenger of Allah ﷺ [usually] pray Ẓuhr when the Sun passed its zenith, but he sometimes delayed it when it was exceptionally hot.[27]

It has been transmitted to us with the same *isnād* from Abū Masʿūd ﷺ that the Messenger of Allah ﷺ prayed Ẓuhr at the beginning of its time during the winter and delayed it during the summer.

١١٨٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْمُقَدَّمِيُّ قَالَ: ثنا حَرَمِيُّ بْنُ عُمَارَةَ قَالَ: ثَنَى أَبُو خَلْدَةَ قَالَ: ثنا أَنَسُ بْنُ مَالِكٍ ﷺ، قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ إِذَا اشْتَدَّ الْبَرْدُ بَكَّرَ بِالصَّلَاةِ، وَإِذَا اشْتَدَّ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ.

1187. It has been transmitted to us with an *isnād* from Abū Khaldah that Anas ibn Mālik ﷺ said, "When it was exceptionally cold, the Messenger of Allah ﷺ would pray the [Ẓuhr] prayer very early; and when it was exceptionally hot, he would delay it until it had cooled down."[28]

١١٨٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا بِشْرُ بْنُ ثَابِتٍ قَالَ: ثنا أَبُو خَلْدَةَ، عَنْ أَنَسٍ ﷺ، قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا كَانَ الشِّتَاءُ بَكَّرَ بِالظُّهْرِ، وَإِذَا كَانَ الصَّيْفُ أَبْرَدَ بِهَا.

1188. It has been transmitted to us with another *isnād* from Abū Khaldah that Anas ibn Mālik ﷺ said, "When it was winter, the Prophet of Allah ﷺ prayed Ẓuhr very early; and when it was summer, he delayed it until it had cooled down."[29]

Abū Jaʿfar ﷺ said, "In our opinion, the *Sunnah* of the Messenger of Allah ﷺ, when it comes to praying Ẓuhr, is that which we have narrated from Abū Masʿūd and Anas ﷺ. And there is nothing in any of the traditions which we have related which obliges us to oppose this view, for we consider the traditions of Usāmah, ʿĀʾishah, Khabbāb and Abū Barzah ﷺ to all be abrogated by the *ḥadīth* of Mughirāh ﷺ which we narrated above."

As for the *ḥadīth* in which Ibn Masʿūd ﷺ prayed Ẓuhr when the Sun had just passed its zenith and then swore that that was the time of that prayer, there is nothing in it to show whether he said that during the summer or during the winter, and so it does not disprove our view. We have seen that Anas ibn Mālik ﷺ narrated that the Prophet ﷺ prayed when the Sun had just passed its zenith and then narrated in another *ḥadīth* that the Prophet ﷺ used to do that in winter and delay the prayer

in summer, so it would be best to read Ibn Masʿūd's ﷺ *ḥadīth* in the same way and interpret it as referring to the winter months.

١١٨٩ – حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ ابْنُ الْأَصْبَهَانِيِّ قَالَ: أنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: سَمِعَ الْحَجَّاجُ أَذَانَهُ بِالظُّهْرِ وَهُوَ فِي الْجَبَّانَةِ، فَأَرْسَلَ إِلَيْهِ، فَقَالَ: مَا هَذِهِ الصَّلَاةُ؟ قَالَ: صَلَّيْتُ مَعَ أَبِي بَكْرٍ وَمَعَ عُمَرَ وَمَعَ عُثْمَانَ ﷺ حِينَ زَالَتِ الشَّمْسُ. قَالَ: فَصَرَفَهُ وَقَالَ: لَا تُؤَذِّنْ وَلَا تَؤُمَّ.

1189. It has been transmitted to us with an *isnād* from Suwayd ibn Ghaflah who said that when Ḥajjāj heard the *adhān* he [Suwayd] called for Ẓuhr whilst he was in the graveyard, he summoned him to him and said, "What is this prayer?" [Suwayd] replied, "I prayed with Abū Bakr, ʿUmar and ʿUthmān ﷺ when the Sun had just passed its zenith." [One of the narrators] said, "[Ḥajjāj] dismissed him saying, 'Do not call the *adhān* and do not lead people in prayer.'"

If someone were to use this tradition as proof, then let it be said to him, "There is no proof in this *ḥadīth* that it was summertime when Suwayd saw them praying Ẓuhr; it might well have been during the winter and they may have done something different during the summer."

The proof of this may be found in the following:

١١٩٠ – أَنَّ يَزِيدَ بْنَ سِنَانٍ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو بَكْرٍ الْحَنَفِيُّ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّ عُمَرَ قَالَ لِأَبِي مَحْذُورَةَ بِمَكَّةَ: إِنَّكَ بِأَرْضٍ حَارَّةٍ شَدِيدَةِ الْحَرِّ، فَأَبْرِدْ، ثُمَّ أَبْرَدَ بِالْأَذَانِ لِلصَّلَاةِ.

1190. It has been transmitted to us with an *isnād* from ʿAbdullāḥ ibn Nāfiʿ from his father from Ibn ʿUmar ﷺ that ʿUmar ﷺ said to Abū Maḥdhūrah ﷺ when they were in Makkah, "You are in a

land which is exceptionally hot, so delay until it cools down." So he delayed his *adhān* for the prayer until [the heat had lessened] and it had become cool.

Do you not see in this *ḥadīth* that because of the intense heat, ʿUmar ﷺ commanded Abū Maḥdhūrah ﷺ to delay the prayer until it had cooled down?

Therefore, given this, the best option is to interpret Suwayd's *ḥadīth* in such a way so as to ensure that there is no contradiction, and to say that he did that at a time in which there was no excessive heat.

If someone were to say, "The real ruling when it comes to Ẓuhr is to always pray it at the beginning of its time and not delay it, as is transmitted from the Messenger of Allah ﷺ in the traditions of Khabbāb, ʿĀʾishah, Jābir and Abū Barzah ﷺ; the Prophet ﷺ only gave people the option of delaying it until it had become cool, as a dispensation for them on account of the intense heat and the fact that there was no shade within the mosque," and use the following tradition as proof of that:

١١٩١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا أَبُو الْمَلِيحِ، عَنْ مَيْمُونِ بْنِ مَهْرَانَ، قَالَ: لَا بَأْسَ بِالصَّلَاةِ نِصْفَ النَّهَارِ، وَإِنَّمَا كَانُوا يَكْرَهُونَ الصَّلَاةَ نِصْفَ النَّهَارِ لِأَنَّهُمْ كَانُوا يُصَلُّونَ بِمَكَّةَ، وَكَانَتْ شَدِيدَةَ الْحَرِّ، وَلَمْ يَكُنْ لَهُمْ ظِلَالٌ، فَقَالَ: أَبْرِدُوا بِهَا.

1191. It has been transmitted to us with an *isnād* from Maymūn ibn Mahrān who said, "There is nothing wrong with praying [Ẓuhr] in the middle of the day. The only reason they disliked praying [Ẓuhr] in the middle of the day was because they used to pray [in the sacred mosque] in Makkah which was exceptionally

hot and had no shade, and so they said, ‘Delay it until it becomes cool.’”

Then let it be said to him, “What you say is impossible, because if that were true, then the Prophet ﷺ would not have delayed the prayer whilst he was on a journey without shade or shelter, as is mentioned in the *ḥadīth* of Abū Dharr رضي الله عنه earlier in this section, but would have prayed it immediately so as to get it at the beginning of its time. The fact that he delayed the prayer on that occasion proves that the command of delaying the prayer until it cooled down was not so people could remain within their shaded shelters during the hottest part of the day and then go out and pray Ẓuhr when the heat had gone, since if that had been so, he would have prayed it at the beginning. On that occasion he had no shelter at all [whilst travelling], since either way, he would have still been outside in the Sun when it was hot. Therefore, in our view and Allah knows best, his command to delay Ẓuhr until it cools down applies regardless of whether there is any shade around or not.”

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*, however we could not find it with the narration of ʿUrwah from Usāmah رضي الله عنه. It has been transmitted by Abū Dāwūd aṭ-Ṭayālisī (628); Ṭabarānī in *al-Kabīr* (1:408); Bazzār (2618); Bayhaqī in *al-Kubrā* (1:458) with their respective *asānīd* from Ibn Abī Dhiʾb from Zabarqān from Zuhrah ibn Maʿbad (He is Ibn ʿAqīl, from whom Bukhārī and the four all narrated. He was a trustworthy source as is mentioned in *at-Taqrīb*) from Usāmah ibn Zayd.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Time of Maghrib, 560) and (Time of ʿIshāʾ, 565); Muslim (Prayer/ Recommendation of going early to *Ṣubḥ*, 646); Abū Dāwūd (Prayer/ Time of the prayer on the Prophet ﷺ, 397); Nasāʾī (Times/ Praying ʿIshāʾ immediately, 528) with their respective *asānīd* from Shuʿbah. This *ḥadīth* was mentioned in the section on ‘Times of the prayer.’

3 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr ibn ʿAlqamah. It has been transmitted by Abū Dāwūd (Prayer / Time of Ẓuhr prayer, 399); Nasāʾī (Taṭbīq / Cooling down the stones for prostrating upon them, 1082) with their respective *asānīd* from Muḥammad ibn ʿAmr ibn ʿAlqamah.

4 Its *isnād* is *ḥasan* on account of Muʿammal ibn Ismāʿīl. It has been transmitted by Aḥmad (5:110) with his *isnād* from Sufyān ath-Thawrī; Muslim (Prayer / Recommendation to bring ʿAṣr forward, 619) with his *isnād* from Abū al-Aḥwaṣ and Zuhayr; and Nasāʾī (Times / Beginning of the time of Ẓuhr, 498) with his *isnād* from Zuhayr ibn Muʿāwiyah. The three of them (i.e. Sufyān, Abu'l-Aḥwaṣ and Zuhayr) all narrated it from Abū Isḥāq as-Subayʿī.

5 Its *isnād* is *ḥasan* on account of Shujāʿ ibn al-Walīd and Abū Bishr ar-Riqqī.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (Prayer / Time of Ẓuhr prayer, 675) with his *isnād* from Aʿmash.

7 Its *isnād* is *ḥasan* on account of Abū Umayyah aṭ-Ṭarsūsī. It has been transmitted by Ibn Mājah (Prayer / Time of Ẓuhr prayer, 675) with his *isnād* from Aʿmash; Bazzār (2134) with his *isnād* from Yūnus ibn Abī Isḥāq; and Ṭabarānī in *al-Kabīr* (4:3678) except that he has it from Sharīk. All three of them narrated it from Abū Isḥāq as-Subayʿī from Ḥārithah ibn Muḍarrib from Khabbāb . But Bazzār has an *isnād* from Abū Isḥāq from Ḥārithah ibn Muḍarrib instead of Saʿīd ibn Wahb.

8 Its *isnād* is *ḥasan* on account of Ḥakīm ibn Jubayr. It has been transmitted by Tirmidhī (Prayer / What has come down regarding praying Ẓuhr immediately, 155) with his *isnād* from Wakīʿ from Sufyān. Also, he said, "The *ḥadīth* of ʿĀʾishah is a *ḥasan ḥadīth*." It has been narrated from Yaḥyā ibn Saʿīd al-Qaṭṭān that he said, "Shuʿbah criticised Ḥakīm ibn Jubayr because of the *ḥadīth* which he narrated from Ibn Masʿūd that the Prophet said, "Whoever begs from people when he has enough to sustain himself [. . .]." Yaḥyā said, "Both Sufyān and Zāidah narrated from him." Yaḥyā did not consider there to be anything wrong with his *ḥadīth*. Muḥammad said, "He narrated from Ḥakīm ibn Jubayr from Saʿīd ibn Jubayr from ʿĀʾishah from the Prophet regarding Ẓuhr being prayed straight away."

9 Its *isnād* is *ṣaḥīḥ*. The full *isnād* of this *ḥadīth* has already been mentioned in the previous chapter. It is a long *ḥadīth* that is narrated from Sayyār ibn Salamah by ʿAwf al-Aʿrābī, Shuʿbah, Sulaymān at-Taymī, Khālid al-Ḥadhdhāʾ and Ḥammād ibn Salamah in both a full and an abridged form.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ A traveller who prays when he has doubts about the time, 1205); and Nasāʾī (Times/ Praying Ẓuhr at the beginning of the time when travelling, 499) with their respective *asānīd* from Yaḥyā ibn Saʿīd.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Prayer/ What has come down regarding praying Ẓuhr straight away, 156) with his *isnād* from Maʿmar and he classified it as a *ṣaḥīḥ ḥadīth*; Nasāʾī (Times/ The beginning of the time of Ẓuhr) with his *isnād* from Zubaydī; and Bukhārī (Times/ The time of Ẓuhr is at the zenith, 540) who transmitted the long version with his *isnād* from Shuʿayb. All three of them narrated it from Zuhrī.

12 It *isnād* is *ḥasan* on account of Abū Bishr ar-Riqqī, Shujāʿ ibn al-Walīd and ʿAbdullāh ibn Rajāʾ. It has been transmitted by Ibn Abī Shaybah (1:3266); and Ṭabarānī in *al-Kabīr* (9:9277) with their respective *asānīd* from Aʿmash. Haythamī said in *al-Mujmaʿ* (1:306), "Its narrators are all trustworthy."

13 According to some this is understood in the literal meaning lending support from another narration; others are of the view that it is used metaphorically drawing comparison between the extreme heat around midday and the Fire of Jahannam. (*Amānī al-Aḥbār*)

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ [Letting it] cool down before praying Ẓuhr, 535, 539, 639 & 3258); Muslim (Prayer, [Letting it] cool down before praying Ẓuhr, 616); Abū Dāwūd (Prayer/ Time of Ẓuhr, 401); and Tirmidhī (Prayer/ What has come down regarding delaying the Ẓuhr prayer in times of extreme heat, 158) with their respective *asānīd* from Shuʿbah. Tirmidhī said, "This is a *ḥasan ṣaḥīḥ ḥadīth*."

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (Times/ [Letting it] cool down before praying Ẓuhr, 679) with his *isnād* from Abū Muʿāwiyah.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ [Letting it] cool down before praying Ẓuhr, 538) from ʿUmar ibn Ḥafṣ. And he said about it, "Sufyān, Yaḥyā and Abū ʿAwānah followed him, narrating it from Aʿmash."

17 Its *isnād* is *ḥasan* on account of Usāmah ibn Zayd al-Laythī. It has been transmitted by Muslim (Prayer/ The recommendation to [let it] cool down before praying Ẓuhr, 615) with his *isnād* from Layth, Yūnus and ʿAmr ibn al-Ḥārith, all three of whom narrated it from Zuhrī from Abū Salamah and Saʿīd ibn al-Musayyib; by Abū Dāwūd (Prayer/ Time of Ẓuhr, 402); Tirmidhī (Prayer/ What has come down regarding delaying Ẓuhr in times of extreme heat, 157); and Nasāʾī (Times/ [Letting it] cool down before praying Ẓuhr, 536) with his *isnād* from Zuhrī from Saʿīd ibn al-Musayyib.

18 Its *isnād* is *ṣaḥīḥ*.

19 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ. It has been transmitted by Sirāj in his *Musnad* (as is mentioned in *Nukhab al-Afkār*) with his *isnād* from Layth.

20 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the above-mentioned place (617) with his *isnād* from Mālik.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah in the above-mentioned place (677) with his *isnād* from Mālik.

22 Its *isnād* is *ṣaḥīḥ*.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the above-mentioned place (615) with his *isnād* from ʿAbdullāh ibn Wahb.

24 Its *isnād* is *ṣaḥīḥ*. As for the *ḥadīth* of Ibn Sīrīn from Abū Hurayrah , it has been transmitted by Aḥmad (2:229) from Hushaym, and (2:507) from Yazīd, both of whom narrated it from Hishām ibn Ḥassān. As for the *mursal ḥadīth* of Ḥasan , it has been transmitted by Saʿīd ibn Manṣūr as is mentioned in *Kanz al-ʿUmmāl*.

25 Its *isnād* is *ḥasan* on account of Yazīd ibn Aws and Thābit ibn Qays . It has been transmitted by Nasāʾī (Times/ [Letting it] cool down before praying Ẓuhr, 502) from ʿUmar ibn Ḥafṣ from his father from Ibrāhīm from Yazīd from Thābit ibn Qays . As for the *ḥadīth* of Ibrāhīm from Abū Zarʿah from Thābit , it has been transmitted by Ṭabarānī in *al-Kabīr* with his *isnād* from ʿUmar ibn Ḥafṣ, following the same format as the author (Ṭaḥāwī) in terms of wording and *isnād*.

26 Its *isnād* is *ḥasan* on account of Sharīk an-Nakhaʿī. It has been transmitted by Ibn Mājah (Times/ [Letting it] cool down before praying Ẓuhr, 680) from Tamīm ibn al-Muntaṣir from Isḥāq ibn Yūsuf. It has also been transmitted by Aḥmad (4:250), and through his chain of transmission by Ibn Ḥibbān (1506) from Isḥāq ibn Yūsuf. Ḥāfiẓ said in *at-Takhlīṣ* (1:181), “It is transmitted by Aḥmad, Ibn Mājah and Ibn Ḥibbān, but the only path through which it came was Isḥāq al-Azraq from Sharīk.” And in a narration of Khallāl, “The final position of the Messenger of Allah was to let it cool down.” When Bukhārī was asked about this *ḥadīth*, he said he considered it to be properly preserved. Maymūnī mentioned from Aḥmad that he assigned greater weight to its being *ṣaḥīḥ*. Similarly, Abū Ḥātim ar-Rāzī said, “In my opinion, it is *ṣaḥīḥ*.” Ibn Muʿīn, however, considered it to be defective.

27 Its *isnād* is *ḥasan* on account of Usāmah ibn Zayd and ʿAbdullāh ibn Ṣāliḥ. This is a long *ḥadīth* which has been transmitted by Abū Dāwūd in its full form. The author transmitted a section of it in the previous chapter where we already mentioned its full *isnād* and the statement of Abū Dāwūd regarding it. [The author] also transmitted another section of it there.

28 Its *isnād* is *ḥasan* on account of Ḥurmā ibn ʿAmārah. It has been transmitted by Bukhārī (Jumuʿah/ The time of Jumuʿah when there is severe heat, 906) from Muḥammad ibn Abī Bakr from Ḥurmā ibn ʿAmārah; and Nasāʾī (Times/ Praying Ẓuhr at the beginning of the time in times of cold, 500) with his *isnād* from Khālid ibn Dīnār Abū Khaldah.

29 Its *isnād* is *ṣaḥīḥ*. Bukhārī mentioned it in the above-mentioned place in his commentary

that follows immediately after *ḥadīth* (906) from Bishr ibn Thābit; and Nasāʾī in the above-mentioned place (500) with his *isnād* from Abū Khaldah.

١٢ - بَابُ صَلَاةِ الْعَصْرِ هَلْ تُعَجَّلُ أَوْ تُؤَخَّرُ؟

12. SHOULD ʿAṢR BE DELAYED OR PRAYED AT THE BEGINNING OF ITS TIME?

١١٩٢ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: ثنا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ الْأَنْصَارِيِّ ثُمَّ الظَّفَرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: سَمِعْتُهُ يَقُولُ: مَا كَانَ أَحَدٌ أَشَدَّ تَعْجِيلًا لِصَلَاةِ الْعَصْرِ مِنْ رَسُولِ اللَّهِ ﷺ. إِنْ كَانَ أَبْعَدَ رَجُلَيْنِ مِنَ الْأَنْصَارِ دَارًا مِنْ مَسْجِدِ رَسُولِ اللَّهِ ﷺ، لَأَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ أَخُو بَنِي عَمْرِو بْنِ عَوْفٍ، وَأَبُو عَبْسِ بْنُ جَبْرٍ، أَحَدُ بَنِي حَارِثَةَ. دَارُ أَبِي لُبَابَةَ بِقُبَاءَ وَدَارُ أَبِي عَبْسٍ فِي بَنِي حَارِثَةَ. ثُمَّ إِنْ كَانَا لَيُصَلِّيَانِ مَعَ رَسُولِ اللَّهِ ﷺ الْعَصْرَ، ثُمَّ يَأْتِيَانِ قَوْمَهُمَا وَمَا صَلَّوْهَا لِتَبْكِيرِ رَسُولِ اللَّهِ ﷺ بِهَا.

1192. It has been transmitted to us with an *isnād* from Ẓafarī that Anas ibn Mālik ﷺ said, “There was no one who prayed the ʿAṣr prayer closer to the beginning of its time than the Messenger of Allah ﷺ. The two men whose houses were furthest from the mosque of the Messenger of Allah ﷺ were Abū Lubābah ibn ʿAbdilmundhir; the brother of Banū ʿAmr ibn ʿAwf, and Abū ʿAbs ibn Jabr ﷺ; one of Banū Ḥārithah. The house of Abū Lubābah ﷺ was in Qubāʾ and the house of Abū ʿAbs ﷺ was in Banū Ḥārithah. They would both pray ʿAṣr with the Messenger of Allah ﷺ and then, because the Messenger of Allah ﷺ prayed so early would still get home before their families had prayed it.”[1]

١١٩٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: أنا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: كُنَّا نُصَلِّي الْعَصْرَ، ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ.

1193. It has been transmitted to us with an *isnād* from Isḥāq ibn ʿAbdillāh ibn Abī Ṭalḥah that Anas ibn Mālik ﷺ said, "We used to pray ʿAṣr [with the Messenger of Allah ﷺ], and then a man would go to Banū ʿAmr ibn ʿAwf and find them still praying ʿAṣr."[2]

١١٩٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا نُعَيْمٌ قَالَ: ثنا ابْنُ الْمُبَارَكِ قَالَ: أنا مَالِكُ بْنُ أَنَسٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ وَإِسْحَاقُ بْنُ عَبْدِ اللّٰهِ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ، ثُمَّ يَذْهَبُ الذَّاهِبُ إِلَى قُبَاءَ. قَالَ أَحَدُهُمَا: وَهُمْ يُصَلُّونَ، وَقَالَ الْآخَرُ: وَالشَّمْسُ مُرْتَفِعَةٌ.

1194. It has been transmitted to us with an *isnād* from Zuhrī and Isḥāq ibn ʿAbdillāh from Anas ibn Mālik ﷺ that the Messenger of Allah ﷺ used to pray ʿAṣr, and then someone would go to Qubāʾ and—in one narration—'find them still praying,'—and in the other narration—'the Sun would still be high in the sky.'[3]

١١٩٥/ ١١٩٦ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: أنا مَالِكٌ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ ﷺ، ح: وَحَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، قَالَ: كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ إِلَى قُبَاءَ، فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ.

1195/1196. The like of it has been transmitted to us with two *isnāds* from Ibn Shihāb that Anas ibn Mālik ﷺ said, "We used to pray ʿAṣr [with the Messenger of Allah ﷺ], and then someone would go to Qubāʾ and when he got there, the Sun would still be

high in the sky."[4]

١١٩٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا نُعَيْمٌ قَالَ: ثنا ابْنُ الْمُبَارَكِ قَالَ: أنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةٌ. قَالَ الزُّهْرِيُّ: وَالْعَوَالِي عَلَى الْمِيلَيْنِ وَالثَّلَاثَةِ. وَأَحْسَبُهُ قَالَ: وَالْأَرْبَعَةِ.

1197. It has been transmitted to us with another *isnād* from [Ibn Shihāb] az-Zuhrī from Anas ibn Mālik ﷺ that the Messenger of Allah ﷺ used to pray ʿAṣr, and then someone would go to al-ʿAwālī and the Sun would still be high in the sky."

Zuhrī said, "Al-ʿAwālī was approximately two or three or four miles[5] away." [6]

١١٩٨ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: ثنا شُعَيْبُ بْنُ اللَّيْثِ، عَنْ أَبِيهِ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي فَيَأْتِي الْعَوَالِيَ وَالشَّمْسُ مُرْتَفِعَةٌ.

1198. It has been transmitted to us with another *isnād* from Ibn Shihāb from Anas ibn Mālik ﷺ that the Messenger of Allah ﷺ used to pray ʿAṣr when the Sun was powerful and high in the sky, and then someone would go to al-ʿAwālī[7] and when he got there, the Sun would still be high in the sky.[8]

١١٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: أنا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ قَالَ: ثنا أَبُو الْأَبْيَضِ قَالَ: ثنا أَنَسُ بْنُ مَالِكٍ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ، ثُمَّ أَرْجِعُ إِلَى قَوْمِي وَهُمْ جُلُوسٌ فِي نَاحِيَةِ الْمَدِينَةِ، فَأَقُولُ لَهُمْ: قُومُوا فَصَلُّوا، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ صَلَّى.

1199. It has been transmitted to us with an *isnād* from Abū al-Abyaḍ that Anas ibn Mālik ﷺ said, "The Messenger of Allah ﷺ used to pray ʿAṣr with us when the Sun was high and white. Then I[9] would return to my people who lived in one of the districts of Madinah and say to them, 'Get up and pray for the Messenger of Allah ﷺ has already prayed.'"[10]

These narrations above from Anas ibn Mālik ﷺ differ from one another to some degree; those narrated by Ẓafarī, Isḥāq ibn ʿAbdillāh and Abū al-Abyaḍ prove that it was prayed at the beginning of its time, for in their traditions the Messenger of Allah ﷺ used to pray ʿAṣr, and then someone would go to the places which they mentioned and find that the people there had still not prayed, and we know that those people always used to pray before the yellowing of the Sun.

As for the traditions transmitted by Zuhrī in which Anas ﷺ said that they used to pray ʿAṣr with the Prophet ﷺ and then someone would go to al-ʿAwālī and the Sun would still be high in the sky; these are not a proof because it is possible to still be high after it has yellowed.[11]

Therefore, because the *ḥadīth* of Zuhrī means something different to the *ḥadīth* of Ẓafarī, Isḥāq ibn ʿAbdullāh and Abū al-Abyaḍ, we can say that this *ḥadīth* of Anas ﷺ is *muḍṭarib* and somewhat confused.

There are also traditions about this that have been transmitted by narrators other than Anas ﷺ:

١٢٠٠/ ١٢٠١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ وَفَهْدٌ قَالَا: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: ثنا وُهَيْبُ بْنُ خَالِدٍ قَالَ: ثنا أَبُو وَاقِدٍ اللَّيْثِيُّ قَالَ: ثنا أَبُو أَرْوَى ﷺ، قَالَ: كُنْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ الْعَصْرَ بِالْمَدِينَةِ، ثُمَّ آتِي الشَّجَرَةَ ذَا الْحُلَيْفَةِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، وَهِيَ عَلَى رَأْسِ فَرْسَخَيْنِ.

1200/1201. It has been transmitted to us with an *isnād* from Abū Wāqid al-Laythī ﷺ that Abū Arwā ﷺ said, “I used to pray ʿAṣr with the Messenger of Allah ﷺ in Madinah, then I would leave and arrive in Ash-Shajarah Dha’l-Ḥulayfah, a place some two *farsakh*[12] away from Madinah, before the Sun had set.”

In this *ḥadīth*, he informs us that he used to travel a distance of two farsakh after ʿAṣr, and still arrive at his destination before sunset. However, it is possible that he travelled by foot and it is possible that he travelled on the back of a camel or other beast of burden. Therefore we looked to see if we could find more details about this and found the following:

١٢٠٢ - فَإِذَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَالِمٍ الصَّائِغُ قَدْ حَدَّثَنَا قَالَ: ثنا مُعَلَّى وَأَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ قَالَا: ثنا وُهَيْبٌ، عَنْ أَبِي وَاقِدٍ قَالَ: ثنا أَبُو أَرْوَى ﷺ، قَالَ: كُنْتُ أُصَلِّي الْعَصْرَ مَعَ النَّبِيِّ ﷺ، ثُمَّ أَمْشِي إِلَى ذِي الْحُلَيْفَةِ، فَآتِيهِمْ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

1202. It has been transmitted to us with an *isnād* from Abū Wāqid ﷺ that Abū Arwā ﷺ said, “I used to pray ʿAṣr with the Messenger of Allah ﷺ, then walk to Dhu’l-Ḥulayfah and get there before the Sun had set.”[13]

In this *ḥadīth*, he tells us that he used to walk there. As for his words, ‘Before the Sun had set,’ it is possible that he meant only a very short time before it set after the Sun had yellowed.

Something to this effect has also been transmitted by Abū Masʿūd ﷺ:

١٢٠٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو صَالِحٍ قَالَ: ثنا اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ شِهَابٍ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: أَخْبَرَنِي بَشِيرُ بْنُ أَبِي مَسْعُودٍ، عَنْ أَبِيهِ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلَاةَ الْعَصْرِ وَالشَّمْسُ بَيْضَاءُ مُرْتَفِعَةٌ، يَسِيرُ الرَّجُلُ حِينَ يَنْصَرِفُ مِنْهَا إِلَى ذِي الْحُلَيْفَةِ سِتَّةَ أَمْيَالٍ، قَبْلَ غُرُوبِ الشَّمْسِ.

1203. It has been transmitted to us with an *isnād* from Bashīr ibn Abī Masʿūd ﷺ that his father [Abū Masʿūd ﷺ] said, "The Messenger of Allah ﷺ used to pray the ʿAṣr prayer when the Sun was white and high in the sky. Then, after he had finished, a man would be able to travel the six miles to Dhu'l-Ḥulayfah before the Sun had set."[14]

This *ḥadīth* is consistent with the *ḥadīth* of Abū Arwā ﷺ, but adds that he used to pray ʿAṣr when the Sun was high.[15] This proves that he ﷺ used to delay ʿAṣr. There is also another tradition narrated by Anas ibn Mālik ﷺ that proves this:

١٢٠٤ - حَدَّثَنَا نَصَّارُ بْنُ حَرْبٍ الْمِسْمَعِيُّ الْبَصْرِيُّ قَالَ: ثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: ثنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ أَبِي الْأَبْيَضِ، عَنْ أَنَسٍ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلَاةَ الْعَصْرِ وَالشَّمْسُ بَيْضَاءُ مُحَلَّقَةٌ.

1204. It has been transmitted to us with an *isnād* from Abū al-Abyaḍ that Anas ibn Mālik ﷺ said, "The Messenger of Allah ﷺ used to pray the ʿAṣr prayer when the Sun was white and high in the sky."[16]

In this *ḥadīth*, Anas ﷺ tells us that the Prophet ﷺ prayed it when the Sun was white and high in the sky. This proves that he used to delay it and that there was enough time between when he prayed it and sunset

for a man to travel to Dhu'l-Ḥulayfah and all the other places mentioned in these traditions.

The following has also been transmitted from Anas ibn Mālik ﷺ regarding this:

١٢٠٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي صَدَقَةَ - مَوْلَى أَنَسٍ - عَنْ أَنَسٍ ﷺ أَنَّهُ سُئِلَ عَنْ مَوَاقِيتِ الصَّلَاةِ، فَقَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يُصَلِّي صَلَاةَ الْعَصْرِ مَا بَيْنَ صَلَاتَيْكُمْ هَاتَيْنِ.

> 1205. It has been transmitted to us with an *isnād* from Abū Ṣadaqah, the freedman of Anas, that Anas ﷺ said when he was asked about the times of the prayers, "The Messenger of Allah ﷺ used to pray the ʿAṣr prayer in the time which is between these two prayers of yours."[17]

It is possible that when he said, 'In the time between these two prayers of yours,' he meant between Ẓuhr and Maghrib, and this would indicate that he delayed [ʿAṣr]. It is also possible that he meant between the beginning of its time and the time to which you delay it. This would also indicate that he delayed ʿAṣr, but would mean that he did not delay it by very much.

Given that these are the [only two] ways this *ḥadīth* may be interpreted and given that Anas ﷺ narrated that the Prophet ﷺ used to pray when the Sun was white and high in the sky, it is proven that the Prophet ﷺ used to delay ʿAṣr.

Some people take the following as proof that ʿAṣr should not be delayed:

١٢٠٦ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ: دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ بَعْدَ الظُّهْرِ فَقَامَ يُصَلِّي الْعَصْرَ. فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ، ذَكَرْنَا تَعْجِيلَ الصَّلَاةِ - أَوْ ذَكَرَهَا - فَقَالَ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِينَ»، قَالَهَا ثَلَاثًا. «يَجْلِسُ أَحَدُهُمْ حَتَّى إِذَا اصْفَرَّتِ الشَّمْسُ، وَكَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ قَامَ، فَنَقَرَ أَرْبَعًا، لَا يَذْكُرُ اللّٰهَ فِيهِنَّ إِلَّا قَلِيلًا».

1206. It has been transmitted to us with an *isnād* from ʿAlāʾ ibn ʿAbd ar-Raḥmān who said, "I went to see Anas ﷺ after Ẓuhr and he got up to pray ʿAṣr. When he had finished his prayer, we—or—he mentioned praying the prayer in the beginning of its time and said, 'I heard the Messenger of Allah ﷺ say, "This is the prayer of the hypocrites:"—and he repeated that three times—"they wait until the Sun has yellowed and is between the two horns of Shayṭān, then they peck four *[rakʿahs]* really quickly [as if they were birds pecking the ground] and do not mention Allah during [those *rakʿahs*] except for a little."'"[18]

If someone were to say, "Given what Anas ﷺ narrated in the above *ḥadīth* concerning the blameworthiness of delaying ʿAṣr, how could you say [that it should be delayed]?" Then let it be said to him, "In this *ḥadīth*, Anas ﷺ clarifies for us the type of delay that is blameworthy, and that is delaying it so much that it is not possible to pray it before sunset, except if you pray its four *[rakʿahs]* very quickly and do not mention Allah in it except for a little. If however, you are able, before the Sun changes, to pray ʿAṣr properly, [achieving stillness in every position], and mention Allah appropriately during it, then the element of blameworthiness no longer applies."

In our opinion, it is best to read and understand all of these traditions

in such a way so as to ensure that there is no contradiction between them and that they agree with one another. Therefore, we may say the type of delay which is disliked is that narrated by ʿAlāʾ, and the recommended time to pray it is that narrated by Abu'l-Abyaḍ and Abū Masʿūd ﷺ.

Some used the following as proof that it is best to pray ʿAṣr in the beginning of its time:

١٢٠٧ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، قَالَ: حَدَّثَتْنِي عَائِشَةُ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ، وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ.

1207. It has been transmitted to us [with an *isnād*] from ʿUrwah from ʿĀʾishah ﷺ that the Messenger of Allah ﷺ used to pray when the [rays from the] Sun were in her room before [the orb of the Sun had actually] appeared.[19]

١٢٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا الْحَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، سَمِعَ عُرْوَةَ يُحَدِّثُ عَنْ عَائِشَةَ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الْعَصْرَ، وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَفِيءِ الْفَيْءُ بَعْدُ.

1208. It has been transmitted to us with an *isnād* from ʿUrwah from ʿĀʾishah ﷺ that the Prophet ﷺ used to pray ʿAṣr when the Sun was in her room but its shadow had not yet appeared."[20]

١٢٠٩ - حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﷺ أَنَّهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاةَ الْعَصْرِ وَالشَّمْسُ طَالِعَةٌ فِي حُجْرَتِي.

1209. It has been transmitted to us with another *isnād* from ʿUrwah that ʿĀʾishah ﷺ said, "The Prophet ﷺ prayed the ʿAṣr

prayer when the Sun appeared in my room."[21]

If someone were to say that these traditions prove that the Prophet ﷺ used to pray ʿAṣr in the beginning of its time, then let it be said to him, "It is possible that [the window of] her room was very low and that the Sun did not enter into her room until it was almost setting. This would mean the Prophet ﷺ delayed the prayer, and so there is no proof either way in this *ḥadīth*."[22]

They also quote the following *ḥadīth*:

١٢١٠/ ١٢١١ - حَدَّثَنَا عَبْدُ الْغَنِيِّ بْنُ أَبِي عَقِيلٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا شُعْبَةُ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا شُعْبَةُ، عَنْ سَيَّارِ بْنِ سَلَامَةَ، قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى أَبِي بَرْزَةَ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ، فَيَرْجِعُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ.

> 1210/1211. It has been transmitted to us with an two *asānīd* from Sayyār ibn *Salām*ah who said, "I went to see Abū Barzah ﷺ with my father and he said to us, 'The Messenger of Allah ﷺ used to pray ʿAṣr, and then a man would go to the farthest edges of Madinah and the Sun would still be [bright and] powerful.'"[23]

If someone were to say that this tradition proves [that the Prophet ﷺ prayed ʿAṣr at the beginning of its time], then let it be said to him, "We have already responded to this *ḥadīth* earlier in this section. If all the *ḥadīth* are collected together and compared, then the only thing they prove is that ʿAṣr should be delayed, for those traditions that seem to indicate that it should be prayed at the beginning of its time are contradicted by others. However, ʿAṣr should only be delayed for an amount of time such that the Sun remains white and there is plenty of

time remaining before the Sun sets."

If we were given free reign to use reason, then we would say that it is best for every prayer to be prayed at the beginning of its time. However, [we are not free to use reason as] there are *mutawātir ḥadīth* from the Messenger of Allah ﷺ which must be followed. There are also traditions narrated of the Companions of the Messenger of Allah ﷺ after his lifetime:

١٢١٢ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، عَنْ نَافِعٍ أَنَّ عُمَرَ ﷺ كَتَبَ إِلَى عُمَّالِهِ: إِنَّ أَهَمَّ أَمْرِكُمْ عِنْدِي الصَّلَاةُ؛ مَنْ حَفِظَهَا وَحَافَظَ عَلَيْهَا حَفِظَ دِينَهُ، وَمَنْ ضَيَّعَهَا فَهُوَ لِمَا سِوَاهَا أَضْيَعُ. صَلُّوا الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ، قَدْرَ مَا يَسِيرُ الرَّاكِبُ فَرْسَخَيْنِ أَوْ ثَلَاثَةً.

1212. It has been transmitted to us with an *isnād* from Nāfiʿ that ʿUmar ibn al-Khaṭṭāb ﷺ wrote to his governors, 'The most important part of your affair is the prayer; whoever observes it and safeguards it has safeguarded his *Dīn*; and whoever neglects it will have lost everything else beside it. Pray ʿAṣr when the Sun is white, bright and high in the sky and [there remains before sunset] the amount of time it would take a man to travel two or three farsakh.'

١٢١٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا نُعَيْمُ بْنُ حَمَّادٍ قَالَ: ثنا يَزِيدُ بْنُ أَبِي حَكِيمٍ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، قَالَ: كُنَّا مَعَ أَبِي هُرَيْرَةَ فِي جِنَازَةٍ، فَلَمْ يُصَلِّ الْعَصْرَ، وَسَكَتَ حَتَّى رَاجَعْنَاهُ مِرَارًا، فَلَمْ يُصَلِّ الْعَصْرَ حَتَّى رَأَيْنَا الشَّمْسَ عَلَى رَأْسِ أَطْوَلِ جَبَلٍ بِالْمَدِينَةِ.

1213. It has been transmitted to us with an *isnād* from ʿIkrimah who said, "We were with Abū Hurayrah ﷺ at a funeral and he

had not yet prayed ʿAṣr. We reminded him repeatedly, but he remained silent and did not pray ʿAṣr until we were able to see the Sun [reach] the summit of the tallest mountain in Madinah."

١٢١٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ مَنْ قَبْلَكُمْ أَشَدَّ تَعْجِيلًا لِلظُّهْرِ وَأَشَدَّ تَأْخِيرًا لِلْعَصْرِ مِنْكُمْ.

1214. It has been transmitted to us with an *isnād* from Manṣūr that Ibrāhīm said, "Those who came before you prayed Ẓuhr closer to the beginning of its time than you and delayed ʿAṣr more than you do."

In these traditions, we first see that ʿUmar ﷺ commanded his governors, who were also Companions of the Messenger of Allah ﷺ, to pray ʿAṣr when the Sun was white and high in the sky. Then we see that Abū Hurayrah ﷺ delayed it for so long that ʿIkrimah saw the Sun [descend so low that it appeared to be resting] on the summit of the tallest mountain in Madinah. Then we see that Ibrāhīm said that the Companions of the Messenger of Allah ﷺ who came before them used to delay ʿAṣr for longer than those who came after them delayed it.

Having read these traditions and the *ḥadīth* of the Messenger of Allah ﷺ which mention that he prayed when the Sun was white and high in the sky, it becomes obligatory for us to act by them and leave those *ḥadīth* which contradict them. Therefore, we must delay

ʿAṣr, but not delay it so much that it becomes blameworthy and becomes that which the Messenger of Allah ﷺ described as 'the prayer of the hypocrites' in the *ḥadīth* narrated by ʿAlāʾ from Anas ﷺ. As for the time before that, just before the Sun becomes yellow when there is

enough time for a person to complete his prayer with gravity and stillness before the Sun changes, that is the time to which ʿAṣr may be delayed and, as the *mutawātir* traditions from the Messenger of Allah ﷺ and his Companions ﷺ prove, that is the best time to pray it.

The following narrated by Abū Qilābah concerning the naming of the ʿAṣr prayer, which means to delay, also indicates this:

١٢١٥ - حَدَّثَنَا بِذَلِكَ صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَمْرِو بْنِ الْحَارِثِ الْأَنْصَارِيُّ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، قَالَ: إِنَّمَا سُمِّيَتِ الْعَصْرَ لِتُعْصَرَ.

1215. It has been transmitted to us with an *isnād* from Khālid that Abū Qilābah said, "It was only called ʿAṣr because it is delayed."

Abū Qilābah informs us in this tradition that it was named ʿAṣr because the way of praying it was to delay it.

This position that ʿAṣr should be delayed, but not by so much that the Sun changes or becomes yellow, was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them, and is also our own position.

So if someone argues in bringing it early as well by quoting the following:

١٢١٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا بِشْرُ بْنُ بَكْرٍ قَالَ: ثنا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي أَبُو النَّجَاشِيِّ قَالَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ ﷺ، قَالَ: كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ نَنْحَرُ الْجَزُورَ فَنُقَسِّمُهُ عَشَرَ قِسَمٍ، ثُمَّ نَطْبُخُ فَنَأْكُلُ لَحْمًا نَضِيجًا قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

1216. It has been transmitted to us with an *isnād* from Abū an-Najāshī that Rāfiʿ ibn Khadīj ﷺ said, "We used to pray ʿAṣr with

the Messenger of Allah ﷺ, then slaughter a camel, cut it into ten pieces, cook it and eat its meat well-cooked before the Sun set."[24]

If someone were to use this *ḥadīth* as proof that ʿAṣr should be prayed in the beginning of its time, then let it be said to him, "It is possible that they used to delay ʿAṣr and then do all that very quickly, so there is no proof in this *ḥadīth* against those who say that ʿAṣr should be delayed."

We have already mentioned in the section about the times of the prayer in the *ḥadīth* of Buraydah that when the Prophet ﷺ was asked about the times of the prayer, he prayed ʿAṣr on the first day when the Sun was white, bright and high in the sky, and then prayed on the second day when the Sun was [still] high in the sky. This means that, unlike all the other prayers which he prayed at the beginning of their times on the first day, he delayed the ʿAṣr prayer on both days, but delayed it slightly more on the second day than the first. This proves that the proper time of praying ʿAṣr is what we have said, not what the first group of scholars said.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (3:237) from Yaʿqūb ibn Ibrāhīm from his father; and by Ṭabarānī in *al-Kabīr* (5:4515) by way of Yūnus ibn Bukayr, and in *al-Awsaṭ* (7946) by way of Aḥmad ibn Khālid al-Wahbī; all three of whom (i.e. Ibrāhīm, Yūnus and Aḥmad ibn Khālid) narrated it from Muḥammad ibn Isḥāq. Haythamī said in *al-Mujmaʿ* (1:308), "The narrators of [the version in] *al-Kabīr* are all trustworthy except for Ibn Isḥāq who was a *mudallis* (i.e. he did not state specifically that a narrator had actually spoken to him and informed him) and used to ʿ*an*ʿ*an* (to say, 'from so-and-so, from so-and-so, from so-and-so' etc. when narrating without detailing the method of *adā*ʾ)." However, in this *ḥadīth*, the version of Aḥmad does make explicit usage of *ḥaddathanī*, ('so-and-so informed me,') and so the fact that Ibn Isḥāq was a *mudallis* is not an issue here.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Time of ʿAṣr, 548) from ʿAbdullāh ibn Yūsuf ibn Mālik; and Muslim (Prayer/ The recommendation to pray Ẓuhr at the

beginning of the time when the heat was not severe, 621) with his *isnād* from Mālik.

3 Its *isnād* is *ḥasan* on account of Nuʿaym ibn Ḥammād. It has been transmitted by Nasāʾī (Times/Praying ʿAṣr straight away, 507) with his *isnād* from Ibn al-Mubārak.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī in the above-mentioned place (551) from ʿAbdullāh ibn Yūsuf from Mālik.

5 This is referring to the classical Arab mile; each of these miles is approximately equivalent to 1.14 English miles. Any discussion with respect to miles from this point forward will be referring to the classical Arab mile.

6 Its *isnād* is *ḥasan* on account of Nuʿaym ibn Ḥammād. It has been transmitted by ʿAbd ar-Razzāq (2069); and Aḥmad (3:161) from Maʿmar.

7 Ibn ʿAbd al-Barr said, "There was no disagreement among those who transmitted from Mālik that he said 'to Qubāʾ.' However, none of the other companions of Zuhrī followed him in that. Rather, they all said 'to al-ʿAwālī' instead." However, this statement should be revised in light of the fact that Abū Dhʾib narrated 'to Qubāʾ' from Zuhrī, and Khālid ibn Mukhallad narrated 'to al-ʿAwālī' from Mālik. Perhaps when Mālik saw that the narration of Zuhrī was speaking in general terms, he interpreted it according to the more detailed narration of Isḥāq, since Isḥāq's version said, 'Then the man went out to the Banū ʿAmr ibn ʿAwf', who were the people of Qubāʾ.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the above-mentioned place (621); Abū Dāwūd (Prayer/ Time of ʿAṣr, 404); Nasāʾī in the above-mentioned place (508); and by Ibn Mājah (Times/ Time of ʿAṣr prayer, 682) with their respective *asānīd* from Layth.

9 Anas was from the Banū ʿAdī ibn Najjār, whose home was north of the Prophetic Mosque with the Banū Judaylah close by al-Baqīʿ. So, the houses of the people of Anas were close to the Prophetic Mosque.

10 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Rajāʾ. It has been transmitted by Nasāʾī in the above-mentioned place (509) with his *isnād* from Manṣūr.

11 Those who used to come to pray in the Prophetic mosque did not only come from one direction, but came from many directions as is shown in these *aḥādīth*. There were those who came from Qubāʾ, those who came from Banū Ḥārithah and those who came from Banū ʿAdī ibn Najjār. The Prophet also did not always pray at the same time, never bringing it forward or delaying it. On the contrary, he would sometimes bring it forward and sometimes delay it. In the same way, the Companions also used to not always pray at the same time—they would also bring it forward or delay it according to how busy they were with their respective jobs. Therefore the time when they would arrive at those places would vary and so they would sometimes find

the people praying and sometimes find that they had not prayed yet; also, sometimes they would come when the Sun was close to setting. So there is no proof in these *aḥādīth* that the prayer was prayed straight away at the beginning of its time nor that it was delayed, since none of the places mentioned were so far away from the Prophetic Mosque that it would be impossible to reach them before Sunset, even if the prayer had been delayed in the Prophetic Mosque. The speed that someone walks depends upon his strength or weakness. Have you not seen the *ḥadīth* of Kaʿb ibn Mālik ﷺ transmitted by Abū Dāwūd? "The Prophet ﷺ used to pray Maghrib and then the people would return to their homes in Banū Salamah, still able to see far enough to see where their arrows struck when they fired them." Or the *ḥadīth* of Jābir ﷺ and that of a man from the Banū Aslam who narrated that they prayed Maghrib with the Prophet ﷺ and then returned to their families in the farthest part of Madinah where they fired their arrows and were still able to see where they landed? The houses of the Banū Aslam were between one and two miles away from the Prophetic Mosque. So if it was possible for them to walk that distance after having prayed Maghrib, and for them still to be able to see where their arrows landed after they fired them, what was there to prevent them from reaching those above-mentioned places after praying an ʿAṣr that had been delayed? The only thing the *aḥādīth* prove is that ʿAṣr was prayed earlier in the Prophetic Mosque than in the other mosques, that the time of ʿAṣr is broad, and that the Companions ﷺ did not used to pray ʿAṣr at the beginning of the time because they knew its time to be broad.

12 This is about six miles.

13 Its *isnād* is *ḍaʿīf*. It has been transmitted by Aḥmad (4:344); Bazzār in *al-Kashf* (372); and Ṭabarānī in *al-Kabīr* (22:925) with their respective *asānīd* from Wuhayb. Haythamī said in *al-Mujmaʿ* (1:307), "The *isnād* contains Ṣāliḥ ibn Muḥammad Abū Wāqid, who Yaḥyā ibn Muʿīn, Dāraquṭnī and a group of scholars all considered weak.

14 Its *isnād* is *ḥasan* on account of Abū Ṣāliḥ, the scribe of Layth, and Usāmah ibn Zayd. It has been transmitted by Abū Dāwūd, and sections from this *ḥadīth* have already been mentioned in previous chapters, where we mentioned its full *isnād* and Abū Dāwūd's statement regarding it. The author narrates a section of it here.

15 The Arabic word used for 'high' here is '*murtafiʿ*.' With respect to the morning, this word is used to describe the time when the Sun has risen to about the height of a spear above the horizon, so it is conceivable that what is being referred to here is when the Sun is quite high in the horizon without being very high. In other words, it is possible it refers to a time quite late on in the day.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī with his *isnād* from Jarīr from Manṣūr ibn al-Muʿtamir. Its full *isnād* has already been given. It has also been transmitted by Ṭayālisī in

his *Musnad* (2132) from Shuʿbah. In the version transmitted by the two of them, it says, ‘when the Sun was white and high [. . .].’

17 Its *isnād* is *ḥasan* on account of Abū Ṣadaqah Tawbah. It has been transmitted by Nasāʾī (Times/ End of the time of *Ṣubḥ*, 553) in its long form with his *isnād* from Shuʿbah.

18 Its *isnād* is *ḥasan* on account of ʿAlāʾ ibn ʿAbd ar-Raḥmān. It has been transmitted by Muslim (Prayer/ Praying ʿAṣr early in its time, 622); Tirmidhī (Prayer/ What has come down regarding praying ʿAṣr straight away, 160) and Nasāʾī (Times/ The emphasis on delaying ʿAṣr, 512) in its long form with their respective *asānīd* from ʿAlāʾ ibn ʿAbd ar-Raḥmān. Tirmidhī classified it as *ḥasan ṣaḥīḥ*. It has also been transmitted by Abū Dāwūd (Prayer/ Time of ʿAṣr, 413) with his *isnād* from Mālik.

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Times of the prayer, 521) in its long form; by Muslim (Prayer/ Times of the prayers, 611); and by Abū Dāwūd (Prayer/ Time of ʿAṣr, 407) with their respective *asānīd* from Mālik.

20 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Time of ʿAṣr, 542); Muslim in the above-mentioned place (611); and Ibn Mājah (Times/ Time of ʿAṣr, 683) with their respective *asānīd* from Sufyān.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Time of ʿAṣr, 544) with his *isnād* from Anas ibn ʿIyāḍ; and by Muslim in the above-mentioned place (611) with his *isnād* from Wakīʿ; both of them narrated it from Hishām.

22 In the *Ṣaḥīḥ* of Bukhārī, it is transmitted that ʿĀʾishah ﵂ said, “The Messenger of Allah ﷺ would pray during the night in his room, but the walls of his quarters were short.” And in the *Musnad* of Aḥmad, “He ﷺ used to pray ʿAṣr when the Sun had not yet left his room; the walls of his quarters were low,” at which point the narrator, ʿAmir, gestured with his hand [to indicate their height]. If the meaning of ‘quarters’ is his house, then the only way the Sun could have entered it is through the doorway which was on the West side. Therefore, the only time the light would leave the house is when the Sun was right on the point of setting, and so there is nothing the *ḥadīth* can be used to prove except that he delayed ʿAṣr.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Time of ʿAṣr, 541) and (Recitation in the Fajr prayer, 771); Muslim (Prayer/ Recommendation of praying *Ṣubḥ* early [in its time], 647); Abū Dāwūd (Prayer/ The prayer of the Prophet ﷺ, 398); and Nasāʾī (Times/ The beginning of the time of Ẓuhr, 496) with their respective *asānīd* from Shuʿbah. This is a long *ḥadīth* which the author shortened, mentioning one section of it here and other sections in the chapters on Ẓuhr and Fajr.

24 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Partnership/ The *shurṭa* with respect

to food, etc., 2485); and Muslim (Prayer/ The recommendation to pray ʿAṣr early [in its time], 625) with their respective *asānīd* from Awzāʿī.

١٣ - بَابُ رَفْعِ الْيَدَيْنِ فِي افْتِتَاحِ الصَّلَاةِ: إِلَى أَيْنَ يَبْلُغُ بِهِمَا؟

13. HOW HIGH SHOULD A PERSON RAISE HIS HANDS WHEN ENTERING INTO THE PRAYER?

١٢١٧ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْجِيزِيُّ قَالَ: ثنا أَسَدُ بْنُ مُوسَى قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ سَمْعَانَ - مَوْلَى الزُّرَقِيِّينَ - قَالَ: دَخَلَ عَلَيْنَا أَبُو هُرَيْرَةَ ﷺ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ، رَفَعَ يَدَيْهِ مَدًّا.

1217. It has been transmitted to us with an *isnād* from Saʿīd ibn Samʿān who said, "Abū Hurayrah ﷺ visited us and said, 'When the Messenger of Allah ﷺ stood up to pray, he would raise his hands outstretched.'"

Some of the people [of knowledge], basing their position on this *ḥadīth*, said that when a man enters into the prayer, he should raise his hands outstretched, and they placed no limit on where he should raise them to.

Others disagreed with them and said that he should raise his hands until they are level with his shoulders. They based their position on the following:

١٢١٨ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ، كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ.

1218. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn Abī Rāfiʿ from ʿAlī ibn Abī Ṭālib ﷺ that when

the Messenger of Allah ﷺ stood up to perform an obligatory prayer, he would say the *takbīr* and then raise his hands until they were level with his shoulders.

١٢١٩ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ.

1219. It has been transmitted to us with an *isnād* from Sālim that his father [ʿAbdullāh ibn ʿUmar ﷺ] said, "When the Prophet ﷺ entered into the prayer, I saw him raise his hands until they were level with his shoulders."

١٢٢٠/ ١٢٢١ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا بِشْرُ بْنُ عُمَرَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1220/1221. The like of it has been transmitted to us with two *asānīd* from Ibn Shihāb from [Sālim from his father ʿAbdullāh ibn ʿUmar ﷺ].

١٢٢٢ - حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ جَابِرٍ، قَالَ: رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللّٰهِ حِينَ افْتَتَحَ الصَّلَاةَ، رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ. فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: رَأَيْتُ ابْنَ عُمَرَ يَفْعَلُ ذَلِكَ، وَقَالَ ابْنُ عُمَرَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَفْعَلُ ذَلِكَ.

1222. It has been transmitted to us with an *isnād* from Jābir who said, "When Sālim ibn ʿAbdillāh entered into the prayer, I saw him raise his hands until they were level with his shoulders, so I asked him about that. He said, 'I saw Ibn ʿUmar ﷺ do that and

Ibn ʿUmar ﷺ said that he saw the Messenger of Allah ﷺ do that.'"

١٢٢٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشَرَةٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - أَحَدُهُمْ أَبُو قَتَادَةَ - قَالَ: قَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالُوا: لِمَ؟ فَوَاللَّهِ مَا كُنْتَ أَكْثَرَنَا لَهُ تَبِعَةً وَلَا أَقْدَمَنَا لَهُ صُحْبَةً. فَقَالَ: بَلَى. قَالُوا: فَأَعْرِضْ. فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ. قَالَ: فَقَالُوا جَمِيعًا: صَدَقْتَ، هَكَذَا كَانَ يُصَلِّي.

1223. It has been transmitted to us with an *isnād* from Muḥammad ibn ʿAmr ibn ʿAṭāʾ who said, "I heard Abū Ḥumayd as-Sāʿidī ﷺ say to a group of ten of the Companions of the Messenger of Allah ﷺ including Abū Qatādah ﷺ, 'I am the most knowledgeable amongst you when it comes to the prayer.' They replied, 'How so? For by Allah, you are not the one who followed the Messenger of Allah ﷺ the most amongst us, nor the one who accompanied him for the longest period of time.' He said, 'Yes,' so they said, 'Show us.' So he said, 'When the Messenger of Allah ﷺ entered into the prayer, he would raise his hands until they were level with his shoulders.' They said, 'You have spoken the truth. He used to pray in that way.'"

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge] based their position on these traditions and said, 'A person should raise his hands as far as his shoulders when he is entering into the prayer and no further.'"

As for the *ḥadīth* of Abū Hurayrah ﷺ which we narrated at the beginning of this section, it does not contradict this position, for he

merely mentioned that the Prophet ﷺ raised his hands outstretched when he stood up to pray and did not mention where he raised them to. Therefore it is possible that he raised them to the level of his shoulders; and it is also possible that he raised them in supplication before the prayer, and then entered into the prayer saying the *takbīr*, raising them a second time, this time to the level of his shoulders.

If this second possibility were the case then that would mean that the *ḥadīth* of Abū Hurayrah ﷺ refers to when a person raises his hands in supplication just before entering into the prayer, and the *ḥadīth* of ʿAlī ﷺ refers to when a person raises his hands after saying the *takbīr* and entering into the prayer. It is best to interpret it thus so as to ensure that there is no contradiction between the two *ḥadīth*.

Others disagreed with them and said, "When a person enters into the prayer, he should raise his hands until they are level with his ears." They based their position on the following:

١٢٢٤ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا سُفْيَانُ قَالَ: ثنا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ﷺ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَبَّرَ لِافْتِتَاحِ الصَّلَاةِ، رَفَعَ يَدَيْهِ، حَتَّى يَكُونَ إِبْهَامَاهُ قَرِيبًا مِنْ شَحْمَتَيْ أُذُنَيْهِ.

1224. It has been transmitted to us with an *isnād* from Ibn Abī Laylā that Barāʾ ibn ʿĀzib ﷺ said, "When the Prophet ﷺ said the *takbīr* for entering into the prayer, he raised his hands until his thumbs were next to his earlobes."

١٢٢٥ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ ﷺ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ حِينَ يُكَبِّرُ لِلصَّلَاةِ، يَرْفَعُ يَدَيْهِ حِيَالَ أُذُنَيْهِ.

1225. It has been transmitted to us with an *isnād* from Kulayb from his father that Wāʾil ibn Ḥujr ﷺ said, “When the Prophet ﷺ said the *takbīr* for [entering into] the prayer, I saw him raise his hands until they were level with his ears.”

١٢٢٦ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1226. The like of it has been transmitted to us with another *isnād* from Kulayb from his father from Wāʾil ﷺ.

١٢٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ السُّوسِيُّ الْكُوفِيُّ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «حَتَّى يُحَاذِيَ بِهِمَا فَوْقَ أُذُنَيْهِ».

1227. The like of it has been transmitted to us with an *isnād* from Naṣr ibn ʿĀṣim from Mālik ibn al-Ḥuwayrith ﷺ from the Messenger of Allah ﷺ, except in this version he said, “Until he raised them both to a level above his ears.”

١٢٢٨ - حَدَّثَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ مَخْلَدٍ الْأَصْبَهَانِيُّ قَالَ: ثنا هِشَامُ بْنُ عَمَّارٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عَيَّاشٍ قَالَ: ثنا عُتْبَةُ بْنُ أَبِي حَكِيمٍ، عَنْ عِيسَى بْنِ عَبْدِ الرَّحْمَنِ الْعَدَوِيِّ، عَنِ الْعَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِ رَسُولِ اللّٰهِ ﷺ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللّٰهِ ﷺ، كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حِذَاءَ وَجْهِهِ.

1228. It has been transmitted to us with an *isnād* from ʿAbbās ibn Sahl that Abū Ḥumayd as-Sāʿidī ﷺ used to say to the Companions

of the Messenger of Allah ﷺ, "I am the most knowledgeable amongst you when it comes to the prayer of the Messenger of Allah ﷺ. When he stood up to pray, he would say *takbīr* and raise his hands until they were level with his face."

Abū Jaʿfar ؒ said, "As we can see, when it comes to the matter of raising the hands, there are contradictory narrations from the Messenger of Allah ﷺ. With the exception of the *ḥadīth* of Abū Hurayrah ؓ which leaves the matter open, these narrations may be divided into two separate groups of traditions. So we looked into the matter more deeply in order to find out which of the two positions should be acted on. We found the following:"

١٢٢٩ – فَإِذَا فَهْدُ بْنُ سُلَيْمَانَ قَدْ حَدَّثَنَا قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ ابْنُ الْأَصْبَهَانِيِّ قَالَ: أنا شَرِيكٌ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ ؓ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَرَأَيْتُهُ يَرْفَعُ يَدَيْهِ حِذَاءَ أُذُنَيْهِ إِذَا كَبَّرَ وَإِذَا رَفَعَ وَإِذَا سَجَدَ. . . فَذَكَرَ مِنْ هَذَا مَا شَاءَ اللّٰهُ. قَالَ: ثُمَّ أَتَيْتُهُ مِنَ الْعَامِ الْمُقْبِلِ، وَعَلَيْهِمُ الْأَكْسِيَةُ وَالْبَرَانِسُ، فَكَانُوا يَرْفَعُونَ أَيْدِيَهُمْ فِيهَا، وَأَشَارَ شَرِيكٌ إِلَى صَدْرِهِ.

1229. It has been transmitted to us with an *isnād* from Kulayb from his father that Wāʾil ibn Ḥujr ؓ said, "I went to the Prophet ﷺ and saw him raise his hands to his ears when he said the *takbīr* [for entering into the prayer], when he stood up out of *rukūʿ* and when he went down into prostration." Then he mentioned what Allah willed him to mention [of the rest of the prayer]. Then he said, "Then, the following year, I went to him again and [at that time], they were wearing thick clothing and heavy cloaks, so they raised their hands [whilst wrapped therein] up to here." Sharīk

(one of the narrators) pointed to his chest.

In this *ḥadīth*, Wāʾil ﷺ informs us that the only reason they raised their hands to [their chests and] shoulders was because their arms were covered by heavy clothing and they were unable to raise them any further. As for when their arms were not under cloaks and unencumbered, they raised their hands as far as their ears.

We act by every part of this narration; when it is cold and a person's hands are covered by his clothing, we say that he should raise his hands to his shoulders for that is as far as he can raise them; and when his arms are not under cloaks [and unencumbered], we say that he should raise them as far as his ears.

Therefore in our view, it is not permissible for us to say that the arms of the Prophet ﷺ were not under cloaks when he raised his hands to his shoulders in the *ḥadīth* of Ibn ʿUmar ﷺ and others, for if that were permissible then that would contradict what we have narrated from Wāʾil ﷺ. Rather we must endeavour to reconcile the two *ḥadīth* and say that the Prophet ﷺ was wearing heavy clothing in Ibn ʿUmar's ﷺ narration, as is indicated by the narration of Wāʾil ﷺ above.

As for the tradition which we transmitted from Wāʾil ﷺ earlier that the practice of the Messenger of Allah ﷺ was to raise his hands to his ears when there was no cold, it is recommended that we base our position on it and leave those traditions which disagree with it.

As for the narration of ʿAlī ﷺ, that narration is a mistake and, God Willing, we will demonstrate that more fully in the section dealing with raising the hands after the *rukūʿ*.

Therefore, by comparing all of these *ḥadīth*, we have proven that the

narration which should be acted upon is the one narrated by Wāʾil ﷺ from the Prophet ﷺ in which he makes a distinction between what should be done when it is cold and when it is not cold.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

١٤ - بَابُ مَا يُقَالُ فِي الصَّلَاةِ بَعْدَ تَكْبِيرَةِ الإِفْتِتَاحِ

14. WHAT IS SAID IN THE PRAYER AFTER THE *TAKBĪRAT AL-IFTITĀḤ*?

١٢٣٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو ظَفَرٍ عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ قَالَ: ثنا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ، عَنْ عَلِيِّ بْنِ عَلِيٍّ الرِّفَاعِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ كَبَّرَ، ثُمَّ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ». ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ» ثَلَاثًا. ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ كَبِيرًا» ثَلَاثًا. ثُمَّ يَقُولُ: «أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»، ثُمَّ يَقْرَأُ.

1230. It has been transmitted to us with an *isnād* from Abū al-Mutawakkil an-Nājī that Abū Saʿīd al-Khudrī ﷺ said, “When the Messenger of Allah ﷺ got up in the night [to pray], he would say the *takbīr* and then say, ‘*subḥānakaʾl-lāhumma wa bi ḥamdika wa tabāraka-smuka wa taʿālā jadduka wa lā ilāha ghayruk*—Glory and praise belongs to You, O Allah. May Your Name be blessed and Your Majesty exalted. There is no god but You.’ Then he would say, ‘*lā ilāha illa’llāh*—There is no god except Allah,’ three times. Then he would say, ‘*Allāhu akbaru kabīrā*—Allah is very greatly Great,’ three times. Then he would say, ‘*aʿūdhu bi’llāhi’s-samīʿi’l-ʿalīmi mina’sh-shayṭāni’r-rajīmi min hamzihī wa nafkhihī wa nafathih*—I seek refuge in Allah, the All-Hearing All-Knowing, from the urging of the accursed Shayṭān and from his spitting and

blowing.’ Then he would recite [from the Qurʾan].”[1]

١٢٣١ - حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا الْحَسَنُ بْنُ الرَّبِيعِ قَالَ: ثنا جَعْفَرُ بْنُ سُلَيْمَانَ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ، غَيْرِ أَنَّهُ لَمْ يَقُلْ: «ثُمَّ يَقْرَأُ».

1231. The like of it has been transmitted to us with another *isnād* from Jaʿfar ibn Sulaymān, except in this version he did not say, “Then he would recite [from the Qurʾan].”[2]

١٢٣٢ - حَدَّثَنَا مَالِكُ بْنُ عَبْدِ اللَّهِ بْنِ سَيْفٍ التُّجِيبِيُّ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ حَارِثَةَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، ثُمَّ يُكَبِّرُ، ثُمَّ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ».

1232. It has been transmitted to us from ʿAmrah that ʿĀʾishah ﵂ said, “When the Messenger of Allah ﷺ entered into the prayer, he would raise his hands until they were level with his shoulders and then say the *takbīr*. Then he would say, ‘*subḥānakaʾl-lāhumma wa bi ḥamdika wa tabāraka-smuka wa taʿālā jadduka wa lā ilāha ghayruk*—Glory and praise belongs to You, O Allah. May Your Name be blessed and Your Majesty exalted. There is no god but You.’”[3]

١٢٣٣ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحَسَنُ بْنُ الرَّبِيعِ قَالَ: ثنا أَبُو مُعَاوِيَةَ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1233. The like of it has been transmitted to us with another *isnād* from Ḥasan ibn al-Rabīʿ from Abū Muʿāwiyah.

It has also been narrated that ʿUmar ibn al-Khaṭṭāb ﵁ used to say this

when he entered into the prayer:

١٢٣٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: صَلَّى بِنَا عُمَرُ ﷺ بِذِي الْحُلَيْفَةِ، فَقَالَ: اللَّهُ أَكْبَرُ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ.

1234. It has been transmitted to us with an *isnād* from Ḥakam that ʿAmr ibn Maymūn said, "When ʿUmar ﷺ prayed with us in Dhi'l-Ḥulayfah he said, '*Allāhu akbar, subḥānakaʾl-lāhumma wa bi ḥamdika wa tabāraka-smuka wa taʿālā jadduka*—Allah is Great. Glory and praise belongs to You, O Allah. May Your Name be blessed and Your Majesty exalted.'"

١٢٣٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ وَوَهْبٌ قَالَا: ثنا شُعْبَةُ، عَنِ الْحَكَمِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، وَزَادَ: «لَا إِلَهَ غَيْرُكَ».

1235. The like of it has been transmitted to us with an *isnād* from Shʿubah from Ḥakam, except in this version he added, '[. . .] *lā ilāha ghayruk*—There is no god but You.'

١٢٣٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَقُلْ: بِذِي الْحُلَيْفَةِ.

1236. The like of it has been transmitted to us with an *isnād* from Ibrāhīm from Aswad from ʿUmar ﷺ, except in this version he did not say, '[. . .] in Dhu'l-Ḥulayfah.'

١٢٣٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ قَالَ: أنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عُمَرَ ﷺ، مِثْلَهُ، وَزَادَ: يُسْمِعُ مَنْ يَلِيهِ.

1237. The like of it has been transmitted to us with an *isnād* from ʿAlqamah and Aswad from ʿUmar ﷺ, except in this version, he added, "[He said it loud enough so that] those behind him could hear him."

١٢٣٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ ﷺ، مِثْلَهُ.

1238. The like of it has been transmitted to us with an *isnād* from Ibrāhīm from Aswad from ʿUmar ﷺ.

١٢٣٩ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ: ثنا أَبِي قَالَ: ثنا الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ أَنَّهُمَا سَمِعَا عُمَرَ ﷺ كَبَّرَ فَرَفَعَ صَوْتَهُ وَقَالَ مِثْلَ ذَلِكَ لِيَتَعَلَّمُوهَا.

1239. It has been transmitted to us with an *isnād* from Ibrāhīm that ʿAlqamah and Aswad said that they heard ʿUmar ﷺ say the *takbīr*—and then say the like of what they narrated earlier—in a loud voice in order that they could learn it from him.

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge] based their position on these traditions and said, 'When a person enters into the prayer, he should recite that which has been narrated above and should recite no more than that except for the *taʿawwudh*[4] if he is an Imam or someone praying on his own.' One of those who took this position was Imam Abū Ḥanīfah, may Allah have mercy on him.

Others disagreed with them and said, 'Rather, after saying this, a person should add that which ʿAlī ﷺ narrated from the Prophet ﷺ,' then they quoted the following:"

١٢٤٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونِ، عَنْ عَمِّهِ، عَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ».

1240. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn Abī Rāfiʿ from ʿAlī ibn Abī Ṭālib ﷺ that when the Messenger of Allah ﷺ entered the prayer he would say, "I have turned my face to Him Who brought the heavens and earth into being, a Muslim and a pure natural believer. I am not one of those who associate.[5] My prayer and my rites, my living and my dying, are for Allah alone, the Lord of all the worlds Who has no partner. I am commanded to be like that and I am the first of the Muslims."[6]

١٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ الْبَصْرِيُّ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: أنا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونِ.

1241. The like of it has been transmitted to us from ʿAbd al-ʿAzīz ibn Abī Salamah al-Mājishūn.[7]

١٢٤٢ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ وَعَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَا: ثنا عَبْدُ الْعَزِيزِ بْنُ الْمَاجِشُونِ، عَنِ الْمَاجِشُونِ وَعَبْدُ اللَّهِ بْنُ الْفَضْلِ، عَنِ الْأَعْرَجِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1242. The like of it has been transmitted to us with another *isnād* from ʿAbd al-ʿAzīz ibn al-Mājishūn and ʿAbdullāh ibn al-Faḍl from Aʿraj.[8]

١٢٤٣ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ الْفَضْلِ، عَنِ الْأَعْرَجِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1243. The like of it has been transmitted to us with another *isnād* from Mūsā ibn ʿUqbah from ʿAbdullah ibn al-Faḍl from Aʿraj.

They said, “Because some narrations say that you should say this and other narrations say that you should say that, we consider it to be recommended for the one performing the prayer to say them both.”[9] One of those who took this position was Abū Yūsuf, may Allah have mercy on him.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ Chapter on those who think that you should say ‘*Subḥānakaʾl-lāhumma*—Glory belongs to You, O Allah’ upon entering into the prayer, 757) from ʿAbdussalām ibn Muṭahhar. Abū Dāwūd said, “This *ḥadīth* they say is a *mursal ḥadīth* from ʿAlī ibn ʿAlī ar-Rifāʿī from Ḥasan. The uncertainty is from Jaʿfar ibn Sulaymān.” However, this Jaʿfar ibn Sulaymān was considered to be trustworthy by Ibn Muʿīn and Ibn al-Madīnī. Aḥmad said that there was nothing wrong with him and Bazzār said, “Nobody has any criticism of him, neither with regard to his *ḥadīth* nor with regarding to him making mistakes in narrating them. The criticisms levelled against him are because of his Shiʿī leanings—his *ḥadīth* are sound.” Ibn Shāhīn said, “I have not seen anyone criticise him with respect to his *ḥadīth* except for Ibn ʿAmmār who said that Jaʿfar ibn Sulaymān was weak.”

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Prayer/ What he says upon entering into the prayer, 242); Nasāʾī (Prayer/ Chapter on another type of dhikr, 900 & 901); and Ibn Mājah (The *iqāmah* for the prayer/ Entering into the prayer, 803) with their respective *asānīd* from Jaʿfar ibn Sulaymān. Tirmidhī said, “Criticisms have been levelled at its *isnād*—Yaḥyā ibn Saʿīd used to criticise ʿAlī ibn ʿAlī ar-Rifāʿī.” Aḥmad said, “This *ḥadīth* is not *ṣaḥīḥ*.” However, this ʿAlī ibn ʿAlī was considered trustworthy by Wakīʿ, and Aḥmad said of him that he was sound and right-acting. Muḥammad ʿAbdullāh ibn ʿAmmār said that he was trustworthy, as did Ibn Muʿīn. Abū Ḥātim said, “There is nothing wrong with him, but he is not used as proof.” As for Aḥmad, he did not clarify why he considered him weak.

3 Its *isnād* is *ḍaʿīf*. It has been transmitted by Tirmidhī (Prayer/ What he says upon entering

into the prayer, 243); and Ibn Mājah (Prayer/ Entering into the prayer, 806) with their respective *asānīd* from Abū Muʿāwiyah. Tirmidhī said, “This is a *ḥadīth* that we only know of through this one chain of transmission.” As for Ḥārithah, he was criticised before memorising it.

And in the chapter, there is another *ḥadīth* of ʿĀʾishah ﷺ which has been transmitted by Abū Dāwūd (Prayer/ Chapter on those who think that you should say ‘*Subḥānakaʾl-lāhumma*—Glory belongs to You, O Allah’ upon entering into the prayer, 776) with his *isnād* from Ṭalq ibn Ghannām from ʿAbdussalām ibn Ḥarb from Badīl ibn Maysurah from Abū al-Jawzāʾ that ʿĀʾishah ﷺ said, “When the Messenger of Allah ﷺ entered into the prayer, he would say, ‘*Subḥānakaʾl-lāhumma wa bi ḥamdika wa tabāraka-smuka wa taʿālā jadduka wa lā ilāha ghayruk*—Glory and praise belongs to You, O Allah. May Your Name be blessed and Your Majesty exalted. There is no god but You.’” Abū Dāwūd said, “This *ḥadīth* is not well-known as having been narrated from ʿAbdussalām ibn Ḥarb, for the only one to narrate it from him was Ṭalq ibn Ghannām. A large group of narrators narrated the story of the prayer from Badīl, but none of them mentioned anything of this.”

This Ṭalq ibn Ghannām was considered to be trustworthy by Ibn Saʿd and an upright man by Abū Dāwūd. Abū Ḥātim said, “He narrated a disapproved (*munkar*) *ḥadīth*.” Ibn Ḥibbān mentioned him as being one of the trustworthy narrators, and the entire group (i.e. the authors of the six main *ḥadīth* collections) transmitted from him except for Muslim. He did sometimes add things to his *ḥadīth*, but additions are accepted when they are added by trustworthy narrators. Ḥārithah narrated this addition and, despite the fact that Ḥārithah is considered weak because of his poor memory, it is worthy of being followed. In fact, this narration of ʿĀʾishah ﷺ is strengthened by that of Abū Saʿīd al-Khudrī ﷺ which was mentioned earlier.

4 Saying, “I seek refuge in Allah from the accursed Shayṭān.”

5 Qurʾan 6:80

6 Qurʾan 6:164–165

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ That with which the prayer is entered into, 760) with his *isnād* from ʿAbd al-ʿAzīz; and Muslim (Travellers/ The Prayer of the Prophet ﷺ and his supplication during the night, 1812) with his *isnād* from Yūsuf ibn al-Mājishūn, and (1813) with his *isnād* from ʿAbd al-ʿAzīz. Both of them narrated it from Yaʿqūb.

8 Its *isnād* is *ṣaḥīḥ* and it is not harmed by the fact that ʿAbdullāh ibn Ṣāliḥ is in it since there are other *asānīd* which back it up. The source for the *ḥadīth* that was transmitted by way of ʿAbd al-ʿAzīz from Ibn al-Mājishūn is mentioned in the previous footnote. As for the *ḥadīth* that came by way of ʿAbd al-ʿAzīz from ʿAbdullāh ibn al-Faḍl, it has been transmitted by Aḥmad (94:1) with

his *isnād* from ʿAbd al-ʿAzīz al-Mājishūn from ʿAbdullāh ibn al-Faḍl and al-Mājishūn; and by Ibn Khuzaymah (663).

9 Those who say that you should say both dhikr use the *ḥadīth* of ʿAlī ﷺ as proof that you should recite the Quranic verse, "I have turned my face [. . .]." and the *ḥadīth* of Abū Saʿīd al-Khudrī ﷺ and ʿĀʾishah ﷺ that you should praise and glorify Allah. They do not, however, mention any *ḥadīth* in which the two are combined. Zaylaʾī said in *Naṣb ar-Rāya*, "Ṭaḥāwī did not come across any of the *ḥadīth* we narrated in which they were combined." These *ḥadīth*, mentioned by Zaylaʾī, in which both praise of Allah and the Quranic verse concerning turning to Allah are combined, are narrated from ʿAlī, Ibn ʿUmar, and Jābir ﷺ, but they are all weak. In the first *ḥadīth* from ʿAlī ﷺ, there is the following addition which was added by Muslim and others, '*Allāhumma anta'l-malik*—O Allah, You are the King [. . .] etc.' This was what was chosen by Imam Shāfiʿī in *al-Umm*. As for Imam Abū Yūsuf, he chose the option of reciting only the Quranic verse on turning to face Allah. Ibn Qudāmah said, "Acting by all the *ḥadīth* is not done—I know of no one who recites all of these things upon entering into the prayer. They only recite the first bit." In the Commentary of *al-Munyā* of Ibn Amīr al-Ḥājj, we find, 'It is permissible to recite the dhikr mentioned in the *ḥadīth* in supererogatory prayers. Similarly, it is permissible to recite them in the obligatory prayers if that does not cause hardship to the people.'

١٥ - بَابُ قِرَاءَةِ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ فِي الصَّلَاةِ

15. RECITING '*BISMILLĀHI'R-RAḤMĀNI'R-RAḤĪM* —IN THE NAME OF ALLAH, ALL-MERCIFUL, MOST MERCIFUL' IN THE PRAYER[1]

١٢٤٤ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أنا اللَّيْثُ بْنُ سَعْدٍ قَالَ: أَخْبَرَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ نُعَيْمِ بْنِ الْمُجْمِرِ، قَالَ: صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ ﷺ فَقَرَأَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَلَمَّا بَلَغَ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ [الفاتحة: ٧]، قَالَ: آمِينَ. فَقَالَ النَّاسُ: آمِينَ. ثُمَّ يَقُولُ إِذَا سَلَّمَ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللَّهِ ﷺ.

1244. It has been transmitted to us with an *isnād* from Nuʿaym ibn al-Mujmir who said, "I prayed behind Abū Hurayrah ﷺ and he recited [in the prayer], '*Bismillāhi'rraḥmāni'r-raḥīm*,' and then, after he recited [the final verse of the Fātiḥah], "Not of those with anger on them, nor of the misguided" (Qurʾan 1:7) he said, 'Āmīn.' Then, after he had said the *salām* [and finished the prayer], he said, 'By the One Who holds myself in His Hand, of all of you here, I am the one whose prayer most resembles that of the Messenger of Allah ﷺ.'"[2]

١٢٤٥ - حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ: ثنا أَبِي قَالَ: ثنا ابْنُ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ ﵂: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي فِي بَيْتِهَا فَيَقْرَأُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾. [الفاتحة: ٧-١]

1245. It has been transmitted to us with an *isnād* from Ibn Jurayj from Ibn Abī Mulaykah from Umm Salamah ﵂ that the Prophet ﷺ used to perform the prayer in her house and recite, "*Bismillāhi'r-raḥmāni'r-raḥīm*, Praise be to Allah, the Lord of all the worlds, the All-Merciful, the Most Merciful, the King of the Day of Judgement. You alone we worship. You alone we ask for help. Guide us on the Straight Path, the Path of those You have blessed, not of those with anger on them, nor of the misguided." (Qurʾan 1:1–7)[3]

Abū Jaʿfar ﵀ said, "Some of the people [of knowledge][4] took the position that '*Bismillāhi'rraḥmāni'r-raḥīm*,' is part of the Fātiḥah and that everyone who performs the prayer should recite it just as he recites the rest of the Fātiḥah."

They also based this position of theirs on what has been transmitted from some of the Companions of the Messenger of Allah ﷺ:

١٢٤٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا عُمَرُ بْنُ ذَرٍّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ ﵁، قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ فَجَهَرَ بِـ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾، وَكَانَ أَبِي يَجْهَرُ بِـ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

1246. It has been transmitted to us with an *isnād* from ʿAbd ar-

Raḥmān ibn Abzā that his father said, “When I prayed behind ʿUmar ﷺ, he recited ‘*Bismillāhi’r-raḥmāni’rraḥīm*’ out loud.” [ʿAbd ar-Raḥmān ibn Abzā] added, “My father also used to recite ‘*Bismillāhi’r-raḥmāni’r-raḥīm*’ out loud.”

١٢٤٧ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أنا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّهُ جَهَرَ بِهَا.

1247. It has been transmitted to us with an *isnād* from Saʿīd ibn Jubayr that Ibn ʿAbbās ﷺ used to recite it out loud.

١٢٤٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: أنا ابْنُ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّهُ كَانَ لَا يَدَعُ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ قَبْلَ السُّورَةِ وَبَعْدَهَا إِذَا قَرَأَ بِسُورَةٍ أُخْرَى فِي الصَّلَاةِ.

1248. It has been transmitted to us with an *isnād* from Nāfiʿ that Ibn ʿUmar ﷺ did not used to leave out saying ‘*Bismillāhi’r-raḥmāni’r-raḥīm*’ before Sūrah [al-Fātiḥah] and after it when he recited another *sūrah* in the prayer.

١٢٤٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا أَبُو بَكْرٍ النَّهْشَلِيُّ قَالَ: ثنا يَزِيدُ الْفَقِيرُ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّهُ كَانَ يَفْتَتِحُ الْقِرَاءَةَ بِـ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

1249. It has been transmitted to us with an *isnād* from Yazīd al-Faqīr that Ibn ʿUmar ﷺ used to open his recitation [in the prayer] with ‘*Bismillāhi’r-raḥmāni’r-raḥīm.*’

١٢٥٠ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو زَيْدٍ الْهَرَوِيُّ قَالَ: ثنا شُعْبَةُ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ الزُّبَيْرِ فَسَمِعْتُهُ يَقْرَأُ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. . . غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ [الفاتحة: ٧]، ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

1250. It has been transmitted to us with an *isnād* from Azraq ibn Qays who said, "I prayed behind Ibn az-Zubayr ﷺ and heard him recite, '*Bismillāhi'r-raḥmāni'r-raḥīm*,' [then recite the rest of the Fātiḥah until he recited], "Not of those with anger on them, nor of the misguided" (Qurʾan 1:7), '*Bismillāhi'r-raḥmāni'r-raḥīm*.'"

They also based their position on the following:

١٢٥١ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: أنا ابْنُ جُرَيْجٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي﴾ [الحجر: ٨٧]؛ قَالَ: فَاتِحَةُ الْكِتَابِ. ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَقَالَ: هِيَ الْآيَةُ السَّابِعَةُ. قَالَ: وَقَرَأَ عَلَيَّ سَعِيدُ بْنُ جُبَيْرٍ كَمَا قَرَأَ عَلَيْهِ ابْنُ عَبَّاسٍ.

1251. It has been transmitted to us with an *isnād* from Saʿīd ibn Jubayr that Ibn ʿAbbās ﷺ said about the verse, "We have given you the Seven Oft-repeated" (Qurʾan 15:7), "It is the Fātiḥah." Then Ibn ʿAbbās ﷺ recited, '*Bismillāhi'r-raḥmāni'r-raḥīm*' and said, "This is the seventh verse." [One of the narrators] said that he learnt it from Saʿīd ibn Jubayr in the same way that Saʿīd ibn Jubayr had learnt it from Ibn ʿAbbās ﷺ.

Others[5] disagreed with them and said, "In our opinion, it should not be recited out loud in the prayer." Those who said that it should not be recited out loud, however, also disagreed with one another; some saying that it should be recited silently and some saying that it should not be

recited at all.

These scholars based their position [that '*Bismillāhi'r-raḥmāni'r-raḥīm*' should not be recited out loud] on the following:

١٢٥٢ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا يَحْيَى بْنُ حَسَّانَ قَالَ: ثنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: ثنا عُمَارَةُ بْنُ الْقَعْقَاعِ قَالَ: ثنا أَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ قَالَ: ثنا أَبُو هُرَيْرَةَ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَهَضَ فِي الثَّانِيَةِ اسْتَفْتَحَ بِـ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: ١]، وَلَمْ يَسْكُتْ.

> 1252. It has been transmitted to us with an *isnād* from Abū Zurʿah ibn ʿAmr ibn Jarīr that Abū Hurayrah ﷺ said, "When the Messenger of Allah ﷺ stood up for the second *rakʿah*, he began [the recitation] with, "Praise be to Allah, the Lord of all the worlds" (Qurʾan 1:1) and was not silent [for even a moment]."[6]

Abū Jaʿfar ﷺ said, "This tradition gives us proof that '*Bismillāhi'r-raḥmāni'r-raḥīm*' is not part of the Fātiḥah, for it had been part of the Fātiḥah he would have recited it in the second *rakʿah* in the same way in which he recited the rest of the Fātiḥah in that *rakʿah*."[7]

Those who recommend that a person recite '*Bismillāhi'r-raḥmāni'r-raḥīm*' out loud in the first *rakʿah* also recommend that he recite it out loud in the second, because it is, according to them, a part of the Fātiḥah. However, this *ḥadīth* of Abū Hurayrah ﷺ rejects that the Prophet ﷺ recited it in the second *rakʿah*, and so that indicates that he also did not recite it in the first. Therefore this *ḥadīth* directly contradicts the *ḥadīth* of Nuʿaym ibn al-Mujmir which we transmitted earlier, and because it has a sounder *isnād*, is considered to be preferable to it.

They also said, "As for the *ḥadīth* of Umm Salamah ﷺ from Ibn Abī

Mulaykah, those who narrated it disagreed with one another with regards to its wording.” Some people narrated it in the way which we mentioned earlier, and others narrated it differently:

١٢٥٣ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: ثنا اللَّيْثُ، عَنْ عَبْدِ اللّٰهِ بْنِ عُبَيْدِ اللّٰهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ ﷺ عَنْ قِرَاءَةِ رَسُولِ اللّٰهِ ﷺ، فَنَعَتَتْ لَهُ قِرَاءَةَ رَسُولِ اللّٰهِ ﷺ، مُفَسَّرَةً حَرْفًا حَرْفًا.

1253. It has been transmitted to us with an *isnād* from Layth from ʿAbdullāh ibn ʿUbaydillāh ibn Abī Mulaykah that Yaʿlā asked Umm Salamah ﷺ about the recitation of the Messenger of Allah ﷺ, so she described to him how the Messenger of Allah ﷺ recited [Qurʾan], going through it letter by letter.[8]

According to this narration, when Umm Salamah ﷺ mentioned ‘*Bismillāhi’r-raḥmāni’rraḥīm,*’ she did that in order to describe how the Messenger of Allah ﷺ recited Qurʾan in general. Therefore there is no proof in this narration that the Prophet ﷺ recited ‘*Bismillāhi’rraḥmāni’r-raḥīm*’ [in the prayer], and so this narration suggests something different to that suggested by the earlier narration of Ibn Jurayj.

It is also possible that the mention made of the Fātiḥah in the version of Ibn Jurayj was his interpretation of ‘[Umm Salamah ﷺ describing how] the Messenger of Allah ﷺ recited [Qurʾan], going through it letter by letter,’ in the version of Layth. Due to this, the *ḥadīth* of Umm Salamah ﷺ may not be used as a proof by anyone.

They also said to [those who said that ‘*Bismillāhi’r-raḥmāni’r-raḥīm*’ should be recited out loud,] regarding Ibn ʿAbbās’s ﷺ interpretation of the verse, “We have given you the Seven Oft-repeated” (Qurān 15:7), “We do not disagree with you that [the Fātiḥah] is the Seven Oft-

repeated. However, when you say that '*Bismillāhi'r-raḥmāni'r-raḥīm*' is part of the Fātiḥah, we must point out that, although Ibn ʿAbbās ﷺ narrated that, others narrated traditions which contradict that and suggest that it should not be said out loud."

All of the people of knowledge agree that the Fātiḥah is made up of seven verses, but some people say that '*Bismillāhi'r-raḥmāni'r-raḥīm*' is a verse and some say that, "Not of those with anger on them, nor of the misguided," is a verse. Because there is this disparity of opinion, it becomes obligatory for us to use reason and intellectual consideration and, God Willing, we will do that in its appropriate place [later in the chapter].

The following has been narrated from ʿUthmān ibn ʿAffān ﷺ:

١٢٥٤ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا هَوْذَةُ بْنُ خَلِيفَةَ، عَنْ عَوْفٍ، عَنْ يَزِيدَ الْفَارِسِيِّ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: قُلْتُ لِعُثْمَانَ بْنِ عَفَّانَ: مَا حَمَلَكُمْ عَلَى أَنْ عَمَدْتُمْ إِلَى الْأَنْفَالِ وَهِيَ مِنَ السَّبْعِ الطُّوَلِ، وَإِلَى بَرَاءَةٍ وَهِيَ مِنَ الْمِئِينَ، فَقَرَنْتُمْ بَيْنَهُمَا وَجَعَلْتُمُوهُمَا فِي السَّبْعِ الطُّوَلِ، وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ عُثْمَانُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْزِلُ عَلَيْهِ الْآيَةُ، فَيَقُولُ: «اجْعَلُوهَا فِي السُّورَةِ الَّتِي يَذْكُرُ فِيهَا كَذَا وَكَذَا». وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا. فَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ، وَلَمْ أَسْأَلْهُ عَنْ ذَلِكَ، فَخِفْتُ أَنْ تَكُونَ مِنْهَا، فَقَرَنْتُ بَيْنَهُمَا وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَجَعَلْتُهُمَا فِي السَّبْعِ الطُّوَلِ.

1254. It has been transmitted to us with an *isnād* from Yazīd al-Fārisī that Ibn ʿAbbās ﷺ said, "I said to ʿUthmān ibn ʿAffān ﷺ, 'What made you take Sūrah al-Anfāl; one of the seven long *sūrah*, and Sūrah Barāʾah (i.e. Sūrah Tawbah); one of the *miʾīn*, join them together in the seven long ones and not write '*Bismillāhi'r-raḥmāni'r-raḥīm*' between them?' ʿUthmān ﷺ replied, 'When a

verse was revealed to the Messenger of Allah ﷺ, he would say, "Put [this verse] in the *sūrah* in which such-and-such and such-and-such is mentioned." The subject matter of [Sūrah Barāʾah] was similar to the subject matter of [Sūrah al-Anfāl], but the Messenger of Allah ﷺ was taken before I was able to ask him about that. Therefore I was afraid that [Sūrah Barāʾah] was actually part of [Sūrah al-Anfāl], and so I joined them together, did not write '*Bismillāhi'r-raḥmāni'r-raḥīm*' between them and put them both in [the section of the written copy of the Qurʾan] containing the seven long *sūrah*.'"

Abū Jaʿfar رحمه الله said, "In this *ḥadīth*, ʿUthmān رضي الله عنه informs us that he did not consider '*Bismillāhi'r-raḥmāni'r-raḥīm*' to be part of the *sūrah*, but merely wrote it in order to distinguish between *sūrah*. This contradicts the position taken by Ibn ʿAbbās رضي الله عنهما in this matter."

Mutawātir traditions have been narrated from the Messenger of Allah ﷺ, Abū Bakr, ʿUmar and ʿUthmān رضي الله عنهم that they used to not recite '*Bismillāhi'r-raḥmāni'r-raḥīm*' out loud in the prayer:

١٢٥٥ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ قَيْسِ بْنِ عَبَايَةَ قَالَ: حَدَّثَنِي ابْنُ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، عَنْ أَبِيهِ رضي الله عنه: وَقَلَّمَا رَأَيْتُ رَجُلًا أَشَدَّ عَلَيْهِ حَدَثًا فِي الْإِسْلَامِ مِنْهُ - فَسَمِعَنِي وَأَنَا أَقْرَأُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ: أَيْ بُنَيَّ، إِيَّاكَ وَالْحَدَثَ فِي الْإِسْلَامِ، فَإِنِّي قَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَلَمْ أَسْمَعْهَا مِنْ أَحَدٍ مِنْهُمْ، وَلَكِنْ إِذَا قَرَأْتَ فَقُلْ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: ١].

1255. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Mughaffal رضي الله عنه who said regarding his father—"and I have

never yet seen a man who more detested innovation in Islam than him—[He] heard me recite '*Bismillāhi'r-raḥmāni'r-raḥīm*' [in the prayer], so he said to me, 'My son, beware of innovation in Islam! I prayed with the Messenger of Allah ﷺ, Abū Bakr, ʿUmar and ʿUthmān ﷺ and I did not hear any of them recite that. Rather, when you recite [the Fātiḥah in the prayer], say "Praise be to Allah, the Lord of all the worlds."'" (Qurʾan 1:1)[9]

١٢٥٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ وَسَعِيدُ بْنُ عَامِرٍ قَالَا: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ ﷺ، كَانُوا يَسْتَفْتِحُونَ الْقِرَاءَةَ بِـ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: ١].

1256. It has been transmitted to us with an *isnād* from Qatādah from Anas ibn Mālik ﷺ that the Prophet ﷺ, Abū Bakr, ʿUmar and ʿUthmān ﷺ all used to start their recitation [in the prayer] with, "Praise be to Allah, the Lord of all the worlds." (Qurʾan 1:1)[10]

١٢٥٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ الْكَيْسَانِيُّ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ ﷺ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَجْهَرُ بِـ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

1257. It has been transmitted to us with another *isnād* from Qatādah that Anas ibn Mālik ﷺ said, "When I prayed behind the Prophet ﷺ, Abū Bakr, ʿUmar and ʿUthmān ﷺ, I did not hear any of them say, '*Bismillāhi'r-raḥmāni'r-raḥīm*' out loud."[11]

١٢٥٨ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ أَنَّهُ قَالَ: قُمْتُ وَرَاءَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ بْنِ عَفَّانَ، فَكُلُّهُمْ كَانَ لَا يَقْرَأُ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ إِذَا افْتَتَحَ الصَّلَاةَ.

1258. It has been transmitted to us with an *isnād* from Ḥumayd aṭ-Ṭawīl that Anas ibn Mālik ﷺ said, "I stood [in prayer] behind Abū Bakr, ʿUmar and ʿUthmān ibn ʿAffān ﷺ, and not one of them recited, '*Bismillāhi'r-raḥmāni'r-raḥīm*' when he began the prayer."[12]

١٢٥٩ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ أَنَّ أَبَا بَكْرٍ وَعُمَرَ، وَيَرَى حُمَيْدٌ أَنَّهُ قَدْ ذَكَرَ النَّبِيَّ ﷺ، ثُمَّ ذَكَرَ نَحْوَهُ.

1259. The like of it has been transmitted to us with another *isnād* from Ḥumayd from Anas ﷺ, but in this version Ḥumayd thought that Anas ﷺ also mentioned the Prophet ﷺ.[13]

١٢٦٠/ ١٢٦١ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عِمْرَانَ وَعَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَا: ثنا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أنا شَيْبَانُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَجْهَرُ بِـ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

1260/1261. It has been transmitted to us with an *isnād* from Qatādah that he heard Anas ﷺ say, "When I prayed behind the Prophet ﷺ, Abū Bakr, ʿUmar and ʿUthmān ﷺ, I did not hear any one of them recite, '*Bismillāhi'r-raḥmāni'r-raḥīm*' out loud."[14]

١٢٦٢ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا الْأَحْوَصُ بْنُ جَوَّابٍ قَالَ: ثنا عَمَّارُ بْنُ رُزَيْقٍ، عَنِ الْأَعْمَشِ، عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ﷺ، قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ وَلَا أَبُو بَكْرٍ وَلَا عُمَرُ يَجْهَرُونَ بِـ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

1262. It has been transmitted to us with an *isnād* from Thābit that Anas ﷺ said, "Neither the Messenger of Allah ﷺ nor Abū Bakr nor ʿUmar ﷺ used to recite, '*Bismillāhi'r-raḥmāni'r-raḥīm*' out loud [in the prayer]."[15]

١٢٦٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ قَالَ: ثنا دُحَيْمُ بْنُ الْيَتِيمِ قَالَ: ثنا سُوَيْدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ عِمْرَانَ الْقَصِيرِ، عَنِ الْحَسَنِ، عَنْ أَنَسٍ ﷺ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يُسِرُّونَ بِـ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

1263. It has been transmitted to us with an *isnād* from Ḥasan from Anas ﷺ that the Prophet ﷺ, Abū Bakr and ʿUmar ﷺ all used to recite, '*Bismillāhi'r-raḥmāni'r-raḥīm*' silently [in the prayer].[16]

١٢٦٤ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ الرَّقِّيُّ قَالَ: ثنا مَخْلَدُ بْنُ الْحُسَيْنِ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ ابْنِ سِيرِينَ وَالْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَسْتَفْتِحُونَ بِـ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: ١].

1264. It has been transmitted to us with another *isnād* from Ḥasan that Anas ﷺ said, "The Messenger of Allah ﷺ, Abū Bakr, ʿUmar and ʿUthmān ﷺ all used to begin [the prayer] with, "Praise be to Allah, the Lord of all the worlds."" (Qurʾan 1:1)[17]

١٢٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَسْعُودٍ الْخَيَّاطُ الْمَقْدِسِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1265. The like of it has been transmitted to us with another *isnād* from Isḥāq ibn ʿAbdillāh ibn Abī Ṭalḥah from Anas ibn Mālik ﷺ from the Prophet ﷺ.[18]

١٢٦٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ ابْنِ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ مُحَمَّدَ بْنَ نُوحٍ، أَخَا بَنِي سَعْدِ بْنِ بَكْرٍ، حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ ﷺ يَسْتَفْتِحُونَ الْقِرَاءَةَ بِـ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: ١].

1266. It has been transmitted to us with an *isnād* from Muḥammad ibn Nūḥ, the brother of Banū Saʿd ibn Bakr, that Anas ibn Mālik ﷺ said, "I heard the Messenger of Allah ﷺ, Abū Bakr and ʿUmar ﷺ all begin their recitation with, "Praise be to Allah, the Lord of all the worlds."" (Qurʾan 1:1)[19]

١٢٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ قَالَ: حَدَّثَنِي أَسْبَاطُ بْنُ مُحَمَّدٍ قَالَ: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ بُدَيْلٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، وَيَفْتَتِحُ الْقِرَاءَةَ بِـ﴿الْحَمْدُ لِلَّهِ﴾ [الفاتحة: ١]، وَيَخْتِمُهَا بِالتَّسْلِيمِ.

1267. It has been transmitted to us with an *isnād* from Abū al-Jawzāʾ that ʿĀʾishah ﷺ said, "The Messenger of Allah ﷺ used to enter into the prayer with the *takbīr* and enter into his recitation with, "Praise be to Allah, the Lord of all the worlds," (Qurʾan 1:1) and complete the prayer with the *salām*."[20]

Abū Jaʿfar ﷺ said, "These traditions mentioned here are *mutawātir* from the Messenger of Allah ﷺ, Abū Bakr, ʿUmar and ʿUthmān ﷺ. Even though some of these traditions mention that they began their recitation

with, “Praise be to Allah, the Lord of all the worlds, (Qurʾan 1:1)” that does not prove that they did not mention ‘*Bismillāhi’r-raḥmāni’r-raḥīm*’ before that or after that; but only proves that ‘*Bismillāhi’r-raḥmāni’r-raḥīm*’ is not part of the Qurʾan that is recited. For it is possible that they did not consider ‘*Bismillāhi’r-raḥmāni’r-raḥīm*’ to be Qurʾan but rather considered it to be dhikr like ‘Glory and praise belongs to You, O Allah.’ Therefore, ‘*Bismillāhi’r-raḥmāni’r-raḥīm*’ is not mentioned in the *ḥadīth* because it is only concerned with the Quranic recitation and that begins with “Praise be to Allah, the Lord of all the worlds. (Qurʾan 1:1)””

Some of the traditions above state that they did not used to recite ‘*Bismillāhi’r-raḥmāni’rraḥīm*’ out loud. This proves that they used to say it but did not say it out loud. If this were not the intended meaning of the traditions, then there would have been no point in negating the fact of it being said out loud.

Therefore, a comparison of all the traditions proves that ‘*Bismillāhi’r-raḥmāni’r-raḥīm*’ should not be recited out loud, but should still be recited silently [and not abandoned altogether].

Something to this effect has been narrated from ʿAlī ibn Abī Ṭālib ﷺ and other Companions of the Messenger of Allah ﷺ:

١٢٦٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ الْكَيْسَانِيُّ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي سَعْدٍ، عَنْ أَبِي وَائِلٍ ﷺ، قَالَ: كَانَ عُمَرُ وَعَلِيٌّ ﷺ لَا يَجْهَرَانِ بِـ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾، وَلَا بِالتَّعَوُّذِ، وَلَا بِالتَّأْمِينِ.

1268. It has been transmitted to us with an *isnād* from Abū Saʿd that Abū Wāʾil said, “Both ʿUmar and ʿAlī ﷺ did not used to say ‘*Bismillāhi’r-raḥmāni’r-raḥīm,*’ ‘*Aʿūdhu bi’llāhi mina’sh-shayṭāni’r-rajīm,*’ or ‘*Āmīn*’ out loud.”

١٢٦٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: سَمِعْتُ عَاصِمًا وَعَبْدَ الْمَلِكِ بْنِ أَبِي بَشِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ فِي الْجَهْرِ بِـ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾؛ قَالَ: ذَلِكَ فِعلُ الْأَعْرَابِ.

1269. It has been transmitted to us with an *isnād* from ʿIkrimah that Ibn ʿAbbās ﷺ said about saying, '*Bismillāhi'r-raḥmāni'r-raḥīm*' out loud [in the prayer]; "That is the practice of the desert Arabs."

١٢٧٠ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ ابْنُ الْأَصْبَهَانِيِّ قَالَ: أنا شَرِيكٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَشِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ، مِثْلَهُ.

1270. The like of it has been transmitted to us with another *isnād* from ʿIkrimah from Ibn ʿAbbās ﷺ.

Abū Jaʿfar ﷺ said, "This contradicts that which we narrated from Ibn ʿAbbās ﷺ earlier in this section."

١٢٧١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنِ ابْنِ لَهِيعَةَ أَنَّ سِنَانَ بْنَ عَبْدِ الرَّحْمَنِ الصَّدَفِيَّ حَدَّثَهُ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، قَالَ: أَدْرَكْتُ الْأَئِمَّةَ، وَمَا يَسْتَفْتِحُونَ الْقِرَاءَةَ إِلَّا بِـ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: ١].

1271. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān al-Aʿraj who said, "I lived during the time of the [four] Imams (i.e. the four rightly-guided *khulafāʾ*) and they did not begin their recitation [of the Fātiḥah in the prayer] except with, "Praise be to Allah, the Lord of all the worlds."" (Qurʾan 1:1)

١٢٧٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، عَنِ ابْنِ لَهِيعَةَ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ مِثْلَهُ.

1272. The like of it has been transmitted to us with an *isnād* from Aswad from ʿUrwah ibn az-Zubayr.

١٢٧٣ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ قَالَ: ثنا يَحْيَى بْنُ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: لَقَدْ أَدْرَكْتُ رِجَالًا مِنْ عُلَمَائِنَا مَا يَقْرَؤُونَ بِهَا.

1273. It has been transmitted to us with an *isnād* from Yaḥyā ibn Saʿīd who said, "I lived during the time of some of the great men of knowledge and they did not used to recite it."

١٢٧٤ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا يَحْيَى، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، قَالَ: مَا سَمِعْتُ الْقَاسِمَ يَقْرَأُ ﴿بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ﴾.

1274. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn al-Qāsim who said, "I did not hear Qāsim [ever] recite '*Bismillāhi'r-raḥmāni'r-raḥīm*.'"

Abū Jaʿfar 🕋 said, "Because it is established by all these traditions that the Messenger of Allah ﷺ, and those who came after him, left off saying it out loud, it is proven that '*Bismillāhi'r-raḥmāni'r-raḥīm*' is not part of the Qurʾan. For if it were part of the Qurʾan, then it would be obligatory to recite it out loud just as the rest of the Qurʾan is recited out loud. Do you not see that the '*Bismillāhi'r-raḥmāni'r-raḥīm*—In the Name of Allah, All-Merciful Most Merciful,' which is mentioned within Sūrah an-Naml (Qurʾan 27:30) is recited out loud, [so if the '*Bismillāhi'r-raḥmāni'r-*

raḥīm,' at the beginning of the Fātiḥah were part of the *sūrah*, it would also have to be recited out loud]. '*Bismillāhi'r-raḥmāni'r-raḥīm*,' should be recited silently however, just like the taʿawwudh and the dhikr mentioned at the beginning of the prayer."

We have also seen that it is written at the beginning of *sūrah* in written copies of the Qurʾan, both at the beginning of the Fātiḥah and at the beginning of other *sūrah*. We know that it is not considered to be a verse of any of the other *sūrah*, so why should it be considered a verse of the Fātiḥah? It is our position that '*Bismillāhi'r-raḥmāni'r-raḥīm*,' is not part of the Fātiḥah, and that it should not be recited out loud in the prayer; and this was also the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Know that the people of knowledge differ with respect to whether the *Basmalah* is part of the Fātiḥah or not. Imam Mālik and one group from among the Ḥanafīs, including Ṭaḥāwī , said that '*Bismillāhi'r-raḥmāni'r-raḥīm*' was not part of any sūrah of the Qurʾan except for Sūrah an-Naml. Ṭaḥāwī said, "Given that it is established that the Messenger of Allah and those who came after him did not say '*Bismillāhi'r-raḥmāni'r-raḥīm*,' out loud, it is proven that it cannot be part of the Qurʾan."

Shāfiʿī , however, said that it was one of the verses of the Fātiḥah, but not of any other Sūrah [apart from an-Naml]. It is transmitted from Shāfiʿī that he did not consider as part of the beginning of any Sūrah apart from the Fātiḥah, and that the only reason it was recited at the beginning of other Sūrah was to acquire its blessings. Ṭaḥāwī indicates this position when he mentions the opposing view, saying, "We have also seen that it is written at the beginning of Sūrah in written copies of the Qurʾan, both at the beginning of the Fātiḥah and at the beginning of other Sūrah. We know that it is not considered to be a verse of any of the other Sūrah [. . .]." The well-known position from Shāfiʿī is that the *Basmalah* is either a full verse or part of a verse of every Sūrah. There was no one else, however, who said this, so they said, "Imam Shāfiʿī claimed that it was a verse of every Sūrah." Another group of the Ḥanafīs— and this statement is also attributed to Aḥmad according to one narration—said that it was a single verse of the Qurʾan that was revealed for the purpose of separating the different Sūrah from each

other. Shāmī said, “The fact they all agreed to write it [at the beginning of every Sūrah] despite being commanded to strip all things extraneous to the Qurʾan from the *muṣḥaf* proves that it was Quranic in origin, since the precondition for something being from the Qurʾan is only that it must be transmitted with a *mutawātir* transmission in the place in which it appears. As for its being a *mutawātir* part of the Qurʾan, that is dependent on there being a *mutawātir* number of *ḥadīth* saying that. It is for this reason why the one who denies its being part of the Qurʾan is not declared an unbeliever, unlike all the other parts of the Qurʾan for which there are a *mutawātir* number of traditions that establish their Quranic nature.”

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Entering into the prayer/ Starting with the Fātiḥah, 906) with his *isnād* from Layth.

3 Its *isnād* is *munqaṭiʿ* according to what Tirmidhī said. It has been transmitted by Abū Dāwūd (The variant [Quranic] dialects and readings, 4001); Tirmidhī (The [variant Quranic] readings/ Chapter on the Fātiḥah, 2927) with their respective *asānīd* from Ibn Jurayj. But in his version, there is no ‘*Bismillāhi’r-raḥmāni’r-raḥīm*.’ Tirmidhī classified it as a *gharīb ḥadīth*, but his *isnād* is not *muttaṣil* since Layth ibn Saʿd narrated the *ḥadīth* from Ibn Abī Mulaykah from Yaʿlā ibn Mamlak from Umm Salamah ﵂. The *ḥadīth* of Layth is sounder, and was transmitted by Tirmidhī in (The excellent qualities of the Qurʾan/ Chapter on how the recitation of the Prophet ﷺ was, 2923) with his *isnād* from Layth from Ibn Abī Mulaykah from Yaʿlā ibn Mamlak from Umm Salamah ﵂. In it he narrated, “And lo, she described his recitation in a detailed way, letter by letter.” Tirmidhī classified this *ḥadīth* as *ḥasan ṣaḥīḥ gharīb*. It has also been transmitted by Abū Dāwūd (Witr/ How *tartīl* is recommended, 1466) also with his *isnād* from Layth; and by Nasāʾī (Night prayers/ Making mention of the prayer of the Prophet ﷺ during the night, 1630) with his *isnād* from Layth.

4 This includes Imam Shāfiʿī ﵀.

5 Those who adopted this position includes Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad, and Aḥmad in one of his narrations.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ What is said between the *takbīratu’l-iḥrām* [. . .], 599) as part of his commentary. He said, “I was informed of it by Yaḥyā ibn Ḥassān and Yūnus al-Muʾaddab and others and they said that ʿAbd al-Wāḥid ibn Zayd informed them of it.

7 Zaylaʾī said in *Naṣb ar-Rāya*, quoting Ibn ʿAbd al-Hādī, “The *ḥadīth* of Nuʿaym is a *muʿallal ḥadīth*, with Nuʿaym ibn al-Mujmir being the only one to narrate it amongst all the companions of Abū Hurayrah ﵁, who numbered more than eight hundred; some of them Companions ﵃ and some Followers. Also, it has not been narrated from anyone trustworthy from among the companions of Abū Hurayrah ﵁ that he used to say the *Basmalah* out loud in the prayer. The

composers of the two *Ṣaḥīḥ* collections avoided [transmitting] the *ḥadīth* of Abū Hurayrah ﷺ that made mention of the *Basmalah*, and instead transmitted [the *ḥadīth*] from Abū Salamah from Abū Hurayrah ﷺ which contains the *takbīratu'l-iḥrām* and the *takbīr* for going from one position to another. Then he said, "Out of all of you, I am the one whose prayer most closely resembles that of the Messenger of Allah ﷺ." It was as if he was condemning those who did not utter the *takbīr* when going down into *rukūʿ* or coming back out of it. The *Basmalah* was not mentioned in this *ḥadīth* nor in any of the other *ṣaḥīḥ ḥadīth* from Abū Hurayrah ﷺ.

Furthermore, how could it be thought that Abū Hurayrah ﷺ wanted to show the similarity of his prayer to that of the Prophet ﷺ by saying the *Basmalah* out loud when he himself narrated that the Prophet ﷺ said, "Allah says, 'I have divided the prayer between Myself and My slave into two halves [. . .] etc.'"? This *ḥadīth* clearly shows that the *Basmalah* is not part of the Fātiḥah, since if it was, Allah would have started with it. Ibn ʿAbd al-Barr said, "This cuts through the disagreement completely since it is a text that is not open to interpretation. I know of no *ḥadīth* clearer than this one for dropping the *Basmalah* [from the Fātiḥah]." The most likely explanation is that Nuʿaym muddled up the *ḥadīth* of Abū Hurayrah ﷺ.

If someone were to say, "The addition of someone trustworthy is accepted," then we would respond by saying, "That is not something about which there is consensus. On the contrary, there is a well-known difference of opinion regarding it; the correct position is that it depends, since if the addition is made in a place where it appears most likely that the narrator made a mistake, it is not accepted. The addition of Nuʿaym is of this sort. Even if we were to suppose it to be correct, it still could be taken as a proof by those who say that the *Basmalah* is recited out loud since he said, 'He recited [. . .]' using the verb '*qaraʾa*,' which is a general word that implies nothing with regard to whether he recited it out loud or not. So, the *ḥadīth* can only be used as a proof against those who say that the *Basmalah* is not recited at all. Also, the *ḥadīth* does not explicitly say that he heard him say it, since it is possible that either Abū Hurayrah ﷺ told Nuʿaym that he recited it silently or that Nuʿaym heard him reciting it silently because of his close proximity to him.

8 Its *isnād* is *ḥasan* on account of Yaʿlā ibn Mamlak. It has been transmitted by Abū Dāwūd (Witr/ How *tartīl* is recommended, 1466); Tirmidhī (The excellent qualities of the Qurʾan/ Chapter on how the recitation of the Prophet ﷺ was, 2923); and Nasāʾī (Night prayers/ Making mention of the prayer of the Prophet ﷺ during the night, 1630) with their respective *asānīd* from Layth ibn Saʿd. Tirmidhī said, "This is a *ḥasan ṣaḥīḥ gharīb ḥadīth*, since we only know of it by way of Layth from Ibn Abī Mulaykah from Yaʿlā. Ibn Jurayj narrated this *ḥadīth* from Ibn Abī Mulaykah from Umm Salamah ﷺ, but the *ḥadīth* of Layth is sounder.

9 Its *isnād* is *ḥasan* on account of Yazīd ibn ʿAbdillāh ibn Mughaffal. It has been transmitted

by Tirmidhī (Prayer/ Not saying ‘Bismillāh’ out loud, 244); and Ibn Mājah (Establishing the prayers/ Entering into the recitation, 815) with their respective *asānīd* from Ismāʿīl ibn ʿAliyyah; and by Nasāʾī (Entering into the prayer/ Not saying ‘Bismillāh’ out loud, 909) with his *isnād* from Qays ibn ʿAbāyah ﷺ.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Entering into the prayer/ Not saying ‘Bismillāh’ out loud, 908) with his *isnād* from Shuʿbah and Saʿīd ibn Abī ʿArūbah, both of whom narrated it from Qatādah.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān/* What is said after the *takbīr*, 743); and Muslim (Prayer/ Not saying the *Basmalah* out loud, 399) with their respective *asānīd* from Shuʿbah; and by Nasāʾī (908) with his *isnād* from Shuʿbah and Saʿīd, both of whom narrated it from Qatādah.

12 Its *isnād* is *ṣaḥīḥ*, but it is *mawqūf*. It has been transmitted by Imam Mālik ﷺ in the *Muwaṭṭā* (Chapter on what is done in the recitation, 80:1).

13 Its *isnād* is *ṣaḥīḥ*.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Ḥibbān (1796) with his *isnād* from ʿAlī ibn al-Jaʿd from Shuʿbah and Shaybān, both of whom narrated it from Qatādah.

15 Its *isnād* is *ḥasan* on account of Aḥwaṣ ibn Jawāb. It has been transmitted by Aḥmad (264:3) from Aḥwaṣ; and by Ibn Khuzaymah (497) with his *isnād* from Aḥwaṣ. Ḥāfiẓ said in *al-Itḥāf*, “Abū Ḥātim said in *al-ʿIlal* that he was certain that Aʿmash made a mistake and that it was in fact from Shuʿbah from Qatādah from Anas ﷺ.” Bazzār said, “We do not know of any *ḥadīth* apart from this one that Aʿmash narrated from Shuʿbah, and we do not know of anyone who narrated it from Aʿmash other than ʿAmmār ibn Ruzayq.”

16 Its *isnād* is *ḍaʿīf* on account of Suwayd ibn ʿAbd alʿAzīz. It has been transmitted by Ibn Khuzaymah (498); and Ṭabarānī in *al-Kabīr* (739) with their respective *asānīd* from Ḥasan al-Baṣrī.

17 Its *isnād* is *ḥasan* on account of Sulaymān ibn ʿAbdillāh ar-Riqqī. It has been transmitted by Jārūd in his *Musnad*, as is mentioned in *Nukhab al-Afkār*.

18 Its *isnād* is *ḥasan* on account of Muḥammad ibn Kathīr. It has been transmitted by Muslim (Prayer/ The proof of those who say there is no recitation of the *Basmalah* in the prayer, 399) with his *isnād* from Awzāʿī.

19 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Nūḥ being unknown. It has been transmitted by ʿAbdullāh ibn Wahb in his *Musnad*, as is mentioned in *Nukhab al-Afkār*.

20 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAmr ibn Yūnus, but the *ḥadīth* itself is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ That which gathers together the description of

the prayer, 498) in its long form; Abū Dāwūd (Prayer/ Those who do not think ‘Bismillāh should be recited out loud, 783); and Ibn Mājah (Establishing the prayers/ Sitting between the two prostrations, 893) with their respective *asānīd* from Ḥusayn al-Muʿallim from Badīl ibn Maysurah. The narration of Ibn Mājah is in an abbreviated form.

١٦ - بَابُ الْقِرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ

16. QURANIC RECITATION DURING ẒUHR AND ʿAṢR

١٢٧٥ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدُ بْنُ مُوسَى قَالَ: ثنا سَعِيدٌ وَحَمَّادٌ، ابْنَا زَيْدٍ، عَنْ أَبِي جَهْضَمٍ مُوسَى بْنِ سَالِمٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُبَيْدِ اللّٰهِ بْنِ عَبَّاسٍ، قَالَ: كُنَّا جُلُوسًا فِي فِتْيَانٍ مِنْ بَنِي هَاشِمٍ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ لَهُ رَجُلٌ: أَكَانَ رَسُولُ اللّٰهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: لَا. قَالَ: فَلَعَلَّهُ كَانَ يَقْرَأُ فِيمَا بَيْنَهُ وَبَيْنَ نَفْسِهِ. فِي حَدِيثِ سَعِيدٍ قَالَ: لَا. وَفِي حَدِيثِ حَمَّادٍ: هِيَ شَرٌّ مِنَ الْأُولَى. ثُمَّ قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ عَبْدًا لِلّٰهِ، أَمَرَهُ اللّٰهُ عَزَّ وَجَلَّ فَبَلَّغَ وَاللّٰهِ مَا أَمَرَ بِهِ.

1275. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn ʿUbaydillāh ibn ʿAbbās who said, “We were sitting with a group of young men from Banū Hāshim in the company of Ibn ʿAbbās ﷺ when a man asked him, ‘Did the Messenger of Allah ﷺ recite [Qurʾan] in Ẓuhr and ʿAṣr?’ He replied, ‘No.’” [In the version of] Saʿīd, [the man asked], ‘Perhaps he used to recite it to himself,’ and [Ibn ʿAbbās ﷺ] replied, ‘No.’ [In the version of] Ḥammād, he said, ‘This is worse than the first [question].’ Then [Ibn ʿAbbās ﷺ] said, “The Messenger of Allah ﷺ was a slave of Allah; when Allah commanded him to do something, he would convey what he was commanded to do.”[1]

١٢٧٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ قَالَ: ثنا أَبِي قَالَ: سَمِعْتُ أَبَا يَزِيدَ الْمَدَنِيَّ يُحَدِّثُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّهُ قِيلَ لَهُ: إِنَّ نَاسًا يَقْرَءُونَ فِي الظُّهْرِ وَالْعَصْرِ. فَقَالَ: لَوْ كَانَ لِي عَلَيْهِمْ سَبِيلٌ، لَقَلَعْتُ أَلْسِنَتَهُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ، فَكَانَتْ قِرَاءَتُهُ لَنَا قِرَاءَةً وَسُكُوتُهُ لَنَا سُكُوتًا.

1276. It has been transmitted to us with an *isnād* from ʿIkrimah that when someone said to Ibn ʿAbbās ﷺ, "Some people recite [Qurʾan] in Ẓuhr and ʿAṣr," he replied, "If I had any authority over them, I would rip out their tongues. When the Prophet ﷺ recited, we should also recite, and when the Prophet ﷺ was silent, we should also be silent."[2]

Some of the people [of knowledge][3] read these traditions and followed them. They said, "In our opinion, no one should recite any [Qurʾan] in Ẓuhr or ʿAṣr."

They also narrated the following from Suwayd ibn Ghaflah:

١٢٧٧ - حَدَّثَنَا أَبُو بِشْرٍ عَبْدُ الْمَلِكِ بْنِ مَرْوَانَ الرَّقِّيُّ قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ زُهَيْرِ بْنِ مُعَاوِيَةَ، عَنِ الْوَلِيدِ بْنِ قَيْسٍ، قَالَ: سَأَلْتُ سُوَيْدَ بْنَ غَفَلَةَ: أَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ فَقَالَ: لَا.

1277. It has been transmitted to us with an *isnād* from Walīd ibn Qays who said, "I asked Suwayd ibn Ghaflah if he used to recite [any Qurʾan] in Ẓuhr and ʿAṣr and he replied, 'No.'"

These people should be told, however, that there is no proof in the *ḥadīth* which they transmitted from Ibn ʿAbbās ﷺ, since he himself narrated something which contradicts it:

١٢٧٨ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيُّ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا حُصَيْنٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: قَدْ حَفِظْتُ السُّنَّةَ غَيْرَ أَنِّي لَا أَدْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ أَمْ لَا.

1278. It has been transmitted to us with an *isnād* from ʿIkrimah that Ibn ʿAbbās ﷺ said, "I have learned the *Sunnah* [of the Messenger of Allah ﷺ] by heart, except for the fact that I do not know whether the Messenger of Allah ﷺ used to recite [Qurʾan] in Ẓuhr and ʿAṣr or not."

In this tradition, Ibn ʿAbbās ﷺ informs us that he did not know for sure that the Prophet ﷺ did not recite during them. Because he did not know anything for sure about this matter from the Messenger of Allah ﷺ, what he said earlier should be disregarded, as there are others who did know for sure that the Messenger of Allah ﷺ did recite [Qurʾan] during them, and God Willing, we will mention these narrations in their proper place later on in this chapter.

There is also the fact that Ibn ʿAbbās ﷺ is narrated as having a personal opinion about this matter which contradicts what he said earlier:

١٢٧٩ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: اقْرَأْ خَلْفَ الْإِمَامِ بِفَاتِحَةِ الْكِتَابِ فِي الظُّهْرِ وَالْعَصْرِ.

1279. It has been transmitted to us [with an *isnād*] from ʿAyzār ibn Ḥurayth that Ibn ʿAbbās ﷺ said, "When you are [praying] Ẓuhr and ʿAṣr behind the Imam, recite the Fātiḥah."

١٢٨٠ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، قَالَ: شَهِدْتُ ابْنَ عَبَّاسٍ فَسَمِعْتُهُ يَقُولُ: لَا تُصَلِّ صَلَاةً إِلَّا قَرَأْتَ فِيهَا وَلَوْ بِفَاتِحَةِ الْكِتَابِ.

1280. It has been transmitted to us with an *isnād* from ʿAyzār ibn Ḥurayth who said, "I saw Ibn ʿAbbās ﷺ and heard him say, 'Do not pray any prayer without reciting [some Qurʾan] in it, even it is only the Fātiḥah.'"

١٢٨١ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ بْنِ مُوسَى قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّيْمِيُّ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ، - أَوْ سُئِلَ - عَنِ الْقِرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ. فَقَالَ: هُوَ إِمَامُكَ فَاقْرَأْ مِنْهُ مَا قَلَّ وَمَا كَثُرَ، وَلَيْسَ مِنَ الْقُرْآنِ شَيْءٌ قَلِيلٌ.

1281. It has been transmitted to us with an *isnād* from Ayyūb that Abū al-ʿĀliyah al-Barāʾ said, "I asked Ibn ʿAbbās ﷺ"—or he said, "Ibn ʿAbbās ﷺ was asked"—"about reciting [Qurʾan] during Ẓuhr and ʿAṣr. He replied, 'He is your Imam, so recite a little or a lot [of the Qurʾan], for there is no such thing as a small amount of Qurʾan.'"

١٢٨٢ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ قَالَ: أنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ. . . فَذَكَرَ مِثْلَهُ. قَالَ: وَسَأَلْتُ ابْنَ عُمَرَ، فَقَالَ: إِنِّي لَأَسْتَحْيِي أُصَلِّي صَلَاةً لَا أَقْرَأُ فِيهَا بِأُمِّ الْقُرْآنِ أَوْ مَا تَيَسَّرَ.

1282. It has been transmitted to us with another *isnād* from Abū al-ʿĀliyah who said, "I asked Ibn ʿAbbās ﷺ," then he mentioned the like of what is in the previous narration. Then he said, "And I asked Ibn ʿUmar ﷺ and he replied, 'I would be ashamed to recite

any prayer without reciting the Mother of the Qurʾan (i.e. the Fātiḥah) and as much of the Qurʾan as is easy to recite.'"

Abū Jaʿfar ﷺ said, "In these traditions, we find that it was Ibn ʿAbbās's ﷺ opinion that someone who is praying behind an Imam should recite [Qurʾan] during Ẓuhr and ʿAṣr. Now we know that an Imam relieves the person praying behind him of some of the obligations that he would normally be obliged to do if he were praying on his own, whereas the person praying behind does not relieve the Imam of any of the obligations he is obliged to do. Therefore, if the person praying behind the Imam recites [Qurʾan during Ẓuhr and ʿAṣr], it is the all the more appropriate that the Imam recite it as well.

There are also the following traditions from the Prophet ﷺ which contradict [the intial] narration of Ibn ʿAbbās ﷺ:"

١٢٨٣ – فَإِنَّ أَبَا بَكْرَةَ بَكَّارَ بْنَ قُتَيْبَةَ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا هِشَامُ بْنُ أَبِي عَبْدِ اللّٰهِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي قَتَادَةَ أَنَّ أَبَاهُ ﷺ أَخْبَرَهُ: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ، فَيُسْمِعُنَا الْآيَةَ أَحْيَانًا.

1283. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Abī Qatādah that his father said, "The Messenger of Allah ﷺ used to recite [Qurʾan] in Ẓuhr and ʿAṣr, and occasionally recited a verse [loud enough] so that we could hear him."[4]

١٢٨٤ – وَأَنَّ أَبَا بَكْرَةَ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

1284. The like of it has been transmitted to us with another *isnād*

from ʿAbdullāh ibn Abī Qatādah from his father from the Prophet ﷺ.[5]

١٢٨٥ - وَأَنَّ ابْنَ أَبِي دَاوُدَ قَدْ حَدَّثَنَا قَالَ: ثنا خَطَّابُ بْنُ عُثْمَانَ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُسْلِمِ بْنِ خَالِدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللّٰهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ ﷺ أَنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ بِأُمِّ الْقُرْآنِ وَقُرْآنٍ، وَفِي الْعَصْرِ مِثْلَ ذَلِكَ، وَفِي الْأُخْرَيَيْنِ مِنْهُمَا بِأُمِّ الْقُرْآنِ، وَفِي الْمَغْرِبِ فِي الْأُولَيَيْنِ بِأُمِّ الْقُرْآنِ وَقُرْآنٍ، وَفِي الثَّالِثَةِ بِأُمِّ الْقُرْآنِ. قَالَ عُبَيْدُ اللّٰهِ: وَأُرَاهُ قَدْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ.

1285. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn Abī Rāfiʿ that ʿAlī ﷺ used to recite the Mother of the Qurʾan (i.e. the Fātiḥah) along with [other verses from the] Qurʾan in the first two *rakʿahs* of Ẓuhr, and the like of that in [the first two *rakʿahs* of] ʿAṣr. Then, in the last two *rakʿahs* of them both, he used to recite [only] the Mother of the Qurʾan. In Maghrib, he used to recite the Mother of the Qurʾan along with [other verses from the] Qurʾan in the first two *rakʿahs*, and only the Mother of the Qurʾan in the last *rakʿah*." Then ʿUbaydullāh said, "I think he narrated that from the Prophet ﷺ."[6]

١٢٨٦ - وَأَنَّ مُحَمَّدَ بْنَ عَبْدِ اللّٰهِ بْنِ مَيْمُونٍ الْبَغْدَادِيَّ قَدْ حَدَّثَنَا قَالَ: ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللّٰهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ ﷺ، قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ بِأُمِّ الْقُرْآنِ وَسُورَتَيْنِ مَعَهَا فِي الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ وَالْعَصْرِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا.

1286. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Abī Qatādah that his father said, "The Prophet ﷺ used to recite the Mother of the Qurʾan along with two *sūrah* in the first

two *rakʿahs* of both Ẓuhr and ʿAṣr and on occasion, would recite a verse [loud enough] that we could hear him."[7]

١٢٨٧ - وَأَنَّ أَبَا بَكْرَةَ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا الْمَسْعُودِيُّ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، قَالَ: اجْتَمَعَ ثَلَاثُونَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَقَالُوا: تَعَالَوْا حَتَّى نَقِيسَ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ فِيمَا لَمْ يَجْهَرْ فِيهِ مِنَ الصَّلَوَاتِ، فَمَا اخْتَلَفَ مِنْهُمْ رَجُلَانِ. فَقَاسُوا قِرَاءَتَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ بِقَدْرِ قِرَاءَةِ ثَلَاثِينَ آيَةً، وَفِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ عَلَى النِّصْفِ مِنْ ذَلِكَ، وَفِي صَلَاةِ الْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ عَلَى قَدْرِ النِّصْفِ مِنَ الْأُولَيَيْنِ فِي الظُّهْرِ، وَفِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ عَلَى قَدْرِ النِّصْفِ مِنَ الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ.

1287. It has been transmitted to us with an *isnād* from Abū Naḍrah that Abū Saʿīd al-Khudrī ﷺ said, "Thirty of the Companions of the Messenger of Allah ﷺ gathered together and said, 'Come, let us measure how long the recitation of the Messenger of Allah ﷺ was during those prayers in which he did not recite out loud,' and there were not two men amongst them who disagreed. They measured how long the recitation of the Messenger of Allah ﷺ in the first two *rakʿahs* of Ẓuhr took and found it to take as long as it would take to recite thirty verses. [Then they measured how long his recitation took] in the final two *rakʿahs* [of Ẓuhr] and found it to take about half that length of time. [Then they measured how long his recitation took] in the first two *rakʿahs* [of ʿAṣr] and found it to take about half the length of time his recitation took in the first two *rakʿahs* of Ẓuhr. [Then they measured how long his recitation took] in the final two *rakʿahs* [of ʿAṣr] and found it to take about half the length of

time his recitation took in the final two *rakʿahs* of Ẓuhr."[8]

١٢٨٨ - وَأَنَّ إِبْرَاهِيمَ بْنَ مَرْزُوقٍ قَدْ حَدَّثَنَا قَالَ: ثنا حَبَّانُ بْنُ هِلَالٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ مَنْصُورِ بْنِ زَاذَانَ، عَنِ الْوَلِيدِ أَبِي بِشْرِ بْنِ مُسْلِمٍ الْعَنْبَرِيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ فِي الظُّهْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ قِرَاءَةِ ثَلَاثِينَ آيَةً، وَفِي الْأُخْرَيَيْنِ نِصْفَ ذَلِكَ، وَكَانَ يَقُومُ فِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ قَدْرَ خَمْسَ عَشْرَةَ آيَةً، وَفِي الْأُخْرَيَيْنِ قَدْرَ نِصْفِ ذَلِكَ.

1288. It has been transmitted to us with an *isnād* from Abū aṣ-Ṣiddīq an-Nājī that Abū Saʿīd al-Khudrī ﷺ said, "In each of the first two *rakʿahs* of Ẓuhr, the Prophet ﷺ used to stand for as long as it would take to recite thirty verses [of the Qurʾan], and in the last two *rakʿahs*, for half that time. In each of the first two *rakʿahs* of ʿAṣr, he used to stand for as long as it would take to recite fifteen verses [of the Qurʾan], and in the last two *rakʿahs*, for half that time."[9]

١٢٨٩ - وَأَنَّ أَحْمَدَ بْنَ شُعَيْبٍ قَدْ حَدَّثَنَا قَالَ: أَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: ثنا هُشَيْمٌ قَالَ: ثنا مَنْصُورُ بْنُ زَاذَانَ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، قَالَ: كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ، فَحَزَرْنَا قِيَامَهُ فِي الظُّهْرِ قَدْرَ ثَلَاثِينَ آيَةً، قَدْرَ سُورَةِ السَّجْدَةِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ، وَفِي الْأُخْرَيَيْنِ عَلَى قَدْرِ النِّصْفِ مِنْ ذَلِكَ. وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ، وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ.

1289. It has been transmitted to us with another *isnād* from Abū aṣ-Ṣiddīq an-Nājī that Abū Saʿīd al-Khudrī ﷺ said, "We used to estimate how long the Messenger of Allah ﷺ stood in Ẓuhr and ʿAṣr; we estimated that in the first two *rakʿahs* of Ẓuhr, he stood

for as long as it takes to recite thirty verses or Sūrah as-Sajdah, and about half that in the final two *rakʿahs*. As for ʿAṣr, we estimated that he stood in the first two *rakʿahs* for about the same length of time that he stood in the final two *rakʿahs* of Ẓuhr, and in the final two *rakʿahs* for about half that amount of time."[10]

١٢٩٠ - وَإِنَّ عَلِيَّ بْنَ مَعْبَدٍ قَدْ حَدَّثَنَا قَالَ: ثنا يُونُسُ بْنُ مُحَمَّدٍ الْمُؤَدِّبُ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ بِـ﴿السَّمَاءِ وَالطَّارِقِ﴾ [الطارق] وَ ﴿السَّمَاءِ ذَاتِ الْبُرُوجِ﴾ [البروج] وَنَحْوِهِمَا مِنَ السُّوَرِ.

1290. It has been transmitted to us with an *isnād* from Simāk from Jābir ibn Samurah ﷺ that the Messenger of Allah ﷺ used to recite, "By Heaven with its Houses of the Zodiac" (Qurʾan, 85), "By Heaven and the Night-Comer" (Qurʾan, 86) and other *sūrah* of similar length in the Ẓuhr and ʿAṣr prayer.[11]

١٢٩١ - وَأَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدِ بْنِ خُشَيْشٍ الْبَصْرِيَّ قَدْ حَدَّثَنَا قَالَ: ثنا عَارِمٌ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ﷺ، قَالَ: قَرَأَ رَجُلٌ خَلْفَ النَّبِيِّ ﷺ فِي الظُّهْرِ وَالْعَصْرِ، فَلَمَّا انْصَرَفَ، قَالَ: «أَيُّكُمْ قَرَأَ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: ١]؟» قَالَ رَجُلٌ: أَنَا. قَالَ: «لَقَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ قَدْ خَالَجَنِيهَا».

1291. It has been transmitted to us with an *isnād* from Zurārah ibn Awfā that ʿImrān ibn Ḥuṣayn ﷺ said, "A man recited [Qurʾan] behind the Prophet ﷺ during Ẓuhr and ʿAṣr. When [the Prophet ﷺ] finished he said, 'Which of you recited, "Glorify the Name of your Lord, the Most High" (Qurʾan, 87)?' A man said, 'I

did,' so he ﷺ said, 'I knew that one of you was vying with me in reciting it (i.e. repeating after me what I recited and so making it difficult for me to recite).'"[12]

١٢٩٢ - وَأَنَّ مُحَمَّدَ بْنَ خُزَيْمَةَ قَدْ حَدَّثَنَا قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ: أَنَّ زُرَارَةَ حَدَّثَهُمْ، عَنْ عِمْرَانَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ، مِثْلَهُ.

1292. The like of it has been transmitted to us with another *isnād* from Zurārah from ʿImrān ﷺ from the Prophet ﷺ.[13]

١٢٩٣ - وَأَنَّ مُحَمَّدَ بْنَ خُزَيْمَةَ قَدْ حَدَّثَنَا قَالَ: ثنا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: ثنا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ ﷺ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

1293. The like of it has been transmitted to us with another *isnād* from Zurārah ﷺ from ʿImrān ﷺ from the Prophet ﷺ.[14]

١٢٩٤ - وَأَنَّ مُحَمَّدَ بْنَ بَحْرِ بْنِ مَطَرٍ الْبَغْدَادِيَّ قَدْ حَدَّثَنَا قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي مِجْلَزٍ، عَنِ ابْنِ عُمَرَ ﷺ قَالَ - وَلَمْ أَسْمَعْهُ مِنْهُ - أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي صَلَاةِ الظُّهْرِ. قَالَ: فَرَآهُ أَصْحَابُهُ أَنَّهُ قَرَأَ بِـ «تَنْزِيلِ السَّجْدَةِ».

1294. It has been transmitted to us with an *isnād* from Abū Mijlaz from Ibn ʿUmar ﷺ that the Prophet ﷺ performed a prostration in the Ẓuhr prayer. Then he [Ibn ʿUmar ﷺ] said, "His Companions ﷺ saw that to mean that he had recited Sūrah as-Sajdah [in that prayer]."[15]

١٢٩٥ - وَأَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْجَارُودِ قَدْ حَدَّثَنَا قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أنا ابْنُ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: كَانَ النَّبِيُّ ﷺ يَؤُمُّنَا، فَيَجْهَرُ وَيُخَافِتُ، فَجَهَرْنَا فِيمَا جَهَرَ، وَخَافَتْنَا فِيمَا خَافَتْ، وَسَمِعْتُهُ يَقُولُ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ».

1295. It has been transmitted to us with an *isnād* from ʿAṭāʾ that Abū Hurayrah ﷺ said, "When the Prophet ﷺ led us in prayer he would sometimes recite out loud and sometimes recite silently, so we recited out loud in [those prayers] which he recited out loud in and we recited silently in [those prayers] which he recited silently in. Then I heard him ﷺ say, 'There is no prayer unless there is recitation in it.'"[16]

١٢٩٦ - وَأَنَّ ابْنَ أَبِي دَاوُدَ قَدْ حَدَّثَنَا قَالَ: ثنا سَهْلُ بْنُ بَكَّارٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ رَقَبَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: فِي كُلِّ الصَّلَاةِ قِرَاءَةٌ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَاهُ عَلَيْنَا أَخْفَيْنَاهُ عَلَيْكُمْ.

1296. It has been transmitted to us with another *isnād* from ʿAṭāʾ that Abū Hurayrah ﷺ said, "There should be Quranic recitation in every prayer; that which the Messenger of Allah ﷺ recited loud enough so that we could hear, we recite loud enough so that you can hear, and that which he kept hidden from us [by reciting it silently], we keep hidden from you."[17]

١٢٩٧ - وَأَنَّ مُحَمَّدَ بْنَ النُّعْمَانِ السَّقَطِيَّ قَدْ حَدَّثَنَا قَالَ: ثنا يَحْيَى بْنُ يَحْيَى قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حَبِيبٍ الْمُعَلِّمِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ مِثْلَهُ.

1297. The like of it has been transmitted to us with another *isnād* from ʿAṭāʾ from Abū Hurayrah ﷺ.[18]

١٢٩٨ - وَأَنَّ يُونُسَ بْنَ عَبْدِ الْأَعْلَى قَدْ حَدَّثَنَا قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ﷺ يَقُولُ. . . فَذَكَرَ نَحْوَهُ.

1298. The like of it has been transmitted to us with another *isnād* from ʿAṭāʾ from Abū Hurayrah ﷺ.[19]

١٢٩٩ - وَأَنَّ مُحَمَّدَ بْنَ بَحْرِ بْنِ مَطَرٍ قَدْ حَدَّثَنَا قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ قَالَ: أنا حَبِيبٌ الْمُعَلِّمُ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ مِثْلَهُ.

1299. The like of it has been transmitted to us with another *isnād* from ʿAṭāʾ from Abū Hurayrah ﷺ.[20]

١٣٠٠ - وَأَنَّ مُحَمَّدَ بْنَ النُّعْمَانِ قَدْ حَدَّثَنَا قَالَ: ثنا الْحُمَيْدِيُّ قَالَ: ثنا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ﷺ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

1300. The like of it has been transmitted to us with another *isnād* from ʿAṭāʾ from Abū Hurayrah ﷺ.[21]

١٣٠١ - وَأَنَّ ابْنَ أَبِي دَاوُدَ قَدْ حَدَّثَنَا قَالَ: ثنا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ قَالَ: ثنا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ قَالَ: أَخْبَرَنِي أَبُو عُبَيْدَةَ - وَهُوَ حُمَيْدٌ الطَّوِيلُ - عَنْ أَنَسٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: ١].

1301. It has been transmitted to us with an *isnād* from Ḥumayd aṭ-Ṭawīl from Anas ﷺ that the Prophet ﷺ used to recite, “Glorify the Name of your Lord, the Most High” (Qurʾan, 87) in Ẓuhr.[22]

Abū Jaʿfar ﷺ said, “Along with that which we have transmitted above, some people also use the following tradition of Khabbāb ibn al-Arat ﷺ

as proof:”

١٣٠٢ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلْنَا لِخَبَّابٍ: أَكَانَ رَسُوْلُ اللّٰهِ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ. قُلْتُ: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْرِفُوْنَ ذٰلِكَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

1302. It has been transmitted to us with an *isnād* from Abū Maʿmar who said, “We asked Khabbāb ﷺ, ‘Did the Messenger of Allah ﷺ recite [Qurʾan] in Ẓuhr and ʿAṣr?’ He replied, ‘Yes,’ so I asked, ‘How do you know that?’ He replied, ‘[I know] because his beard used to shake.’”[23]

١٣٠٣ – حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ ابْنُ الْأَصْبَهَانِيِّ قَالَ: أنا شَرِيكٌ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الْأَعْمَشِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1303. The like of it has been transmitted to us with another *isnād* from Aʿmash [from Abū Maʿmar from Khabbāb ﷺ].[24]

Abū Jaʿfar ﷺ said, “In this particular *ḥadīth*, we do not think that there is any proof that he used to recite [Qurʾan] in [Ẓuhr and ʿAṣr], for it is possible that his beard was shaking because he was glorifying his Lord or making supplication. However, the many traditions which we transmitted before it do prove that he used to recite [Qurʾan] during both of these two prayers.”

So by reading and comparing the *ḥadīth* narrated in this section, we have proved that the traditions in which the Messenger of Allah ﷺ recited [Qurʾan] in Ẓuhr and ʿAṣr to be correct, and the opposing tradition of Ibn ʿAbbās ﷺ to be rejected. [This is how we come to this

position by means of the traditions], but we also wanted to look at the two opposing positions in the light of reason and intellectual consideration. So we considered the matter and saw that standing in the prayer, *rukūʿ* and prostration are all obligatory elements of the prayer and that the prayer is contingent upon those things; if a person leaves any one of those elements out then his prayer is not valid. We also saw that this applies to all the prayers equally.

Then we saw the first sitting [for the *tashahhud*] in the prayer is *Sunnah* and that none of the scholars disagree about this. This also applies to all the prayers equally.

Then we looked at the final sitting [for the *tashahhud* and *salām*] and saw that the scholars disagreed about it, some saying that is an obligatory element of the prayer and some saying that it is *Sunnah*. However, both groups considered their ruling to apply to all the prayers equally. Therefore we can say that any element which is considered obligatory in one prayer is considered to be obligatory in all the prayers.

As for reciting out loud, that is not an obligatory element of the prayer but is *Sunnah*, since the prayer is not contingent upon it like it is contingent upon the *rukūʿ*, standing or prostration. If a particular prayer is contingent upon an element, then every other prayer must also be contingent upon that element and not performing that element would render the prayer invalid. However, we have seen that a person recites out loud in some prayers and does not do so in others, so that proves that reciting out loud is not obligatory.

Those who oppose our view agree that it is obligatory to recite Qurʾan in Maghrib, ʿIshāʾ and *Ṣubḥ* and that if a person does not do that his prayer is rendered invalid, so the same must be true in Ẓuhr and ʿAṣr.

Thus recitation must also be a part of those two prayers. This is a decisive proof against those of our opponents who deny recitation in Ẓuhr and ʿAṣr yet at the same time [agree with us that recitation is an obligatory element] in prayers other than them (i.e. Ẓuhr and ʿAṣr).

As for those who do not think that recitation is an absolutely vital element of the prayer [but rather think it to be *Sunnah*], our proof against them is as follows: We have seen that according to your position, a person recites out loud in the first two *rakʿahs* of Maghrib and ʿIshāʾ and recites silently in the remaining *rakʿah*. Therefore, the *Sunnah* of the *rakʿahs* that come after the intial two *rakʿahs* is for there to be recitation in them, and that the recitation is not abandoned just because it is not recited out loud. Given this fact, reason dictates that although the Qurʾan is not recited out loud in the Ẓuhr and ʿAṣr prayers, it should still be *Sunnah* to recite it in them, for this is what an analogy with the final *rakʿah* of Maghrib and ʿIshāʾ suggests. This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

This position has also been narrated from a large number of the Companions of the Messenger of Allah ﷺ:

١٣٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُحَمَّدٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، قَالَ: سَمِعْتُ مِنْ عُمَرَ بْنِ الْخَطَّابِ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ: ﴿ق وَالْقُرْآنِ الْمَجِيدِ﴾ [ق: ١].

1304. It has been transmitted to us with an *isnād* from ʿAlī ibn Yazīd that Abū ʿUthmān an-Nahdī said, “I heard ʿUmar ibn al-Khaṭṭāb ﷺ recite, “Qāf, by the Glorious Qurʾan” (Qurʾan 50) in Ẓuhr and ʿAṣr.”

١٣٠٥ - حَدَّثَنَا بَكْرُ بْنُ إِدْرِيسَ قَالَ: ثنا آدَمُ قَالَ: ثنا شُعْبَةُ قَالَ: ثنا سُفْيَانُ بْنُ حُسَيْنٍ قَالَ: سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ أَنَّهُ كَانَ يَأْمُرُ - أَوْ: يُحِبُّ - أَنْ يَقْرَأَ خَلْفَ الْإِمَامِ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ سُورَةٍ، وَفِي الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ.

1305. It has been transmitted to us with an *isnād* from Abū Rāfiʿ that ʿAlī ibn Abī Ṭālib ﷺ used to either command or encourage them to recite Qurʾan behind the Imam in the Ẓuhr and ʿAṣr prayers; he would tell them to recite the Fātiḥah and a *sūrah* in each of the first two *rakʿahs* and just the Fātiḥah in the final two *rakʿahs*.

١٣٠٦/ ١٣٠٧ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ قَالَ: سَمِعْتُ أَبَا مَرْيَمَ الْأَسَدِيَّ يَقُولُ: سَمِعْتُ ابْنَ مَسْعُودٍ ﷺ يَقْرَأُ فِي الظُّهْرِ.

1306/1307. It has been transmitted to us with an *isnād* from Abū Maryam al-Asadī ﷺ that he said, "I heard Ibn Masʿūd ﷺ recite [Qurʾan] in Ẓuhr."

١٣٠٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا هِشَامُ بْنُ حَسَّانَ، عَنْ جَمِيلِ بْنِ مُرَّةَ وَحَكِيمٍ أَنَّهُمْ دَخَلُوا عَلَى مُوَرِّقٍ الْعِجْلِيِّ فَصَلَّى بِهِمُ الظُّهْرَ، فَقَرَأَ بِ قَافِ وَالذَّارِيَاتِ؛ أَسْمَعَهُمْ بَعْضَ قِرَاءَتِهِ. فَلَمَّا انْصَرَفَ قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عُمَرَ فَقَرَأَ بِ قَافِ وَالذَّارِيَاتِ وَأَسْمَعَنَا، نَحْوَ مَا أَسْمَعْنَاكُمْ.

1308. It has been transmitted to us with an *isnād* from Jamīl ibn Murrah and Ḥakīm that they visited Muwarraq al-ʿIjlī and he prayed Ẓuhr with them and recited Sūrah Qāf and Sūrah adh-Dhāriyāt, reciting some verses loud enough that they could hear him. When he finished [praying], he said, "I prayed behind ʿUmar

ﷺ and he recited Qāf and adh-Dhāriyāt, enabling us to hear [of his recitation] what I enabled you to hear."

١٣٠٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ قَالَ: ثنا الْمُقْرِئُ، عَنْ حَيْوَةَ وَابْنِ لَهِيعَةَ قَالَا: أنا بَكْرُ بْنُ عَمْرٍو أَنَّ عُبَيْدَ اللَّهِ بْنِ مِقْسَمٍ أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ ﷺ قَالَ لَهُ: إِذَا صَلَّيْتَ وَحْدَكَ فَاقْرَأْ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِأُمِّ الْقُرْآنِ وَسُورَةٍ سُورَةٍ، وَفِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ بِأُمِّ الْقُرْآنِ. قَالَ: فَلَقِيتُ زَيْدَ بْنَ ثَابِتٍ وَجَابِرَ بْنَ عَبْدِ اللَّهِ، فَقَالَا مِثْلَ مَا قَالَ ابْنُ عُمَرَ.

1309. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn Miqsam that Ibn ʿUmar ﷺ said to him, "When you pray on your own, recite the Fātiḥah and a *sūrah* in each of the first two *rakʿahs* of Ẓuhr and ʿAṣr, and recite just the Fātiḥah in the final two *rakʿahs*." Then [ʿUbaydullāh] said, "I met Zayd ibn Thābit and Jābir ibn ʿAbdillāh ﷺ and they both said the same as that which Ibn ʿUmar ﷺ said."

١٣١٠ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا الْفِرْيَابِيُّ قَالَ: ثنا سُفْيَانُ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ﷺ عَنِ الْقِرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ. فَقَالَ: أَمَّا أَنَا فَأَقْرَأُ فِي الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ سُورَةٍ، وَفِي الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ.

1310. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn Miqsam who said, "I asked Jābir ibn ʿAbdillāh ﷺ about the recitation in Ẓuhr and ʿAṣr" To which he said, 'As for me, I recite the Fātiḥah and a *sūrah* in each of the first two *rakʿahs* and just the Fātiḥah in the final two *rakʿahs*.'"

١٣١١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ أَنَّهُ سَأَلَهُ: كَيْفَ تَصْنَعُونَ فِي صَلَاتِكُمُ الَّتِي لَا تَجْهَرُونَ فِيهَا بِالْقِرَاءَةِ إِذَا كُنْتُمْ فِي بُيُوتِكُمْ؟ فَقَالَ: نَقْرَأُ فِي الْأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَنَقْرَأُ فِي الْأُخْرَيَيْنِ بِأُمِّ الْقُرْآنِ وَنَدْعُو.

1311. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn Miqsam that he asked Jābir ibn ʿAbdillāh ﷺ, "What did you used to do in those prayers in which you do not recite out loud when you were at home?" He replied, 'We used to recite the Fātiḥah and a *sūrah* in each of the first two *rakʿahs* of Ẓuhr and ʿAṣr, then recite just the Fātiḥah in the final two *rakʿahs* and then make supplication.'"

١٣١٢ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللّٰهِ بْنِ مِقْسَمٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ ﷺ يَقُولُ: إِذَا صَلَّيْتَ وَحْدَكَ شَيْئًا مِنَ الصَّلَوَاتِ فَاقْرَأْ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِسُورَةٍ مَعَ أُمِّ الْقُرْآنِ، وَفِي الْأُخْرَيَيْنِ بِأُمِّ الْقُرْآنِ.

1312. It has been transmitted to us with another *isnād* from ʿUbaydullāh ibn Miqsam that he heard Jābir ibn ʿAbdillāh ﷺ say, "Whenever you pray any of the prayers on your own, recite the Mother of the Qurʾan and a *sūrah* in each of the first two *rakʿahs*, and recite just the Mother of the Qurʾan in the final two *rakʿahs*."

١٣١٣ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ قَالَ: ثنا مِسْعَرُ بْنُ كِدَامٍ قَالَ: حَدَّثَنِي يَزِيدُ الْفَقِيرُ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ، سَمِعْتُهُ يَقُولُ: يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَفِي الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ. قَالَ: وَكُنَّا نَتَحَدَّثُ أَنَّهُ لَا صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ فَمَا فَوْقَ ذَلِكَ أَوْ فَمَا أَكْثَرُ مِنْ ذَلِكَ.

1313. It has been transmitted to us with an *isnād* from Yazīd al-Faqīr that Jābir ibn ʿAbdillāh ﷺ said, "The Fātiḥah and a *sūrah* should be recited in the first two *rakʿahs*, and just the Fātiḥah in the final two *rakʿahs*." Then he said, "And we used to say that there is no prayer except when the Fātiḥah or more than that [is recited in it]."

١٣١٤ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا ابْنُ الْأَصْبَهَانِيِّ قَالَ: أنا شَرِيكٌ، عَنْ زَكَرِيَّا، عَنْ عَبْدِ اللّٰهِ بْنِ خَبَّابٍ، عَنْ خَالِدِ بْنِ عُرْفُطَةَ، قَالَ: سَمِعْتُ خَبَّابًا يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ: ﴿إِذَا زُلْزِلَتْ﴾ [الزلزلة: ١].

1314. It has been transmitted to us with an *isnād* from Khālid ibn ʿUrfuṭah ﷺ who said, "I heard Khabbāb ﷺ recite, "When the earth is convulsed with its quaking," (Qurʾan, 99) in Ẓuhr and ʿAṣr."

١٣١٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ هِشَامَ بْنَ إِسْمَاعِيلَ عَلَى مِنْبَرِ رَسُولِ اللّٰهِ ﷺ يَقُولُ: قَالَ أَبُو الدَّرْدَاءِ: اقْرَءُوا فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَفِي الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ.

1315. It has been transmitted to us with an *isnād* from Muḥammad ibn Ibrāhīm that he heard Hishām ibn Ismāʿīl say [when delivering a *khuṭbah* from the *minbar* of the Messenger of Allah ﷺ], "Abū ad-Dardāʾ ﷺ said, 'Recite the Fātiḥah and a *sūrah* in the first two *rakʿahs* of Ẓuhr and ʿAṣr, and recite just the Fātiḥah in the final two *rakʿahs*.'"

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1 Its *isnād* is *ṣaḥīḥ*—it is not harmed by the fact that Saʿīd ibn Zayd is in it since it is backed

up by other narrations. It has been transmitted by Abū Dāwūd (Prayer/ The recitation in Ẓuhr and ʿAṣr, 808) with his *isnād* from Abū Jahḍam Mūsā ibn Sālim that ʿAbdullāh ibn ʿUbaydillāh ibn ʿAbbās said, "I went in to see Ibn ʿAbbās with a group of young men from Banū Hāshim. We said to one of the young men with us, 'Ask Ibn ʿAbbās if the Messenger of Allah used to recite [Qurʾan] in Ẓuhr and ʿAṣr?' Ibn ʿAbbās replied, 'No,' so they said, 'Perhaps he used to recite it to himself?' [Ibn ʿAbbās] replied, 'This is worse than the first question. The Messenger of Allah was a slave of Allah who received commands from his Lord and then conveyed that which was revealed to him. We have not been given any special rights over people except in three things; we are commanded to do our *wudu*ʾ thoroughly, to not accept charity and to not crossbreed between donkeys and horses.'" Ṭaḥāwī abridged the *ḥadīth* by narrating only the first part.

It has also been transmitted by Tirmidhī (*Jihād/* The dislike of crossbreeding between donkeys and horses, 1801) with his *isnād* from Abū Jahḍam Mūsā ibn Sālim, in an abridged form, only mentioning the first part. He said it was a *ḥasan ṣaḥīḥ ḥadīth* and said, "Sufyān ath-Thawrī narrated it from this Abū Jahḍam and said it was from ʿUbaydullāh ʿAbdullāh ibn ʿAbbās. However, I heard Bukhārī say, 'The *ḥadīth* of Thawrī is not the one that is memorised, since Thawrī was mistaken about it. The *ṣaḥīḥ* version is the one that Ismāʿīl and ʿAbd al-Wārith narrated from Abū Jahḍam from ʿAbdullāh ibn ʿUbaydillāh ibn ʿAbbās."

It has also been transmitted by Nasāʾī (Purification/ The command to do wudu thoroughly, 141) where he narrated the second part of the *ḥadīth*, and (Horses/ The severe warning against crossbreeding between donkeys and horses, 3611) where he narrated it in its full form; and by Ibn Mājah (Purification/ Doing wudu thoroughly, 426) with their respective *asānīd* from Ḥammād ibn Zayd from Abū Jahḍam. In this version, it says, "The Messenger of Allah commanded us to do *wudu*ʾ thoroughly."

2 Its *isnād* is *ḥasan* on account of Abū Yazīd al-Madanī. It has been transmitted by Aḥmad (1:218) with his *isnād* from Saʿīd from Abū Yazīd from ʿIkrimah that Ibn ʿAbbās said, "The Prophet recited in [some] prayers and was silent [in others]. So we recite in those prayers in which the Prophet of Allah recited and remain silent in those prayers in which he remained silent." So someone said to him, "Perhaps he used to recite silently to himself," whereupon Ibn ʿAbbās became angry and said, "Which of them is the Messenger of Allah ?"

Aḥmad also transmitted it (1:334) with his *isnād* from Ayyūb that ʿIkrimah said, "Ibn ʿAbbās did not used to recite during Ẓuhr or ʿAṣr. And he would say to us, 'The Messenger of Allah recited in those prayers in which he was commanded to recite and was silent in those prayers in which he was commanded to be silent. The Messenger of Allah was the best of examples and your Lord was not forgetful.'"

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ The amount of recitation in the Ẓuhr prayer, 809) from Ziyād ibn Ayyūb from Hushaym.

4 It *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān*/ The recitation in ʿAṣr, 762); Abū Dāwūd (Prayer/ The recitation in Ẓuhr, 798); Nasāʾī (Entering into the prayer/ Shortening the length of time for standing in the second *rakʿah*, 977) and Ibn Mājah (Establishing the prayers/ Reciting Qurʾan out loud sometimes in the Ẓuhr prayer, 829) with their respective *asānīd* from Hishām ad-Dastawāʾī.

5 Its *isnād* is *ṣaḥīḥ*.

6 Its *isnād* is *ḍaʿīf* on account of Ismāʿīl ibn ʿAyyāsh and Muslim ibn Khālid. It has been transmitted by Ibn Abī Shaybah in his *Muṣannaf* (Prayer, 1:3726); and ʿAbd ar-Razzāq in his *Muṣannaf* (Prayer, 2656) with their respective *asānīd* from Zuhrī in its abridged form.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Entering into the prayer, 975, 976, 977, & 978) with his *isnād* from Khālid, Awzāʿī, Hishām and Abān from Yaḥyā ibn Abī Kathīr.

8 Its *isnād* is *ḍaʿīf* on account of Zayd al-ʿAmmī. It has been transmitted by Ibn Mājah (Establishing the prayers/ The recitation in Ẓuhr and ʿAṣr, 828) with his *isnād* from Abū Dāwūd aṭ-Ṭayālisī.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The recitation in Ẓuhr and ʿAṣr, 452); Nasāʾī (Prayer/ Praying ʿAṣr when resident, 477) with their respective *asānīd* from Abū ʿAwānah.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Prayer/ Praying ʿAṣr when resident, 476) from Yaʿqūb ibn Ibrāhīm; Abū Dāwūd (Prayer/ Making the last two *rakʿah* short, 804) from ʿAbdullāh ibn Muḥammad an-Nufaylī; and by Muslim in the above-mentioned place (452) from Yaḥyā ibn Yaḥyā and Ibn Abī Shaybah. The four of them narrated it from Hushaym.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ The amount of recitation in Ẓuhr and ʿAṣr, 805 & 806); and Nasāʾī (Entering into the prayer/ The recitation in the first two *rakʿah* of the ʿAṣr prayer, 980 & 981) with their respective *asānīd* from Ḥammād ibn Salamah and Shuʿbah, both of whom narrated it from Simāk ibn Ḥarb. In their version it says, ‘He recited in it a Sūrah such as, “By the night when it conceals” (Qurʾan, 92). The same happened in ʿAṣr and the other prayers, except for *Ṣubḥ*.’ It has also been transmitted by Tirmidhī (Prayer/ The recitation in Ẓuhr and ʿAṣr, 307) with his *isnād* from Ḥammād ibn Salamah, and he classified it as *ḥasan ṣaḥīḥ*.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Prohibiting the one following the Imam in the prayer from reciting his recitation out loud when he is standing behind him in prayer, 398); Nasāʾī (Entering into the prayer/ Leaving the recitation when behind the Imam

with respect to what he does not recite out loud, 919) with their respective *asānīd* from Abū ʿAwānah.

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the above-mentioned place; and Abū Dāwūd (Prayer/ Those who think there should be recitation when the Imam does not recite out loud, 829) with their respective *asānīd* from Saʿīd ibn Abī ʿArūbah.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ṭabarānī in *al-Kabīr* (18:522) with his *isnād* from Ḥammād ibn Salamah; Muslim in the above-mentioned place; and Abū Dāwūd (828) with their respective *asānīd* from Shuʿbah from Qatādah.

15 Its *isnād* is *munqaṭiʿ*. It has been transmitted by Abū Dāwūd (Prayer/ The amount of recitation in Ẓuhr and ʿAṣr, 807) from Muḥammad ibn ʿĪsā from Muʿtamir ibn Sulaymān, Yazīd ibn Hārūn and Hushaym from Sulaymān from Umayyah from Abū Mijlaz from Ibn ʿUmar ﷺ. Ibn ʿĪsā said, “No one mentioned Umayyah in their *isnād* except for Muʿtamir.” Ḥāfiẓ said in *an-Nukat aẓ-Ẓirāf* (6:259), “It has also been transmitted by Bayhaqī in his *Sunan* (2:222) by way of Muḥammad ibn ʿAbd al-Malik from Yazīd ibn Hārūn from Sulaymān from Abū Mijlaz from Ibn ʿUmar ﷺ.” Then he said, “I did not hear it from Abū Mijlaz so the narration of Muʿtamir ibn Sulaymān is strengthened by this.”

16 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAbd ar-Raḥmān ibn Abī Laylā. It has been transmitted by Aḥmad (2:308 & 443) from Sufyān and Wakīʿ from Muḥammad ibn ʿAbd ar-Raḥmān ibn Abī Laylā.

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Ḥibbān (1768) with his *isnād* from Abū ʿAwānah; and Nasāʾī (Entering into the prayer/ Recitation during the day, 970) with his *isnād* from Jarīr from Ruqbah.

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The obligation of reciting the Fātiḥah, 396) from Yaḥyā ibn Yaḥyā; and Abū Dāwūd (Prayer/ The recitation in Ẓuhr, 797) with his *isnād* from Qays, ʿAmārah and Ḥabīb from ʿAṭāʾ.

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān/* The recitation in Fajr, 772); Muslim (Prayer/ The obligation of reciting the Fātiḥah, 396); and Nasāʾī (Entering into the prayer/ Recitation during the day, 971) with their respective *asānīd* from Ibn Jurayj.

20 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim and Abū Dāwūd in the above-mentioned places.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū ʿAwānah (Prayer, 1:125) with his *isnād* from Ḥumaydī; and Ibn Khuzaymah (547) with his *isnād* from Sufyān ibn ʿUyaynah.

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Entering into the prayer/ The recitation in Ẓuhr, 973) with his *isnād* from Abū Bakr ibn an-Naḍr from Anas ﷺ. In his version,

it says, ‘He recited these two Sūrah in the two *rakʿah*: “Glorify the Name of your Lord, the Most High” (Qurʾan, 87) and “Has news of the Overwhelmer reached you?”’ (Qurʾan, 88). It has also been transmitted by Ibn Abī Shaybah in his *Muṣannaf* (Prayer/ 1:3575) with his *isnād* from Ḥumayd aṭ-Ṭawīl as a *mawqūf* statement of Anas ﷺ.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān/* The recitation in ʿAṣr, 746, 760, 761 & 777) with *asānīd* from Sufyān ath-Thawrī, ʿAbd al-Wāḥid, Ḥafṣ and Jarīr respectively; and Abū Dāwūd (Prayer/ The recitation in Ẓuhr, 801) with his *isnād* from ʿAbd al-Wāḥid. All of them narrated it from Aʿmash.

24 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that Sharīk al-Qāḍī is in it, since it is supported [by other narrations]. It has been transmitted by Ibn Mājah (Establishing the prayers/ The recitation in Ẓuhr and ʿAṣr, 826) with his *isnād* from Wakīʿ; Nasāʾī in *al-Kubrā* (530) with his *isnād* from Abū Muʿāwiyah; Ibn Abī Shaybah (Prayer/ What the recitation in Ẓuhr is known by (1:3635), and Aḥmad (5:109 & 110) with their respective *asānīd* from Wakīʿ and Abū Muʿāwiyah, with Aḥmad adding *asānīd* from Ibn Namīr and Sufyān; and Ibn Ḥibbān (1827) with his *isnād* from Wakīʿ. All of them narrated it from Aʿmash.

١٧ - بَابُ الْقِرَاءَةِ فِي صَلَاةِ الْمَغْرِبِ

17. QURANIC RECITATION IN THE MAGHRIB PRAYER

١٣١٦/ ١٣١٧ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ ﷺ، ح: وَحَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: ثنا مَالِكٌ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ، عَنِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِـ﴿الطُّورِ﴾.

1316/1317. It has been transmitted to us by way of Mālik with two *asānīd* from Muḥammad ibn Jubayr ibn Muṭʿim that his father said, "I heard the Messenger of Allah ﷺ recite Sūrah aṭ-Ṭūr (Qurʾan, 52) in Maghrib."[1]

١٣١٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى الْمُزَنِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ إِدْرِيسَ قَالَ: أنا مَالِكٌ وَسُفْيَانُ، عَنِ ابْنِ شِهَابٍ... فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1318. The like of it has been transmitted to us with another *isnād* from Ibn Shihāb [from Muḥammad ibn Jubayr ibn Muṭʿim from his father].[2]

١٣١٩ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي بَعْضُ إِخْوَتِي، عَنْ أَبِيهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ ﷺ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فِي بَدْرٍ، قَالَ: فَانْتَهَيْتُ إِلَيْهِ وَهُوَ يُصَلِّي الْمَغْرِبَ، فَقَرَأَ بِـ﴿الطُّورِ﴾، فَكَأَنَّمَا صُدِعَ قَلْبِي حِينَ سَمِعْتُ الْقُرْآنَ، وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ.

1319. It has been transmitted to us with an *isnād* from Jubayr ibn Muṭʿim ﷺ that he went to see the Prophet ﷺ in Badr. [Jubayr ﷺ] said, “When I reached him he was praying Maghrib. He recited Sūrah aṭ-Ṭūr [during the prayer] and when I heard the Qurʾan being recited, it was as if my heart split open.” This happened before [Jubayr ﷺ] became Muslim.[3]

١٣٢٠ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّهُ قَالَ: إِنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ، وَهُوَ يَقْرَأُ: ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ [المرسلات:١]، فَقَالَتْ: يَا بُنَيَّ، لَقَدْ ذَكَّرْتَنِي قِرَاءَتُكَ هَذِهِ السُّورَةَ أَنَّهَا لَآخِرُ مَا سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقْرَأُ بِهَا فِي صَلَاةِ الْمَغْرِبِ.

1320. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn ʿAbdillāh ibn ʿUtbah from Ibn ʿAbbās ﷺ who said, “Umm al-Faḍl bint al-Ḥārith ﷺ heard him reciting, “By those sent forth in succession” (Qurʾan, 77) and so she said, ‘My son, when you recited this *sūrah*, it reminded me that I last heard the Messenger of Allah ﷺ recite it in the Maghrib prayer.’”[4]

١٣٢١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1321. The like of it has been transmitted to us with an *isnād* from Zuhrī [from ʿUbaydullāh ibn ʿAbdillāh ibn ʿUtbah from Ibn ʿAbbās ﷺ].[5]

١٣٢٢ - حَدَّثَنَا رَبِيعُ بْنُ سُلَيْمَانَ الْجِيزِيُّ قَالَ: ثنا أَبُو زُرْعَةَ قَالَ: أنا حَيْوَةُ قَالَ: أنا أَبُو الْأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: أَخْبَرَنِي زَيْدُ بْنُ ثَابِتٍ ﷺ أَنَّهُ قَالَ لِمَرْوَانَ بْنِ الْحَكَمِ: يَا أَبَا عَبْدِ الْمَلِكِ، مَا يَحْمِلُكَ أَنْ تَقْرَأَ فِي صَلَاةِ الْمَغْرِبِ بِـ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص:١] وَسُورَةٍ أُخْرَى صَغِيرَةٍ؟ قَالَ زَيْدٌ: فَوَاللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي صَلَاةِ الْمَغْرِبِ بِأَطْوَلِ الطُّوَلِ وَهِيَ: ﴿المص﴾ [الأعراف:١].

1322. It has been transmitted to us with an *isnād* from ʿUrwah ibn az-Zubayr that Zayd ibn Thābit ﷺ said to Marwān ibn al-Ḥakam ﷺ, "Abū ʿAbd al-Malik, what made you recite, "Say: He is Allah, Absolute Oneness" (Qurʾan, 112) and another short *sūrah* in Maghrib?" Then Zayd said, "For, by Allah, I heard the Messenger of Allah ﷺ recite the longest of the long, and that is "Alif Lām Mīm Ṣād" (Qurʾan, 7), in the Maghrib prayer."[6]

١٣٢٣ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ أَبِي الْأَسْوَدِ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1323. The like of it has been transmitted to us with another *isnād* from Abu'l-Aswad [from ʿUrwah ibn az-Zubayr from Zayd ibn Thābit ﷺ].[7]

١٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ مَرْوَانَ كَانَ يَقْرَأُ فِي الْمَغْرِبِ بِسُورَةِ يس. قَالَ عُرْوَةُ: قَالَ زَيْدُ بْنُ ثَابِتٍ - أَوْ أَبُو زَيْدٍ الْأَنْصَارِيُّ، شَكَّ هِشَامٌ - لِمَرْوَانَ، وَقَالَ: لِمَ تُقَصِّرُ صَلَاةَ الْمَغْرِبِ؟ وَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِيهَا بِأَطْوَلِ الطُّولَيَيْنِ: الْأَعْرَافِ.

1324. It has been transmitted to us with an *isnād* from Hishām from his father [ʿUrwah] that Marwān ﷺ used to recite Sūrah Yā Sīn in Maghrib. Then ʿUrwah said, "Zayd ibn Thābit ﷺ or Abū Zayd al-Anṣārī ﷺ (Hishām was unsure which one it was) said to

Marwān ﷺ, ‘Why did you make Maghrib short? The Messenger of Allah ﷺ used to recite the longest of the long, Sūrah al-Aʿrāf in it.’”[8]

١٣٢٥ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُوسَى بْنُ دَاوُدَ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ ﷺ، قَالَتْ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ الْمَغْرِبَ فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ، فَقَرَأَ: ﴿وَالْمُرْسَلَاتِ﴾ [المرسلات:١]. مَا صَلَّى بَعْدَهَا صَلَاةً حَتَّى قُبِضَ.

1325. It has been transmitted to us with an *isnād* from Anas ﷺ that Umm al-Faḍl bint al-Ḥārith ﷺ said, “The Messenger of Allah ﷺ prayed Maghrib with us in his house wearing a single cloth wrapped around his body, and recited Sūrah al-Mursalāt in it. That was the last prayer he prayed before he died.”[9]

Some of the people [of knowledge][10] saw these traditions and followed them to the letter [saying that a person should recite long *sūrah* such as these in Maghrib].

Others[11] disagreed with them and said, “The only *sūrah* that should be recited in Maghrib are short *sūrah* from the *Mufaṣṣal*.”

They said, “It is possible that when they said he recited Sūrah aṭ-Ṭūr, they meant that he recited some of Sūrah aṭ-Ṭūr and it is linguistically permissible to say this in Arabic for one could say, ‘So-and-so recited Qurʾan,’ meaning he recited part of it.” It is possible that they really did mean that he recited the whole of Sūrah aṭ-Ṭūr, so we looked to see if there were any traditions that indicated either one of these interpretations and found the following:

١٣٢٦/ ١٣٢٧ - فَإِذَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ وَابْنُ أَبِي دَاوُدَ قَدْ حَدَّثَنَا قَالَا: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ ﷺ، قَالَ: قَدِمْتُ الْمَدِينَةَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ لِأُكَلِّمَهُ فِي أَسَارَى بَدْرٍ، فَانْتَهَيْتُ إِلَيْهِ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْمَغْرِبِ، فَسَمِعْتُهُ يَقْرَأُ: ﴿إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ﴾ [الطور: ٧]. فَكَأَنَّمَا صُدِعَ قَلْبِي، فَلَمَّا فَرَغَ كَلَّمْتُهُ فِيهِمْ، فَقَالَ: «شَيْخٌ؛ لَوْ كَانَ أَتَانِي لَشَفَعْتُهُ فِيهِمْ». يَعْنِي أَبَاهُ مُطْعِمَ بْنَ عَدِيٍّ.

> 1326/1327. It has been transmitted to us with an *isnād* from Muḥammad ibn Jubayr ibn Muṭʿim that his father said, "I came to Madinah during the lifetime of the Messenger of Allah ﷺ in order to speak to him regarding prisoners from the [battle of] Badr. I arrived when he was praying Maghrib with his Companions ﷺ and heard him recite the verse, "Your Lord's punishment will certainly take place" (Qurʾan 52:7). [When I heard that] it was as if my heart split open. Then when he finished [the prayer], I spoke to him while he was still amongst them and he said, 'There is an old man who if he were to have come to me, I would have interceded on his behalf.'" And by that he meant his father Muṭʿim ibn ʿAdī.[12]

Here we find the *ḥadīth* transmitted in full and can see exactly what Jubayr ﷺ heard. In this version he informs us that he heard [the Prophet ﷺ] recite the verse, "Your Lord's punishment will certainly take place." This verse comes from Sūrah aṭ-Ṭūr, and so we know that what he meant when he said he heard the Prophet ﷺ recite Sūrah aṭ-Ṭūr in Maghrib was that he heard him recite this part of it. This version above is the version that must be taken because it explains the story in greater detail.

As for the version of this *ḥadīth* which we transmitted at the beginning of this section from Mālik and the statement of Zayd ibn Thābit ﷺ to Marwān ﷺ when he said, "I heard the Messenger of Allah ﷺ recite the longest of the long (Alif Lām Mīm Ṣād) in it," it is possible that both of them meant that he recited part of those *sūrah*.

The following also indicate this to be the correct way of interpreting those traditions:

١٣٢٨ - أَنَّ مُحَمَّدَ بْنَ خُزَيْمَةَ حَدَّثَنَا قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ ﷺ أَنَّهُمْ كَانُوا يُصَلُّونَ الْمَغْرِبَ ثُمَّ يَنْتَضِلُونَ.

1328. It has been transmitted to us with an *isnād* from Abū az-Zubayr from Jābir ibn ʿAbdillāh al-Anṣārī ﷺ that they used to pray Maghrib and then compete with each other [in archery competitions].[13]

١٣٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ بْنِ مُوسَى قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: ثنا حَمَّادٌ قَالَ: أنا ثَابِتٌ، عَنْ أَنَسٍ ﷺ، قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ ﷺ، ثُمَّ يَرْمِي أَحَدُنَا فَيَرَى مَوْضِعَ نَبْلِهِ.

1329. It has been transmitted to us with an *isnād* from Thābit that Anas ﷺ said, "We used to pray Maghrib with the Prophet ﷺ, and then [afterwards] one of us would fire his arrow and still be able to see where it landed."[14]

١٣٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1330. The like of it has been transmitted to us with another *isnād* from Ḥammād [from Thābit from Anas ﷺ].[15]

١٣٣١/ ١٣٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا سَهْلُ بْنُ بَكَّارٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو دَاوُدَ، عَنْ أَبِي عَوَانَةَ وَهُشَيْمٍ، عَنْ أَبِي بِشْرٍ، عَنْ عَلِيِّ بْنِ بِلَالٍ، قَالَ: صَلَّيْتُ مَعَ نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الْأَنْصَارِ، فَحَدَّثُونِي أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْرِبَ، ثُمَّ يَنْطَلِقُونَ يَرْتَمُونَ لَا يَخْفَى عَلَيْهِمْ مَوْقِعُ سِهَامِهِمْ حَتَّى يَأْتُوَ دِيَارَهُمْ، وَهُمْ فِي أَقْصَى الْمَدِينَةِ فِي بَنِي سَلِمَةَ.

1331/1332. It has been transmitted to us with two *asānīd* from Abū Bashar that ʿAlī ibn Bilāl said, "I prayed with a group of the Companions of the Messenger of Allah ﷺ from amongst the *Anṣār* and they told me that they used to pray Maghrib with the Messenger of Allah ﷺ and then afterwards, go out shooting arrows. They said that they were able to see where their arrows landed and [continued to be able to do so] until they reached their houses which were right on the furthest edge of Madinah in Banū Salamah."[16]

١٣٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَسْعُودٍ الْخَيَّاطُ قَالَ: ثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ بَعْضِ بَنِي سَلِمَةَ: أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ، ثُمَّ يَنْصَرِفُونَ إِلَى أَهْلِهِمْ وَهُمْ يُبْصِرُونَ مَوْقِعَ النَّبْلِ عَلَى قَدْرِ ثُلُثَيْ مِيلٍ.

1333. It has been transmitted to us with an *isnād* from Zuhrī from some of the Banū Salamah that they used to pray Maghrib with the Prophet ﷺ and then go home to their families. [On the way, they used to shoot arrows] and were able to see their arrows fall up to two thirds of an [Arab] mile away.[17]

١٣٣٤ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ، قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ، ثُمَّ نَأْتِي بَنِي سَلِمَةَ وَإِنَّا لَنُبْصِرُ مَوَاقِعَ النَّبْلِ.

1334. It has been transmitted to us with an *isnād* from Qaʿqāʿ ibn Ḥakīm that Jābir ibn ʿAbdillāh ﷺ said, "We used to pray Maghrib with the Prophet ﷺ, then go back to Banū Salamah and on the way, we would be able to see where the arrows fell."[18]

If the Prophet ﷺ were to have recited Sūrah al-Aʿrāf (Qurʾan, 7) or even half of that in Maghrib then, by the time he had finished the prayer, it would have been impossible [for a person to still see an arrow land two thirds of an Arab mile away from him].

١٣٣٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: ثنا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ، قَالَ: صَلَّى مُعَاذٌ بِأَصْحَابِهِ الْمَغْرِبَ، فَافْتَتَحَ سُورَةَ الْبَقَرَةِ أَوِ النِّسَاءِ، فَصَلَّى رَجُلٌ ثُمَّ انْصَرَفَ. فَبَلَغَ ذَلِكَ مُعَاذًا، فَقَالَ: إِنَّهُ مُنَافِقٌ. فَبَلَغَ ذَلِكَ الرَّجُلَ، فَأَتَى رَسُولَ اللّٰهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ رَسُولُ اللّٰهِ ﷺ: «أَفَاتِنٌ أَنْتَ يَا مُعَاذُ؟» قَالَهَا مَرَّتَيْنِ. «لَوْ قَرَأْتَ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: ١] وَ﴿الشَّمْسِ وَضُحَاهَا﴾ [الشمس: ١]، فَإِنَّهُ يُصَلِّي خَلْفَكَ ذُو الْحَاجَةِ وَالضَّعِيفُ وَالصَّغِيرُ وَالْكَبِيرُ.»

1335. It has been transmitted to us with an *isnād* from Muḥārib ibn Dithār that Jābir ibn ʿAbdillāh ﷺ said, "Muʿādh ﷺ prayed Maghrib with some of his companions and began to recite Sūrah al-Baqarah or Sūrah an-Nisāʾ. A man prayed and then left [whilst Muʿādh ﷺ was praying]. Muʿādh ﷺ heard about that and said, 'That man is a hypocrite.' The man heard about these words and went to the Messenger of Allah ﷺ and told him about it, so the Prophet ﷺ said [to Muʿādh ﷺ], 'Are you someone who causes a

lot of *fiṭnah*, Muʿādh?' and he repeated it twice. Then he said, 'If you were to recite, "Glorify the Name of your Lord, the Most High" (Qurʾan, 87) and "By the Sun and its morning brightness" (Qurʾan, 91) in the prayer, then those who are in a rush, those who are weak, those who are young and those who are old [would all be able to] pray behind you.'"[19]

١٣٣٦ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ ﷺ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

1336. The like of it has been transmitted to us with another *isnād* from Muḥārib ibn Dithār from Jābir ibn ʿAbdillāh ﷺ from the Prophet ﷺ.[20]

١٣٣٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَبْدُ الصَّمَدِ قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ ﷺ، قَالَ: هِيَ الْعَتَمَةُ.

1337. The like of it has been transmitted to us with an *isnād* from ʿAmr ibn Dīnār from Jābir ﷺ, but in this version he said that it was the ʿIshāʾ prayer.[21]

١٣٣٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا إِبْرَاهِيمُ بْنُ بَشَّارٍ قَالَ: ثنا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ ﷺ، قَالَ: كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ ﷺ، ثُمَّ يَرْجِعُ فَيَؤُمُّنَا. فَأَخَّرَ النَّبِيُّ ﷺ الْعِشَاءَ ذَاتَ لَيْلَةٍ، فَصَلَّى مَعَهُ مُعَاذُ بْنُ جَبَلٍ ثُمَّ جَاءَ لِيَؤُمَّنَا، فَافْتَتَحَ سُورَةَ الْبَقَرَةِ فَلَمَّا رَأَى ذَلِكَ رَجُلٌ مِنَ الْقَوْمِ، تَنَحَّى نَاحِيَةً فَصَلَّى وَحْدَهُ. فَقُلْنَا: مَا لَكَ يَا فُلَانُ، أَنَافَقْتَ؟ قَالَ: مَا نَافَقْتُ وَلَآتِيَنَّ رَسُولَ اللَّهِ ﷺ فَلَأُخْبِرَنَّهُ. فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ مُعَاذًا يُصَلِّي مَعَكَ ثُمَّ يَرْجِعُ فَيَؤُمُّنَا، وَإِنَّكَ أَخَّرْتَ الْعِشَاءَ الْبَارِحَةَ فَصَلَّى مَعَكَ ثُمَّ جَاءَ فَتَقَدَّمَ لِيَؤُمَّنَا، فَافْتَتَحَ سُورَةَ الْبَقَرَةِ فَلَمَّا رَأَيْتُ ذَلِكَ تَنَحَّيْتُ فَصَلَّيْتُ وَحْدِي. يَا رَسُولَ اللَّهِ، إِنَّمَا نَحْنُ أَصْحَابُ نَوَاضِحَ، إِنَّمَا نَعْمَلُ بِأَجْزَائِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَتَّانٌ أَنْتَ يَا مُعَاذُ؟» مَرَّتَيْنِ «اقْرَأْ سُورَةَ كَذَا، اقْرَأْ سُورَةَ كَذَا» السُّوَرُ قِصَارٌ مِنَ الْمُفَصَّلِ لَا أَحُدُّهَا. فَقُلْنَا لِعَمْرٍو: إِنَّ أَبَا الزُّبَيْرِ ثنا عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «اقْرَأْ بِسُورَةِ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ [الليل:١] وَ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ [الشمس:١] وَ ﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ﴾ [البروج:١] وَ ﴿وَالسَّمَاءِ وَالطَّارِقِ﴾ [الطارق:١]». فَقَالَ عَمْرُو بْنُ دِينَارٍ: هُوَ نَحْوُ هَذَا.

1338. It has been transmitted to us with another *isnād* from ʿAmr ibn Dīnār that Jābir ibn ʿAbdillāh ﷺ said, "Muʿādh ibn Jabal ﷺ used to pray with the Prophet ﷺ and then come back and lead us in prayer. One night, the Prophet ﷺ delayed ʿIshāʾ until late. Muʿādh ibn Jabal ﷺ prayed with him and then came back and led us in prayer starting his recitation from the beginning of Sūrah al-Baqarah. When one of the men saw that, he went away to one side and prayed on his own. We said to him, 'What has happened to you? Have you become a hypocrite?' He replied, 'I am no hypocrite! I will go to the Messenger of Allah ﷺ and inform him what happened.' He went to the Prophet ﷺ and said, 'Messenger of Allah ﷺ, Muʿādh ﷺ prays with you and then comes back and leads us in prayer. Yesterday, you delayed ʿIshāʾ until it

was late and he prayed with you. Then he came back and went forward to lead us and began to recite Sūrah al-Baqarah [in the first *rakʿah* of the prayer]. When I saw that, I went aside and prayed on my own. Messenger of Allah ﷺ, we are camel herders and we use our limbs for our work.' Thereupon the Messenger of Allah ﷺ said [to Muʿādh ؓ], 'Are you someone who causes a lot of *fiṭnah*, Muʿādh?' and he repeated that twice. Then he said, 'Recite *sūrah* such-and-such and *sūrah* such-andsuch;' these were *sūrah* from amongst the short *sūrah* of the *Mufaṣṣal* but I have not defined what they were." [One of the narrators said], "We said to ʿAmr, 'Abū az-Zubayr informed us that Jābir ؓ told him that the Messenger of Allah ﷺ said, "Recite, "By the night when it conceals" (Qurʾan, 92), "By the Sun and its morning brightness" (Qurʾan, 91), "By Heaven with its Houses of the Zodiac" (Qurʾan, 85) and "By Heaven and the Night-Comer" (Qurʾan, 86)."' ʿAmr ibn Dīnār said, 'Yes, they were [*sūrah*] such as these.'"[22]

In this tradition, we see that the Messenger of Allah ﷺ disapproved of Muʿādh ؓ reciting Sūrah al-Baqarah and making the recitation too long and heavy for them, so he said to him, 'Are you someone who causes a lot of fitnah, Muʿādh?' and commanded him to recite those *sūrah* which we mentioned from the *Mufaṣṣal*. If the prayer that is referred to in this *ḥadīth* was Maghrib, then this *ḥadīth* would contradict that transmitted by Zayd ibn Thābit ؓ in the beginning of this section. If it were ʿIshāʾ, then the fact that the Prophet ﷺ disapproved of long recitation in a prayer whose time extends for a long time, would indicate that his disapproval of long recitation in a prayer whose time is very constricted,

would be even greater.

It has been narrated from the Messenger of Allah ﷺ that he used to recite *sūrah* of this type (i.e. short *sūrah* from the *Mufaṣṣal*) in the ʿIshāʾ prayer:

١٣٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُؤْمِنِ الْخُرَاسَانِيُّ قَالَ: ثنا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: ثنا الْحُسَيْنُ بْنُ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْعِشَاءِ الْآخِرَةِ بِـ﴿الشَّمْسِ وَضُحَاهَا﴾ [الشمس:١] وَأَشْبَاهِهَا مِنَ السُّوَرِ.

1339. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Buraydah from his father that the Messenger of Allah ﷺ used to recite, "By the Sun and its morning brightness" (Qurʾan, 91) and other similar *sūrah* in the ʿIshāʾ prayer.[23]

If someone were to ask, "Are there *ḥadīth* transmitted from the Prophet ﷺ in which he recited the short *sūrah* from the *Mufaṣṣal* in Maghrib?" then the answer is yes:

١٣٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا يَعْقُوبُ بْنُ حُمَيْدٍ قَالَ: ثنا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي الْمَغْرِبِ بِـ﴿التِّينِ وَالزَّيْتُونِ﴾ [التين:١].

1340. It has been transmitted to us with an *isnād* from ʿĀmir from ʿAbdullāh ibn ʿUmar ﷺ that the Messenger of Allah ﷺ recited, "By the fig and the olive" (Qurʾan, 95) in Maghrib.[24]

١٣٤١ - حَدَّثَنَا يَحْيَى بْنُ إِسْمَاعِيلَ أَبُو زَكَرِيَّا الْبَغْدَادِيُّ قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا زَيْدُ بْنُ الْحُبَابِ قَالَ: ثنا الضَّحَّاكُ بْنُ عُثْمَانَ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ الْأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ.

1341. It has been transmitted to us with an *isnād* from Sulaymān ibn Yasār that Abū Hurayrah ﷺ said, "The Messenger of Allah ﷺ used to recite the short *sūrah* from the *Mufaṣṣal* in Maghrib."[25]

١٣٤٢ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا أَبُو مُصْعَبٍ قَالَ: ثنا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، عَنِ الضَّحَّاكِ، عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: مَا رَأَيْتُ أَحَدًا أَشْبَهَ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ مِنْ فُلَانٍ. قَالَ بُكَيْرٌ: فَسَأَلْتُ سُلَيْمَانَ وَقَدْ كَانَ أَدْرَكَ ذَلِكَ الرَّجُلَ، فَقَالَ: كَانَ يَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ.

1342. It has been transmitted to us with another *isnād* from Bukayr from Sulaymān that Abū Hurayrah ﷺ said, "I never saw anyone who had a prayer more similar to that of the Messenger of Allah ﷺ than so-and-so." Bukayr said, "I asked Sulaymān about this for he had been alive in the time of that man [mentioned by Abū Hurayrah ﷺ]. He replied, 'He used to recite short *sūrah* from the *Mufaṣṣal* in Maghrib.'"[26]

١٣٤٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أنا عُثْمَانُ بْنُ مِكْتَلٍ، عَنِ الضَّحَّاكِ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1343. The like of it has been transmitted to us with another *isnād* from Ḍhaḥḥāk [from Bukayr from Sulaymān from Abū Hurayrah ﷺ].[27]

In these traditions, Abū Hurayrah ﷺ informs us that the Messenger of Allah ﷺ used to recite short *sūrah* from the *Mufaṣṣal* in Maghrib. If we were to understand the *ḥadīth* of Jubayr ﷺ and those other *ḥadīth* which we transmitted in the beginning of this section in the way in which those who oppose us understand them, then those *ḥadīth* would contradict this one from Abū Hurayrah ﷺ. However, if we interpret them in the way in which we mentioned earlier, then there is no contradiction and the two groups of *ḥadīth* are consistent with one another. It is always best to find ways of reconciling *ḥadīth* with one another, so our interpretation is preferable.[28]

Everything that we have mentioned in this chapter proves that the most appropriate parts of the Qurʾan to recite in the Maghrib prayer are the short *sūrah* from the *Mufaṣṣal*. This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

The like of this has also been narrated from ʿUmar ibn al-Khaṭṭāb ﷺ:

١٣٤٤ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا ابْنُ الْأَصْبَهَانِيِّ قَالَ: أَخْبَرَنَا شَرِيكٌ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، قَالَ: أَقْرَأَنِي أَبُو مُوسَى كِتَابَ عُمَرَ إِلَيْهِ: اقْرَأْ فِي الْمَغْرِبِ بِآخِرِ الْمُفَصَّلِ.

1344. It has been transmitted to us with an *isnād* from Zurārah ibn Awfā ﷺ who said, “Abū Mūsā ﷺ read out a letter to me from ʿUmar ﷺ in which [ʿUmar ﷺ] wrote, ‘Recite *sūrah* from the end of the *Mufaṣṣal* in Maghrib.’”

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān/* [Reciting] out loud in Maghrib, 765); Muslim (Prayer/ Recitation in *Ṣubḥ*, 463); Abū Dāwūd (Prayer/ The amount of recitation in Maghrib, 811); and Nasāʾī (Entering into the prayer/ Recitation in Maghrib, 988) with their respective *asānīd* from Mālik.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Tafsīr*/ Sūrah aṭ-Ṭūr, 4856) with his *isnād* from Sufyān ibn ʿUyaynah; Muslim (Prayer/ Recitation in *Ṣubḥ*, 463) with his *isnād* from Sufyān, Yūnus and Maʿmar; and Ibn Mājah (Establishing the prayers, 832) with his *isnād* from Sufyān. All of them narrated it from Zuhrī.

3 There is someone unknown in its *isnād*, which is where Ṭaḥāwī ﷺ says, 'One of my brothers [. . .].' It has been transmitted by Aḥmad (4:83 & 85) with his *isnād* from Shuʿbah.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ Recitation in Maghrib,763); Muslim (Prayer/ Recitation in Fajr, 462); and Abū Dāwūd (Prayer/ Recitation in Maghrib, 810) with their respective *asānīd* from Mālik. Also by Bukhārī (The military campaigns/ The illness of the Prophet ﷺ, 4429) with his *isnād* from ʿAqīl. Both of them narrated it from Zuhrī.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the above-mentioned place with his *isnād* from Yūnus, Sufyān, Maʿmar and Ṣāliḥ, all of whom narrated it from Zuhrī. This *ḥadīth* has been transmitted by all of the six. The derivation of the *asānīd* of the two shaykhs and Abū Dāwūd have already been mentioned. As for the rest, it has been transmitted by Tirmidhī (Prayer/ Recitation in Maghrib, 308) with his *isnād* from Muḥammad ibn Isḥāq and he classified it as *ḥasan ṣaḥīḥ*; and Nasāʾī (Entering into the prayer/ Reciting al-*Mursal*āt in Maghrib, 987), and Ibn Mājah (Establishing the prayers/ Recitation in the Maghrib prayer, 831) with their respective *asānīd* from Sufyān. Both of them narrated it from Zuhrī.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Entering into the prayer/ Recitation in Maghrib, 990) with his from Abū al-Aswad.

7 Its *isnād* is *ḥasan* on account of Ibn Lahīʿah.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (5:185) from Yaḥyā ibn Saʿīd, saying that it is 'from Zayd ibn Thābit ﷺ or Abū Ayyūb ﷺ [. . .];" and by Aḥmad (5:418) from Wakīʿ, saying that it is "from Abū Ayyūb ﷺ or Zayd ibn Thābit ﷺ." Both of them (Yaḥyā ibn Saʿīd and Wakīʿ) narrated it from Hishām ibn ʿUrwah, but there is no mention in this version of Marwān ﷺ reciting Sūrah Yā Sīn (Qurʾan 36). In *an-Nukat aẓ- Ẓirāf* (3:223), 'Wakīʿ narrated it with uncertainty from Hishām.' Similarly Ibn Abī Shaybah said it was from ʿAbadah ibn Sulaymān from Hishām. Ibn Khuzaymah also transmitted it through the narration of Abū Salamah and then said, "That was what Wakīʿ and Shuʿayb said. But Muḥāḍir narrated it from Hishām from his father from Zayd ﷺ alone, and he had no doubt as to whom it was from."

9 Its *isnād* is *ḥasan* on account of Mūsā ibn Dāwūd. It has been transmitted by Nasāʾī (Entering into the prayer/ Reciting Sūrah al-*Mursal*āt (Qurʾan 77) in Maghrib, 986) with his *isnād* from Mūsā ibn Dāwūd.

10 Those who adopted this view included Imam Shāfiʿī.

11 Those who adopted this view included Imam Abū Ḥanīfah, Imam Mālik and Imam Aḥmad.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ṭabarānī in *al-Kabīr* (2:1499) with his *isnād* from Hushaym from Sufyān ibn Ḥusayn from Zuhrī. Hushaym said, "I don't think that I heard it except from Zuhrī."

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Sirāj in his *Musnad* (as is mentioned in *Nukhab al-Afkār*) with his *isnād* from Ḥammād ibn Salamah; and Aḥmad (3:303) by way of ʿAbdullāh ibn Muḥammad ibn ʿAqīl with an *isnād* that is *ḥasan*, and (3:331) with an *isnād* from Jābir containing ʿUqbah ibn ʿAbd ar-Raḥmān, from whom nobody narrated except ʿAbdulḥamīd ibn Yazīd. Ibn Ḥibbān numbered him however, among those who are trustworthy.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ The time of Maghrib, 416) with his *isnād* from Dāwūd ibn Shabīb from Ḥammād ibn Salamah.

15 Its *isnād* is *ṣaḥīḥ*.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (4:36) with his *isnād* from Hushaym and Abū ʿAwānah. Haythamī said in *al-Mujmaʿ* (1:310), "Aḥmad transmitted it and his *isnād* is *ḥasan*." It has also been transmitted by Nasāʾī (Entering into the prayer/ Praying Maghrib straight away, 521) with his *isnād* from Shuʿbah from Abū Bashar from Ḥassān ibn Bilāl from a man from Aslam from among the Companions of the Prophet ﷺ.

17 Its *isnād* is *ḥasan* on account of Muḥammad ibn Kathīr aṣ-Ṣanʿānī, and the fact that the identity of some of those from the Banū Salamah is unknown does not harm it since they are Companions ﷺ.

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (3:382); and Ibn Khuzaymah (337) with their respective *asānīd* from Ibn Abī Dhiʾb.

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān*/ Those who complain of their Imam when he makes the recitation too long, 705) from Ādam from Shuʿbah, but this version does mention the prayer by name; and by Nasāʾī (Entering into the prayer/ Recitation in Maghrib, 985) with his *isnād* from Sufyān, with the prayer of Maghrib being mentioned by name, and (Recitation in ʿIshāʾ, 998) with his *isnād* from Aʿmash, with the prayer of ʿIshāʾ being mentioned by name. All three of them narrated it from Muḥārib ibn Dithār. Nasāʾī also transmitted it in (Entering into the prayer/ Recitation in ʿIshāʾ, 999) with his *isnād* from Abū az-Zubayr. Both of them (Muḥārib and Abū az-Zubayr) narrated it from Jābir ﷺ.

Ḥāfiẓ said in *al-Fatḥ* (2:246), "Most of the narrations say, 'He prayed ʿIshāʾ [. . .],' but in narrations of Abū ʿAwānah, Ṭaḥāwī and Nasāʾī (by way of Muḥārib), it says, 'He prayed Maghrib with his Companions [. . .].' The same is found in the narration of ʿAbd ar-Razzāq and that of Nasāʾī by way of Abū az-Zubayr. If it is based on the number of narrations, the story is as follows,

or if ʿIshāʾ is understood in a metaphorical sense to refer to Maghrib. But if it is not, then the version that is narrated in the *ṣaḥīḥ* is sounder.

20 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū ʿAwānah (2:158) with his *isnād* from Abū al-Aḥwaṣ.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān/* If the Imam recites for a long time etc. [. . .], 700 & 701) with his *isnād* from Shuʿbah.

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Recitation in ʿIshāʾ, 465); Abū Dāwūd (Prayer/ The *Imamat* of those who lead people in prayer, 600; and Keeping the prayer short, 790); and Nasāʾī (Entering into the prayer/ Differences between the Imam and the ones praying behind him, 838) with their respective *asānīd* from Sufyān ibn ʿUyaynah. It has also been transmitted by Tirmidhī in an abridged form (Prayer/ The one who prays an obligatory prayer and then goes and leads the people in prayer, 583) with his *isnād* from Ḥammād ibn Zayd from ʿAmr ibn Dīnār, and he classified it as *ḥasan ṣaḥīḥ*; and by Bukhārī (*Adhān/* When someone prays and then leads people in prayer, 711); and Muslim in the above-mentioned place with their respective *asānīd* from Ayyūb from ʿAmr ibn Dīnār.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Prayer/ Recitation in the ʿIshāʾ prayer, 309) with his *isnād* from Ḥuṣayn ibn Wāqid, and he classified it as a *ḥasan ḥadīth*; and by Nasāʾī (Entering into the prayer/ Recitation in ʿIshāʾ, 1000) with his *isnād* from ʿAlī ibn al-Ḥasan ibn Shaqīq.

24 Its *isnād* is *ḍaʿīf* on account of Jābir ibn Yazīd al-Jaʿfī. It has been transmitted by Ibn Abī Shaybah (1:3592) from Wakīʿ. In the printed version from him, ʿAbdullāh ibn ʿUmar was misprinted as ʿAbdullāh ibn Yazīd.

25 Its *isnād* is *ḥasan* on account of Zayd ibn al-Ḥubāb and Ḍaḥḥāk ibn ʿUthmān.

26 Its *isnād* is *ḥasan* on account of Mughīrah ibn ʿAbd ar-Raḥmān and Ḍaḥḥāk. It has been transmitted by Nasāʾī (Entering into the prayer/ Recitation in Maghrib, 983); and Ibn Mājah (Establishing the prayers/ Recitation in Ẓuhr and ʿAṣr, 827) with their respective *asānīd* from Ḍaḥḥāk.

27 Its *isnād* is *ḥasan* on account of ʿUthmān ibn Maktal and Ḍaḥḥāk.

28 This response is compromised somewhat by the narration of Bukhārī in (*Tafsīr*), “I heard him recite Sūrah aṭ-Ṭūr in Maghrib. When he reached the verse, “Or were they created out of nothing, or are they the creators?” (Qurʾan, 52:35) until His Words, “[. . .] or do they have control over them?” (Qurʾan, 52:37), my heart almost started to soar.” But there is nothing in the narration of Ṭaḥāwī from Hushaym from Zuhrī to indicate that that which was heard from this sūrah was this verse in particular. Despite that, Hushaym is weak when it comes to Zuhrī.

Similarly, with respect to the disapproval expressed by Zayd ﷺ or Abū Zayd al-Anṣārī ﷺ of Marwān ﷺ when they said to him when he recited Sūrah Yā Sīn, “Why did you shorten the Maghrib prayer, when the Messenger of Allah ﷺ used to recite Sūrah al-Aʿrāf during it?” If the whole of Sūrah al-Aʿrāf had not been intended, they would not have had grounds for disapproving of his action.

Yes, Abū Bakr’s ﷺ recitation of the short sūrah from the *Mufaṣṣal*, ʿUmar’s ﷺ letter to Abū Mūsā al-Ashʿarī ﷺ, and the fact that the practice of reciting short sūrah in Maghrib continued to be followed indicates that it is a Sunnah to recite short sūrah in Maghrib, since the Companions ﷺ did not persevere in any practice that had not been properly established.

Ibn Daqīq al-ʿĪd said, “The practice that continued to be practised by the people was to make the recitation long in *Ṣubḥ* and short in Maghrib. Anything that has been transmitted in the *ḥadīth* literature that contradicts this, when it has an obvious weakness, should be understood in the light of that weakness. In our opinion, the correct position is that the *ṣaḥīḥ ḥadīth* from the Prophet ﷺ that do not mention persevering with that practice are [to show that it is] permissible without being disliked. However, those that do mention persevering with that practice are assigned the greater weight. The difference between its being recommended to do something and its being disliked to not do something has already been clarified.”

١٨ - بَابُ الْقِرَاءَةِ خَلْفَ الْإِمَامِ

18. QURANIC RECITATION BEHIND THE IMAM

١٣٤٥ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ قَالَ: أنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ ﷺ، قَالَ: صَلَّى بِنَا رَسُولُ اللّٰهِ ﷺ صَلَاةَ الْفَجْرِ، فَتَعَايَتْ عَلَيْهِ الْقِرَاءَةُ، فَلَمَّا سَلَّمَ، قَالَ: «أَتَقْرَءُونَ خَلْفِي؟» قُلْنَا: نَعَمْ يَا رَسُولَ اللّٰهِ. قَالَ: «فَلَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ، فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا».

1345. It has been transmitted to us with an *isnād* from Maḥmūd ibn ar-Rabīʿ that ʿUbādah ibn aṣ-Ṣāmit ﷺ said, “The Messenger of Allah ﷺ prayed Fajr with us, but had difficulty [in completing] his recitation. When he said the *salām*, [he turned to us] and said, ‘Do you recite [out loud] behind me?’ We replied, ‘Yes, Messenger of Allah ﷺ.’ He said, ‘Do not do that except to recite the Fātiḥah, for there is no prayer for the one who does not recite it.’”[1]

١٣٤٦ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: سَمِعْتُ يَزِيدَ قَالَ: أنا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: ثنا يَحْيَى بْنُ عَبَّادِ بْنِ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ عَبَّادٍ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «كُلُّ صَلَاةٍ لَمْ يُقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ».

1346. It has been transmitted to us with an *isnād* from ʿAbbād ibn ʿAbdillāh ibn az-Zubayr that ʿĀʾishah ﷺ said, “I heard the Messenger of Allah ﷺ say, ‘Any prayer in which the Mother of the Qurʾan is not recited is deficient and incomplete.’”[2]

١٣٤٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا حَبَّانُ بْنُ هِلَالٍ قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: أنا مُحَمَّدُ بْنُ إِسْحَاقَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1347. The like of it has been transmitted to us with an *isnād* from Muḥammad ibn Isḥāq [from ʿAbbād from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ].[3]

١٣٤٨ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا السَّائِبِ - مَوْلَى هِشَامِ بْنِ زُهْرَةَ - يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ». فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، إِنِّي أَكُونُ أَحْيَانًا وَرَاءَ الْإِمَامِ. قَالَ: اقْرَأْهَا - يَا فَارِسِيُّ - فِي نَفْسِكَ.

1348. It has been transmitted to us with an *isnād* from Abū as-Sāʾib, the freedman of Hishām ibn Zuhrah, that he heard Abū Hurayrah ﵁ say that the Messenger of Allah ﷺ said, “If anyone prays a prayer and does not recite the Mother of the Qurʾan in it, then that prayer is deficient and incomplete.” [Abū as-Sāʾib said], “I said, ‘Abū Hurayrah ﵁, sometimes I pray behind the Imam.’ [Abū Hurayrah ﵁] replied, ‘Then recite it quietly to yourself, O Persian.’”[4]

١٣٤٩ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ وَسَعِيدُ بْنُ عَامِرٍ قَالَا: ثنا شُعْبَةُ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﵁، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1349. The like of it has been transmitted to us with an *isnād* from ʿAlāʾ ibn ʿAbd ar-Raḥmān from his father from Abū Hurayrah ﵁ from the Prophet ﷺ.[5]

١٣٥٠ - حَدَّثَنَا ابْنُ دَاوُدَ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أنا أَبُو غَسَّانَ قَالَ: ثنا الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1350. The like of it has been transmitted to us with another *isnād* from ʿAlāʾ from his father from Abū Hurayrah ﷺ from the Prophet ﷺ.[6]

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge][7] based their position on these traditions and said that it is obligatory to recite the Fātiḥah behind the Imam in every single prayer."

Others[8] disagreed with them and said, "We do not think that a person should recite the Fātiḥah or anything else when he is behind the Imam."

One of the proofs used by this second group over the first group is that there is no proof in either the abovementioned *ḥadīth* of Abū Hurayrah ﷺ nor in that of ʿĀʾishah ﷺ that the Prophet ﷺ was referring to those who pray behind an Imam when he said, 'If anyone prays a prayer and does not recite the Mother of the Qurʾan in it, then that prayer is deficient and incomplete.' Indeed, it is possible that this *ḥadīth* applies to a prayer that is not prayed behind an Imam and does not apply to a prayer that is prayed behind an Imam, for the Prophet ﷺ said, "If a person has an Imam, then the recitation of the Imam takes the place of his recitation."

Therefore, the statement of the Prophet ﷺ, 'If anyone prays a prayer and does not recite the Mother of the Qurʾan in it, then that prayer is deficient and incomplete,' does not apply to someone who is being led in the prayer, because the recitation of his Imam takes the place of his

recitation and means that he does not have to.[9]

We have also seen that when Abū ad-Dardāʾ ﷺ heard something like that from the Prophet ﷺ, he did not see it as referring to one who prays behind an Imam:

١٣٥١/ ١٣٥٢ - حَدَّثَنَا بَحْرُ بْنُ نَصْرٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، ح: وَحَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: ثنا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ كَثِيرِ بْنِ مُرَّةٍ، عَنْ أَبِي الدَّرْدَاءِ ﷺ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللّٰهِ، فِي الصَّلَاةِ قُرْآنٌ؟ قَالَ: «نَعَمْ». فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَجَبَتْ. قَالَ: وَقَالَ أَبُو الدَّرْدَاءِ: أَرَى أَنَّ الْإِمَامَ إِذَا أَمَّ الْقَوْمَ، فَقَدْ كَفَاهُمْ.

> 1351/1352. It has been transmitted to us with two *asānīd* from Kathīr ibn Murrah from Abū ad-Dardāʾ ﷺ that a man said, "Messenger of Allah ﷺ, should there be Qurʾan in every prayer?" He replied, "Yes." A man from the *Anṣār* said, "It is obligatory." Abū ad-Dardāʾ ﷺ said, "I think that when an Imam leads others in prayer, his recitation spares them [from having to recite themselves].—So this is Abū ad-Dardāʾ ﷺ who listened to the Qur'an from the Prophet of Allah ﷺ in every prayer.[10]

Here we find Abū ad-Dardāʾ ﷺ, after he heard the Prophet ﷺ say that there should be Qurʾan in every prayer and after he heard a man from the *Anṣār* say it was obligatory, later say that he did not think that the ruling applies to those who pray behind an Imam, but only applies to the Imam and those who pray alone. This contradicts the opinion held by Abū Hurayrah ﷺ that the ruling applies to both Imam and those who pray behind them. As these two Companions ﷺ differed about this matter according to their own opinions, we can they say that there is no

proof in either of these *ḥadīth*.

As for the *ḥadīth* of ʿUbādah ﷺ, he clearly stated that the Messenger of Allah ﷺ commanded those who were praying behind him to recite the Fātiḥah. Therefore, we decided to look into the *Sunnah* to find out if there were any traditions which contradicted this one and found the following:

١٣٥٣ - فَإِذَا يُونُسُ قَدْ حَدَّثَنَا قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أَكِيمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ، فَقَالَ: «هَلْ قَرَأَ مِنْكُمْ مَعِي أَحَدٌ آنِفًا؟» فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ؟» قَالَ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ ﷺ فِيمَا جَهَرَ فِيهِ رَسُولُ اللَّهِ ﷺ بِالْقِرَاءَةِ مِنَ الصَّلَوَاتِ حِينَ سَمِعُوا ذَلِكَ مِنْهُ.

1353. It has been transmitted to us with an *isnād* from Ibn Akīmah al-Laythī from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ finished a prayer in which he had recited Qurʾan out loud and then said, “Did any of you recite along with me earlier?” A man said, “Yes, Messenger of Allah ﷺ.” So the Messenger of Allah ﷺ said, “I say to you that it is not right for anyone to compete with me in reciting Qurʾan.”[11] When they heard him say that, people stopped reciting along with the Messenger of Allah ﷺ in those prayers in which he recited out loud.[12]

١٣٥٤ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا الْفِرْيَابِيُّ، عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: «فَاتَّعَظَ الْمُسْلِمُونَ بِذَلِكَ، فَلَمْ يَكُونُوا يَقْرَءُونَ».

1354. The like of it has been transmitted to us with an *isnād* from Saʿīd from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ,

except in this version he said, “The Muslims took heed of that and did not recite [when the Messenger of Allah ﷺ recited out loud in the prayer after that].”[13]

١٣٥٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْحُسَيْنُ بْنُ عَبْدِ الْأَوَّلِ الْأَحْوَلُ قَالَ: ثنا أَبُو خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ قَالَ: ثنا ابْنُ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا قَرَأَ فَأَنْصِتُوا».

1355. It has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, “The Imam has only been appointed in order to be followed, so when he recites, stay quiet [and listen to him].”[14]

١٣٥٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: ثنا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: كَانُوا يَقْرَءُونَ خَلْفَ النَّبِيِّ ﷺ، فَقَالَ: «خَلَطْتُمْ عَلَيَّ الْقِرَاءَةَ».

1356. It has been transmitted to us with an *isnād* from Abū al-Aḥwaṣ that ʿAbdullāh ﷺ said, “They used to recite behind the Prophet ﷺ [until] he said, ‘You are muddling up my own recitation [by your recitation].’”[15]

١٦٥٧ – حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ، عَنْ يَعْقُوبَ، عَنِ النُّعْمَانِ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ».

1357. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Shaddād ﷺ from Jābir ibn ʿAbdillāh ﷺ that the Prophet ﷺ

said, “If a person has an Imam, then the recitation of the Imam takes the place of his recitation.”[16]

١٣٥٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَلَمْ يَذْكُرْ جَابِرًا ﷺ.

1358. The like of it has been transmitted to us with another *isnād* from ʿAbdullāh ibn Shaddād ﷺ from the Prophet ﷺ, but in this version he did not mention Jābir ibn ʿAbdillāh ﷺ.[17]

١٣٥٩ - وَإِذَا أَبُو بَكْرَةَ حَدَّثَنَا قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا إِسْرَائِيلُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ.

1359. The like of it has been transmitted to us with an *isnād* from ʿAbdullāh ibn Shaddād ﷺ from a man from the people of Baṣrah from the Messenger of Allah ﷺ.[18]

١٣٦٠ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ قَالَ: ثنا الْحَسَنُ بْنُ صَالِحٍ، عَنْ جَابِرٍ وَلَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1360. The like of it has been transmitted to us with an *isnād* from Abū az-Zubayr from Jābir ibn ʿAbdillāh ﷺ from the Messenger of Allah ﷺ.[19]

١٣٦١/ ١٣٦٢ - حَدَّثَنَا ابْنُ دَاوُدَ وَفَهْدٌ قَالَا: ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: ثنا الْحَسَنُ بْنُ صَالِحٍ، عَنْ جَابِرٍ - يَعْنِي الْجُعْفِيَّ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1361/1362. The like of it has been transmitted to us with another

isnād from Abū az-Zubayr from Jābir ibn ʿAbdillāh ﷺ from the Messenger of Allah ﷺ.[20]

١٣٦٣ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَحْمَدُ قَالَ: ثنا ابْنُ حَيٍّ، عَنْ جَابِرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، مِثْلَهُ.

1363. The like of it has been transmitted to us with an *isnād* from Jābir ﷺ from Nāfiʿ from Ibn ʿUmar ﷺ.[21]

١٣٦٤ - حَدَّثَنَا بَحْرُ بْنُ نَصْرٍ قَالَ: ثنا يَحْيَى بْنُ سَلَّامٍ قَالَ: ثنا مَالِكٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ صَلَّى رَكْعَةً فَلَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ، فَلَمْ يُصَلِّ إِلَّا وَرَاءَ الْإِمَامِ».

1364. It has been transmitted to us with an *isnād* from Wahb ibn Kaysān from Jābir ibn ʿAbdillāh ﷺ that the Prophet ﷺ said, "If anyone performs a *rakʿah* without reciting the Mother of the Qurān in it, he has not prayed except when he is behind an Imam."[22]

١٣٦٥ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرٍ ﷺ مِثْلَهُ، وَلَمْ يَذْكُرِ النَّبِيَّ ﷺ.

1365. The like of it has been transmitted to us with another *isnād* from Wahb ibn Kaysān from Jābir ibn ʿAbdillāh ﷺ, but in this version he did not mention the Prophet ﷺ.[23]

١٣٦٦ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا إِسْمَاعِيلُ بْنُ مُوسَى بْنِ ابْنَةِ السُّدِّيِّ قَالَ: ثنا مَالِكٌ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ. قَالَ: فَقُلْتُ لِمَالِكٍ: ارْفَعْهُ. فَقَالَ: خُذُوا بِرِجْلِهِ.

1366. The like of it has been transmitted to us on the authority of Mālik with an *isnād* from Wahb ibn Kaysān from Jābir ibn ʿAbdillāh ﷺ. [One of the narrators said], "I said to Mālik, 'Make

it *marfūʿ*.’ He said, ‘Take it because of its man (i.e. Jābir ibn ʿAbdillāh ﷺ).’”[24] [25]

١٣٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ ﷺ، قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ أَقْبَلَ بِوَجْهِهِ، فَقَالَ: «أَتَقْرَءُونَ وَالْإِمَامُ يَقْرَأُ؟» فَسَكَتُوا فَسَأَلَهُمْ ثَلَاثًا، فَقَالُوا: إِنَّا لَنَفْعَلُ، قَالَ: «فَلَا تَفْعَلُوا».

1367. It has been transmitted to us with an *isnād* from Abū Qilābah that Anas ﷺ said, “The Messenger of Allah ﷺ prayed and then turned his face towards them and said, ‘Do you recite whilst the Imam is reciting?’ They remained silent so he asked them three times. Then they said, ‘[Yes], we do do that.’ He said, ‘Do not do it.’”[26]

Abū Jaʿfar ﷺ said, “These traditions clearly contradict the *ḥadīth* of ʿUbādah ﷺ.[27]

As the traditions on this matter contradict each other, we must derive our ruling by means of reason and intellectual consideration. We have seen that there is no disagreement that when a man joins the prayer whilst the Imam is in *rukūʿ*, so long as he says the *takbīr* and goes into *rukūʿ* as well, he is considered to have caught that *rakʿah* even though he has not recited anything.

However, the following question must be asked; when a man, fearing that he might miss the *rakʿah*, enters into the prayer in this way, is the reason he is permitted to do so merely because it is an overriding necessity[28] (*ḍarūrah*) or because recitation is not obligatory on him when he is behind an Imam?

We reflected upon this question and found all the people of knowledge to be in agreement that when someone finds the Imam in *rukūʿ* and joins the prayer by going into *rukūʿ* without saying the *takbīr*, his prayer is not valid, even if he is forced to do that out of overriding necessity and his fear of missing the *rakʿah*. This is because it is obligatory for him to stand [for as long as it takes for him to say the *takbīr* of entering into the prayer] regardless of whether there is an overriding necessity or not. Therefore, obligatory elements of the prayer may not be omitted under any circumstances, even in cases of overriding necessity, because the prayer is not valid without them.

As we saw above, the ruling governing the recitation [of someone praying behind an Imam] is different from this, since it may be dropped in the case of necessity. [This shows that it is not obligatory] and proves that it may also be omitted in cases when there is no necessity."[29]

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them. If someone was to say, "A group of Companions of the Messenger of Allah ﷺ used to recite behind the Imam and were ordered to do so," [and bring the following traditions to support their position:]

١٣٦٨ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، عَنْ جَوَّابِ بْنِ عُبَيْدِ اللَّهِ التَّيْمِيِّ قَالَ: ثنا يَزِيدُ بْنُ شَرِيكٍ أَبُو إِبْرَاهِيمَ التَّيْمِيُّ أَنَّهُ قَالَ: سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ، فَقَالَ لِي: اقْرَأْ. فَقُلْتُ: وَإِنْ كُنْتُ خَلْفَكَ؟ قَالَ: وَإِنْ كُنْتَ خَلْفِي. قُلْتُ: وَإِنْ قَرَأْتَ؟ قَالَ: وَإِنْ قَرَأْتُ.

1368. It has been transmitted to us with an *isnād* from Yazīd ibn

Sharīk, the father of Ibrāhīm at-Taymī, who said, “When I asked ʿUmar ibn al-Khaṭṭāb ﷺ whether I should recite behind the Imam, he replied, ‘Recite.’ So I asked him, ‘Even when I am [praying] behind you?’ and he replied, ‘[Yes], even when you are praying behind me.’ Then I asked, ‘Even [when] you are reciting?’ and he replied, ‘[Yes], even when I am reciting.’”

١٣٦٩ - حَدَّثَنَا صَالِحٌ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا أَبُو بِشْرٍ، عَنْ مُجَاهِدٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو ﷺ يَقْرَأُ خَلْفَ الْإِمَامِ فِي صَلَاةِ الظُّهْرِ مِنْ سُورَةِ مَرْيَمَ.

1369. It has been transmitted to us with an *isnād* from Mujāhid who said, “I heard ʿAbdullāh ibn ʿAmr ﷺ recite some of Sūrah Maryam when he prayed Ẓuhr behind the Imam.”

١٣٧٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ حُصَيْنٍ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: صَلَّيْتُ مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ الظُّهْرَ وَالْعَصْرَ، فَكَانَ يَقْرَأُ خَلْفَ الْإِمَامِ.

1370. It has been transmitted to us with an *isnād* from Mujāhid who said, “I prayed Ẓuhr and ʿAṣr with ʿAbdullāh ibn ʿAmr ﷺ and he used to recite behind the Imam.”

Then let it be said to him, “That has been narrated from some of the Companions ﷺ as you said, but the reverse has been narrated from other Companions ﷺ:”

١٣٧١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى وَمَرَّ عَلَى دَارِ ابْنِ الْأَصْبَهَانِيِّ - قَالَ: حَدَّثَنِي صَاحِبُ هَذِهِ الدَّارِ - وَكَانَ قَدْ قَرَأَ عَلَى أَبِي عَبْدِ الرَّحْمَنِ - عَنِ الْمُخْتَارِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي لَيْلَى، قَالَ: قَالَ عَلِيٌّ ﷺ: مَنْ قَرَأَ خَلْفَ الْإِمَامِ فَلَيْسَ عَلَى الْفِطْرَةِ.

1371. It has been transmitted to us with an *isnād* from Mukhtār ibn ʿAbdillāh ibn Abī Laylā that ʿAlī ﷺ said, "Whoever recites [Qurʾan] behind the Imam is not upon the *fiṭrah*."

١٣٧٢ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا الْخَصِيبُ قَالَ: ثنا وُهَيْبُ بْنُ خَالِدٍ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ ﷺ، قَالَ: أَنْصِتْ لِلْقِرَاءَةِ، فَإِنَّ فِي الصَّلَاةِ شُغْلًا، وَسَيَكْفِيكَ ذَلِكَ الْإِمَامُ.

1372. It has been transmitted to us with an *isnād* from Abū Wāʾil that Ibn Masʿūd ﷺ said, "Remain quiet and listen to the recitation [of the Imam], for that is one of the tasks in the prayer which the Imam spares you the trouble of doing."

١٣٧٣ - حَدَّثَنَا مُبَشِّرُ بْنُ الْحَسَنِ قَالَ: ثنا أَبُو عَامِرٍ - أَوْ أَبُو جَابِرٍ. قَالَ أَبُو جَعْفَرٍ: أَنَا أَشُكُّ - عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ﷺ مِثْلَهُ.

1373. The like of it has been transmitted to us with another *isnād* from Abū Wāʾil from ʿAbdullāh [ibn Masʿūd] ﷺ.

١٣٧٤ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ ﷺ نَحْوَهُ.

1374. The like of it has been transmitted to us with another *isnād* from Abū Wāʾil from Ibn Masʿūd ﷺ.

١٣٧٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا حُدَيجُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ ﷺ، قَالَ: لَيْتَ الَّذِي يَقْرَأُ خَلْفَ الْإِمَامِ مُلِئَ فُوهُ تُرَابًا.

1375. It has been transmitted to us with an *isnād* from ʿAlqamah from Ibn Masʿūd ﷺ, "Would that the mouth of the one who recites behind the Imam be filled with earth!"

١٣٧٦ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنِ الزُّبَيْرِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، نَحْوَهُ.

1376. The like of it has been transmitted to us with another *isnād* from ʿAlqamah [from Ibn Masʿūd ﷺ.]

١٣٧٧ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ: أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ وَزَيْدَ بْنَ ثَابِتٍ وَجَابِرَ بْنَ عَبْدِ اللَّهِ ﷺ، فَقَالُوا: لَا تَقْرَءُوا خَلْفَ الْإِمَامِ فِي شَيْءٍ مِنَ الصَّلَوَاتِ.

1377. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn Miqsam that he asked ʿAbdullāh ibn ʿUmar, Zayd ibn Thābit and Jābir ibn ʿAbdillāh ﷺ about that and they all said, "Do not recite behind the Imam in any of the prayers."

١٣٧٨ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ. . . ثُمَّ ذَكَرَ الْحَدِيثَ مِثْلَ ذَلِكَ.

1378. The like of has been transmitted to us with another *isnād* from ʿUbaydullāh ibn Miqsam from Jābir ibn ʿAbdillāh ﷺ.

١٣٧٩ – حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أنا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ، سَمِعَهُ يَقُولُ: لَا تَقْرَأُ خَلْفَ الْإِمَامِ فِي شَيْءٍ مِنَ الصَّلَوَاتِ.

1379. It has been transmitted to us with an *isnād* from ʿAṭāʾ ibn Yasār that Zayd ibn Thābit ﷺ said, "Do not recite behind the Imam in any of the prayers."

١٣٨٠ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي كَثِيرٍ، عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدٍ ﷺ مِثْلَهُ.

1380. The like of it has been transmitted to us with another *isnād* from ʿAṭāʾ ibn Yasār from Zayd ibn Thābit ﷺ.

١٣٨١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو صَالِحٍ الْحَرَّانِيُّ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي جَمْرَةَ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: أَقْرَأُ وَالْإِمَامُ بَيْنَ يَدَيَّ؟ فَقَالَ: لَا.

1381. It has been transmitted to us with an *isnād* from Abū Jamrah who said, "I said to Ibn ʿAbbās ﷺ, 'Should I recite whilst the Imam is in front of me?' He replied, 'No.'"

١٣٨٢ – حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ كَانَ إِذَا سُئِلَ: هَلْ يَقْرَأُ أَحَدٌ خَلْفَ الْإِمَامِ؟ يَقُولُ: إِذَا صَلَّى أَحَدُكُمْ خَلْفَ الْإِمَامِ، فَحَسْبُهُ قِرَاءَةُ الْإِمَامِ. وَكَانَ عَبْدُ اللّٰهِ بْنُ عُمَرَ ﷺ لَا يَقْرَأُ خَلْفَ الْإِمَامِ.

1382. It has been transmitted to us with an *isnād* from Nāfiʿ that ʿAbdullāh ibn ʿUmar ﷺ was asked, "Should a person recite behind the Imam?" He replied, "When any of you prays behind

the Imam, the recitation of the Imam spares him [the obligation of reciting himself].” [Nāfiʿ added], “ʿAbdullāh ibn ʿUmar ﷺ did not used to recite behind the Imam.”

١٣٨٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ﷺ، قَالَ: يَكْفِيكَ قِرَاءَةُ الْإِمَامِ.

1383. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Dīnār that ʿAbdullāh ibn ʿUmar ﷺ said, “The recitation of the Imam is enough for you.”[30]

This group of Companions ﷺ all agreed that a person should not recite when he is behind an Imam, and their view is both corroborated by those *ḥadīth* we transmitted earlier from the Messenger of Allah ﷺ and by the use of sound reasoning. Therefore, this viewpoint is preferable to that of those who oppose us.[31]

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1 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq. It has been transmitted by Abū Dāwūd (Prayer/ Leaving recitation in one’s prayer [except] the Fātiḥah, 823) with his *isnād* from Muḥammad ibn Maslamah; and Tirmidhī (Prayer/ Recitation behind the Imam, 311) with his *isnād* from ʿAbadah ibn Sulaymān. Both of them narrated it from Muḥammad ibn Isḥāq from Makḥūl from Maḥmūd ibn ar-Rabīʿ from ʿUbādah ﷺ. Tirmidhī classified it as a *ḥasan ḥadīth*.

It has also been transmitted by Abū Dāwūd in (824) with his *isnād* from Zayd ibn Wāqid from Makḥūl from Nāfiʿ ibn Maḥmūd ibn ar-Rabīʿ from ʿUbādah ﷺ, and in this version, there is the story of ʿUbādah ﷺ and his narration from the Prophet ﷺ ; and by Nasāʾī (Entering into the prayer/ The recitation of the Umm al-Qurʾan behind the Imam in prayers which are recited out loud, 921) with his *isnād* from Zayd ibn Abī Wāqid directly from Nāfiʿ ibn Maḥmūd without mention of Makḥūl.

Nāfiʿ ibn Maḥmūd’s degree of trustworthiness is unknown, as Ḥāfiẓ says. Saʿīd ibn ʿAbd alʿAzīz and others narrated it from Makḥūl from Maḥmūd from Abū Nuʿaym from ʿUbādah ﷺ. Awzāʿī narrated it from Makḥūl from Rajāʾ ibn Ḥaywah from ʿAbdullāh ibn ʿAmr ibn al-ʿAṣ ﷺ.

Ibn ʿAbd al-Barr mentioned this in *at-Tamhīd*. Some narrated it from Makḥūl from Nāfiʿ from Maḥmūd from ʿUbādah ﷺ. Naymawī said, “The *ḥadīth* of ʿUbādah ibn aṣ-Ṣāmit ﷺ concerning the recitation getting muddled up is narrated in a number of different ways all of which are *ḍaʿīf*.” The path of Makḥūl from Maḥmūd from ʿUbādah ﷺ is narrated by Muḥammad ibn Isḥāq alone, and is countered by that of Zayd ibn Wāqid; another of the companions of Makḥūl who narrated it from Makḥūl from Nāfiʿ from ʿUbādah ﷺ. This version is transmitted by Abū Dāwūd. So if it has been established that Ibn Isḥāq’s *isnād* has not been corroborated by any other and that the *isnād* of Zayd ibn Wāqid, the more established narrator, is different to his, then his *isnād* must be considered an isolated one. Also, Muḥammad ibn Isḥāq is not admissible as evidence when he alone narrates something. Ḥāfiẓ said in *ad-Dirāyah* in the book of Ḥajj, “Ibn Isḥāq is not admissible as evidence when he alone narrates a ruling, let alone when someone more established than him differs with him.” (*at-Taʿlīq al-ḥasan ʿalā Āthār as-Sunan* pp. 160–161)

2 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq. It has been transmitted by Ibn Mājah (Establishing the prayer/ Recitation behind the Imam, 840) with his *isnād* from Muḥammad ibn Isḥāq.

3 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq.

4 Its *isnād* is *ḥasan* on account of ʿAlāʾ ibn ʿAbd ar-Raḥmān. It has been transmitted by Muslim (Prayer/ The obligation to recite the Fātiḥah, 395); Abū Dāwūd (Prayer/ The one who leaves the recitation of the Fātiḥah in the prayer, 821); and Nasāʾī (Entering into the prayer/ Leaving the recitation of the *Basmalah* in the Fātiḥah, 910) with their respective *asānīd* from Mālik from ʿAlāʾ; and by Muslim in the abovementioned place with his *isnād* from Naḍr ibn Muḥammad, and Tirmidhī (*Tafsīr*, Sūrah al-Fātiḥah, 2953) with his *isnād* from Ismāʿīl ibn Abī Uways. Both of them narrated it from Abū Uways from ʿAlāʾ ibn ʿAbd ar-Raḥmān from his father and Abū as-Sāʾib from Abū Hurayrah ﷺ. Tirmidhī said, “I asked Abū Zarʿah about this *ḥadīth* and he said that both *ḥadīth* were *ṣaḥīḥ*.” He used the *ḥadīth* of Ibn Abī Uways from his father from ʿAlāʾ as evidence. It has also been transmitted by Ibn Mājah (Establishing the prayers/ Recitation behind the Imam, 838) with his *isnād* from Ibn Jurayj from ʿAlāʾ.

5 Its *isnād* is *ḥasan* on account of ʿAlāʾ ibn ʿAbd ar-Raḥmān. It has been transmitted by Aḥmad (2:458) with his *isnād* from Shuʿbah; Muslim in the abovementioned place with his *isnād* from Sufyān ibn ʿUyaynah; and Tirmidhī in the abovementioned place with his *isnād* from ʿAbd al-ʿAzīz ad-Darāwardī in an unabridged form. The three of them narrated it from ʿAlāʾ.

6 Its *isnād* is *ḥasan* on account of ʿAlāʾ ibn ʿAbd ar-Raḥmān. Tirmidhī said after transmitting this *ḥadīth* by way of Darāwardī, “This is a *ḥasan ḥadīth*. Shuʿbah, Ismāʿīl ibn Jaʿfar and others narrated the like of this *ḥadīth* from ʿAlāʾ from Abū as-Sāʾib from Abū Hurayrah ﷺ from the Prophet ﷺ. It is also narrated by Ibn Jurayj from Mālik from ʿAlāʾ from Abū as-Sāʾib from Abū

Hurayrah ؓ; and by Ibn Abī Uways from his father from ʿAlāʾ from his father and Abū as-Sāʾib, who both narrated it from Abū Hurayrah ؓ." He also said, "Abū Zarʿah says both *aḥādīth* are *ṣaḥīḥ*."

7 Those who adopted this view Imam Shāfiʿī, Malik, Ahmad ibn Hanbal.

8 Those who adopted this view included Imam Abū Hanifah, Abū Yusuf and Muhammad.

9 The meaning of this is that:

Firstly, we understand the meaning of 'recitation' in the *ḥadīth* of Abū Hurayrah ؓ and ʿĀʾishah ؓ to be the same; it refers to recitation whose legal definition is broader than whether it is actually being physically recited or not. So the prayer of one who prays behind an Imam is not lacking in this legal recitation even when he does not actually physically recite, because the Imam's recitation is considered to be his recitation. This is similar to what has come down regarding the *sutrah*, 'The *sutrah* of the Imam is also a *sutrah* for those praying behind him.' The people of knowledge are all agreed that the *sutrah* of the Imam is enough for the entire congregation and that it is considered, in terms of the law, to act as if it were a *sutrah* in front of every single individual praying behind the Imam, despite the fact that there is no physical *sutrah* actually there in front of them. The reason for that is because their prayer has become tied to that of their Imam, and the Imam has become their interpreter who spares them having to recite. The reason for this *ḥadīth* was to specify the place in which people should refrain from reciting and in which they should make do with the recitation of their Imam, not to take the obligation of reciting away from those behind the Imam or give them the choice of reciting or not. That is why he commanded them to listen to their Imam and disliked them reciting, for the Imam takes their obligation to recite away and carries it out on their behalf—he acts as their guarantor.

Secondly, we say that the meaning of these *ḥadīth* is general and that an exception from them for those praying behind an Imam is made by the *ḥadīth* of ʿUbādah, Abū Hurayrah and Abū Saʿīd ؓ.

The *ḥadīth* of ʿUbādah ؓ is transmitted by Muslim by way of Maʿmar from Zuhrī from Maḥmūd from ʿUbādah ibn aṣ-Ṣāmit ؓ as a *marfūʿ* statement (i.e. that the Prophet ﷺ said), "There is no prayer for the one who does not recite the Fātiḥah and so on." The narration of Sufyān ibn ʿUyaynah that is in Abū Dāwūd corroborates this narration of Maʿmar, as do the narrations of ʿAbd ar-Raḥmān ibn Isḥāq, Ṣāliḥ and Awzāʿī.

The *ḥadīth* of Abū Hurayrah ؓ transmitted by Abū Dāwūd, says, "The Prophet ﷺ commanded that someone go and call out, 'There is no prayer except when there is recitation of the Fātiḥah and more.'" Ḥakīm said, "This is a *ṣaḥīḥ* and irreproachable *ḥadīth*."

The *ḥadīth* of Abū Saʿīd al-Khudrī ؓ transmitted by Abū Dāwūd, says, "He commanded us to

recite the Fātiḥah and what is easy [of the Qurʾan in our prayers].” Its *isnād* is *ṣaḥīḥ*.

The words, ‘[. . .] and so on’, ‘[. . .] and more’, and ‘[. . .] and what is easy,’ all indicate that the recitation of more than the Fātiḥah is obligatory in the prayer, but the vast majority of scholars only apply that to the Imam or someone praying alone, not to someone praying behind an Imam. Therefore, the ruling on the Fātiḥah should be the same, only applying to the Imam and the one praying alone, not to the one praying behind an Imam. Imam Aḥmad ibn Ḥanbal said, “The meaning of his words, ‘There is no prayer for the one who does not recite the Fātiḥah,’ applies to one who is praying alone.” Sufyān also said, “It is for one who is praying alone.”

10 Its *ḥadīth* is *ḥasan* on account of Muʿāwiyah ibn Ṣāliḥ. It has been transmitted by Nasāʾī (Entering into the prayer/ The one behind the Imam making do with the recitation of the Imam) with his *isnād* from Zayd ibn al-Ḥabbāb; and Dāraquṭnī in his *Sunan* (1:1249) with his *isnād* from ʿAbdullāh ibn Wahb. Both of them narrated it from Muʿāwiyah ibn Ṣāliḥ. The only difference between the two is that Ibn Wahb narrates it as a *mawqūf* statement of Abū ad-Dardāʾ ﷺ, whereas Zayd ibn al-Ḥabbāb narrates it as a *marfūʿ* statement of the Prophet ﷺ. Nasāʾī said, “Narrating it as a statement of the Prophet ﷺ is a mistake. Rather, it is a statement of Abū Dardāʾ ﷺ.” Dāraquṭnī said, “Zayd ibn al-Ḥabbāb narrated it from Muʿāwiyah ibn Ṣāliḥ with this *isnād* and said, ‘The Messenger of Allah ﷺ said, “I do not see it but that the Imam spares them [from having to recite themselves],”’ but he was mistaken with regard to that, for the correct position is that Abū ad-Dardāʾ made that statement [not the Prophet ﷺ], as Ibn Wahb narrated.” Bayhaqī said, “Abū Ṣāliḥ, the scribe of Layth, narrated it and made a mistake with respect to it. Zayd ibn al-Ḥabbāb also made a mistake and narrated it thus.”

11 i.e. “No one should recite Qurʾan out loud in the prayer whilst I am reciting Qurʾan out loud, or pit his voice against mine.”

12 Its *isnād* is *ḥasan* on account of Ibn Ukaymah. It has been transmitted by Abū Dāwūd (Prayer/ Those who think there should be recitation when [the Imam] does not recite out loud, 826 & 827) with his *isnād* from Mālik and Sufyān respectively, and he said, “This *ḥadīth* of Ibn Ukaymah was narrated by Maʿmar, Yūnus and Aslamah ibn Zayd from Zuhrī with the same meaning as that of Mālik;” and by Tirmidhī (Prayer/ Leaving the recitation when behind an Imam, 312), Nasāʾī (Entering into the prayer/ Leaving the recitation when behind an Imam who is reciting out loud, 920) with their respective *asānīd* from Mālik; and by Ibn Mājah (Establishing the prayers/ When he recites, listen, 848 & 849) with his *asānīd* from Sufyān and Maʿmar respectively. All three of them (Mālik, Sufyān and Maʿmar) narrated it from Ibn Shihāb az-Zuhrī. Tirmidhī said, “This is a *ḥasan ḥadīth*.” Some of the companions of Zuhrī narrated this *ḥadīth* saying, “Zuhrī said, ‘The people stopped reciting when they heard that from the Messenger of Allah ﷺ.’”

13 Its *isnād* is *ṣaḥīḥ shādhdh*. It has been transmitted by Ibn Ḥibbān (1847) with his *isnād* from Muḥammad ibn Yūsuf al-Faryābī. Ibn Ḥibbān said, "Awzāʿī made a mistake in it when he said, 'from Saʿīd', for Zuhrī only narrated it from Ibn Ukaymah from Zuhrī."

14 Its *isnād* is *ḥasan* on account of Abū Khālid and Ḥusayn ibn ʿAbd al-ʾAwwal. It has been transmitted by Abū Dāwūd (Prayer/ The Imam praying from a sitting position, 604), Nasāʾī (Entering into the prayer/ The interpretation of Allah's Words, "When the Qurʾan is recited," 922), and Ibn Mājah (Establishing the prayers/ When the Imam recites, listen, 846) with their respective *asānīd* from Abū Khālid al-Aḥmar; and by Nasāʾī in the abovementioned place (923) with his *isnād* from Muḥammad ibn Saʿd al-Anṣārī. Both of them narrated it from Muḥammad ibn ʿIjlān. Abū Dāwūd said, "This addition, 'so when he recites, listen to him,' is not what has been memorised. The mistake in our opinion, has come about through Abū Khālid." However, this statement of Abū Dāwūd, "The mistake in our opinion, has come about through Abū Khālid," is actually a mistake on the part of Abū Dāwūd since the *ḥadīth* of Abū Khālid is corroborated by the narration of Muḥammad ibn Saʿd al-Anṣārī from Ibn ʿIjlān in Nasāʾī, as was mentioned earlier. When Muslim was asked by his companion Abū Bakr about this *ḥadīth*, he declared it to be *ṣaḥīḥ*, saying, "In our opinion, it is *ṣaḥīḥ*."

15 Its *isnād* is *ḥasan* on account of Yūnus ibn Abī Isḥāq. It has been transmitted by Aḥmad (1:451); Ibn Abī Shaybah (3775); and Bazzār (488) with his *isnād* from Abū Aḥmad az-Zubayrī. Haythamī said in *al-Mujmaʿ* (2:110), 'Aḥmad, Abū Yaʿlā and Bazzār transmitted it. The narrators of Aḥmad are the same as those of the *Ṣaḥīḥ*. Ibn at-Turkmānī said about the *ḥadīth* of Bazzār, "Its *isnād* is good."

16 Its *isnād* is *ṣaḥīḥ*, although Dāraquṭnī considered it to be weakened by the fact that the only ones to narrate it from Mūsā ibn Abī ʿĀʾishah were Abū Ḥanīfah and Ḥasan ibn ʿAmārah who are both weak. Then Dāraquṭnī said elsewhere, "Sufyān ath-Thawrī, Shuʿbah, Isrāʾīl ibn Yūnus, Sharīk, Abū Khālid ad-Dālānī, Abū al-Aḥwaṣ, Sufyān ibn ʿUyaynah, Jarīr ibn ʿAbd al-Ḥamīd and others all narrated this *ḥadīth* from Mūsā ibn Abī ʿĀʾishah as a *mursal ḥadīth* from ʿAbdullāh ibn Shaddād رحمه الله from the Prophet ﷺ, and that is the correct *isnād*."

There is a clear mistake in this statement of Dāraquṭnī since the claim he makes that none of the *Ḥāfiẓ* narrators attributed it to Mūsā ibn Abī ʿĀʾishah from ʿAbdullāh ibn Shaddād رحمه الله from Jābir ibn ʿAbdillāh رضي الله عنه except for Abū Ḥanīfah and Ḥasan ibn ʿAmārah is countered by what the Ḥāfiẓ Aḥmad ibn Manīʾ narrated in his *Musnad* from Isḥāq al-Azraq who said, "I was told by Sufyān and Sharīk from Mūsā ibn Abī ʿĀʾishah from ʿAbdullāh ibn Shaddād رحمه الله from Jābir رضي الله عنه [. . .]." Buṣayrī said in *Itḥāf al-Khiyarah* (2:343), "Its *isnād* is *ṣaḥīḥ* according to the conditions laid down by the two Shaykhs."

In addition to this, his claim that Imam Abū Ḥanīfah رحمه الله is weak is baseless, since Ibn Muʿīn,

Ibn al-Madīnī and Shuʿbah all declared him to be trustworthy and a large number of other Aʾimmah praised him. There is no explained charge of unreliability that has been levelled against him by any of the Aʾimmah of this science, so his status is not harmed by unexplained charges of unreliability by Dāraquṭnī and others of his kind who go to excess. Furthermore, even explained charges of unreliability are not accepted on occasion when it comes to certain personages, since an explained charge of unreliability is not accepted when it concerns one whose acts of obedience outweigh his acts of disobedience, whose praisers outnumber his detractors and whose good character references outnumber his bad character references, and when there is circumstantial evidence to indicate that the one who put forward the charge of unreliability was driven to do so by fanatic partisanship to his madhhab or by the sort of worldly dispute that often springs between peers and rivals. So for instance, no attention is paid to what Thawrī says about Abū Ḥanīfah, what Ibn Abī Dhiʾb says about Mālik, what Ibn Muʿīn says about Shāfiʿī or what Nasāʾī says about Aḥmad ibn Ṣāliḥ.

As for Ḥasan ibn ʿAmārah, Buṣayrī said, "Ḥasan ibn ʿAmārah, even if he was considered a liar by Ibn Muʿīn and a fabricator of *ḥadīth* by Shuʿbah and ʿAlī ibn al-Madīnī, and even though Sājī mentioned that there was a consensus of the scholars of *ḥadīth* that his *ḥadīth* be discarded, was not the only one to narrate it from Mūsā ibn Abī ʿĀʾishah, as is clear from what we mentioned at the beginning of the chapter with regard to the *Musnad* for Aḥmad ibn Manīʿ and ʿAbd al-Ḥamīd." Jarīr ibn ʿAbd al-Ḥamīd said, "I never thought I would be alive in an age when *ḥadīth* of Muḥammad ibn Isḥāq are narrated and those of Ḥasan ibn ʿAmārah are discarded." Rāmharmazī wrote a refutation against those who accused him of fabricating *ḥadīth* in his book *al-Muḥaddith al-fāṣil*, pp. 320–324.

17 Its *isnād* is *mursal* and *ṣaḥīḥ*. It has been transmitted by ʿAbd ar-Razzāq in his *Muṣannaf* (2797) from Thawrī.

18 There is someone in the *isnād* whose identity is unknown—the man from the people of Baṣrah. It has been transmitted by Imam Muḥammad in his *Muwaṭṭā* (pp. 100–101) from Isrāʾīl from Mūsā ibn Abī ʿĀʾishah from ʿAbdullāh ibn Shaddād ﷺ in an unabridged form without mentioning, 'a man from the people of Baṣrah.'

19 Its *isnād* is *ḥasan* on account of Abū Umayyah Muḥammad ibn Ibrāhīm, Isḥāq ibn Manṣūr and Layth ibn Abī Salīm. It is not harmed by the fact that Jābir al-Jaʾfī is in it since it is corroborated by other narrations. It has been transmitted by Dāraquṭnī (1:1239) with his *isnād* from Isḥāq ibn Manṣūr and Yaḥyā ibn Abī Bukayr from Ḥasan ibn Ṣāliḥ.

20 Its *isnād* is *ḍaʿīf* on account of Jābir al-Jaʿfī. It has been transmitted by Ibn Mājah (Establishing the prayers/ When he recites, listen, 850) with his *isnād* from Ḥasan ibn Ṣāliḥ from Jābir al-Jaʿfī from Abū az-Zubayr; Aḥmad (3:339) from Aswad ibn ʿAmir, ʿAbd al-Ḥamīd in his

Musnad from Abū Nuʿaym, and Ibn Abī Shaybah (1:3802) from Mālik ibn Ismāʿīl, all three of whom narrated it from Ḥasan ibn Ṣāliḥ from Abū az-Zubayr from Jābir ﷺ. The narrators of Aḥmad are all trustworthy. Ḥasan ibn Ṣāliḥ was a contemporary of Abū az-Zubayr since he was born twenty-something years before his death. Buṣayrī said in *Itḥāf al-khiyarah* (2:343), "The *isnād* of the *ḥadīth* in the *Musnad* of ʿAbd al-Ḥamīd meets the conditions laid down by Muslim." So, this is taken to mean that Ḥasan heard it once directly from Abū az-Zubayr and another time through Jaʿfī and Layth ibn Salīm.

21 Its *isnād* is *ḍaʿīf* on account of Jābir al-Jaʿfī.

22 Its *isnād* is *shādhdh*. It has been transmitted by Dāraquṭnī (1:1228) with his *isnād* from Baḥr ibn Naṣr from Yaḥyā ibn Salām, but he said that Yaḥyā ibn Salām was *ḍaʿīf*. Ibn al-Jawzī said, "I never heard anyone call him weak before Dāraquṭnī." Abū Ḥātim said, "He is a truthful shaykh." Abū Zarʿah said, "There is nothing wrong with him. He might have made a mistake."

23 Its *isnād* is *mawqūf ṣaḥīḥ*. It has been transmitted by Tirmidhī (Prayer/ Leaving of the recitation when praying behind an Imam, 313) with his *isnād* from Mālik. He classified it a *ḥasan ṣaḥīḥ ḥadīth*.

24 It is as if the correct position in the eyes of Mālik is that it is a *mawqūf* statement (of Jābir ﷺ). As for Yaḥyā ibn Salām, he has been declared trustworthy by Ibn Ḥibbān, Abū Zarʿah, Abū Ḥātim and Ayyūb. As for the questioner's rebuke of Mālik, it is perhaps due to his stubbornness or because of his certainty that the *ḥadīth* had come down from the Prophet ﷺ. Whatever the circumstances however, there is a difference of opinion as to whether the *ḥadīth* is *marfūʿ* or *mawqūf*.

25 Its *isnād* is *ḥasan* on account of Ismāʿīl ibn Mūsā ibn Ibnat as-Saldī.

26 Its *isnād* is *ṣaḥīḥ*. The *ḥadīth*, however, is *muḍṭarib* with respect to both its *isnād* and textual content, since many trustworthy narrators narrated it as a *mursal ḥadīth* from Ayyūb from Abū Qilābah, while others narrated it from Ayyūb from Abū Qilābah from Anas ﷺ, and Khālid al-Ḥadhdhāʾ narrated it from Abū Qilābah from Muḥammad ibn Abī ʿĀʾishah from a man from among the Companions of the Prophet ﷺ. Dāraquṭnī said in his *Sunan* immediately after *ḥadīth* (1272), "Ar-Rabīʿ ibn Badr narrated from Ayyūb from Aʿraj that Abū Hurayrah ﷺ said, 'The Prophet ﷺ said to us [. . .']', and Salām Abū al-Mundhir narrated it from Ayyūb from Abū Qilābah from Abū Hurayrah ﷺ, but this is not established. ʿUbaydullāh ibn ʿAmr ibn ar-Riqqī differed from them both and narrated it from Ayyūb from Abū Qilābah from Anas ﷺ from the Prophet ﷺ. Ibn ʿAliyyah and others narrated it from Ayyūb as a *mursal ḥadīth* from Abū Qilābah, and Khālid al-Ḥadhdhāʾ narrated it from Abū Qilābah from Muḥammad ibn Abī ʿĀʾishah from a man from among the Companions of the Prophet ﷺ from the Prophet ﷺ."

As for the actual text of the *ḥadīth*, Yūsuf ibn ʿAdī narrated it from ʿUbaydullāh without making mention of any exception, whereas Bayhaqī transmitted from someone other than Yūsuf from ʿUbaydullāh and made mention of an exception. Bayhaqī attributed the mistake to Yūsuf, considering the absence of the exception to be an omission on his part. However, Yūsuf ibn ʿAdī is trustworthy and is not one to whom anyone attributes mistakes. The omission here is not of a type which is permitted to narrators of *ḥadīth* since it results in the ruling being changed from what was intended by the maker of laws when he prohibited recitation behind the Imam. Therefore, an omission of this sort may not be attributed to a trustworthy narrator.

27 The story ʿUbādah ﷺ narrated of the Prophet ﷺ getting mixed up in his recitation has been narrated by a number of Companions including Abū Hurayrah, ʿAbdullāh ibn Masʿūd, ʿAbdullāh ibn Mālik ibn Buḥaynah and ʿImrān ibn Ḥuṣayn ﷺ, but not one of them mentioned the exception, 'except to recite the Fātiḥah.' The only narration that mentioned that was that of Muḥammad ibn Isḥāq from Makḥūl from Maḥmūd from ʿUbādah ﷺ.

As for the *aḥādīth* of Abū Hurayrah, ʿAbdullāh Ibn Masʿūd and Anas ﷺ, they are all transmitted by Ṭaḥāwī ﷺ. The *ḥadīth* of ʿAbdullāh ibn Mālik ﷺ is transmitted by Aḥmad and the narrators in his *isnād* are those of the *Ṣaḥīḥ*. The *ḥadīth* of ʿImrān ﷺ is transmitted by Muslim, but in the story in his version, the Ẓuhr prayer is mentioned. The absence of this exception agrees with what is in the Qurʾan and the firmly established *ḥadīth* mentioned in this chapter, such as the *ḥadīth* of Abū Mūsā al-Ashʿarī, Abū Hurayrah and Ibn ʿUmar ﷺ that say, "When it is recited, listen," and the *ḥadīth* of Jābir ibn ʿAbdillāh ﷺ that says, "When someone has an Imam, the recitation of the Imam becomes his recitation." So the *ḥadīth* of Muḥammad ibn Isḥāq from Makḥūl goes against what the people have narrated and despite the fact that Tirmidhī classified it as *ḥasan*, is either *shādhdh* or *munkar*.

And on top of that, the *ḥadīth* of ʿUbādah ﷺ is muddled up (*muḍṭarib*), both with respect to its *isnād* and with respect to its text, since Muḥammad ibn Isḥāq narrated it in this way from Makḥūl from Maḥmūd ibn ar-Rabīʿ from ʿUbādah ibn aṣ-Ṣāmit ﷺ, while Zayd ibn Wāqid narrated it from Makḥūl from Nāfiʿ ibn Maḥmūd ibn ar-Rabīʿ from ʿUbādah ﷺ, as transmitted by Abū Dāwūd. Also, it is unknown whether this Nāfiʿ is trustworthy or not. Ḥarām ibn Ḥakīm followed Makḥūl in narrating it from him, for Zayd ibn Wāqid also narrated it from Ḥarām ibn Ḥakīm from Nāfiʿ ibn Maḥmūd from ʿUbādah ibn aṣ-Ṣāmit ﷺ, as transmitted by Nasāʾī. On the other hand, Saʿīd ibn ʿAbd alʿAzīz and others narrated it from Makḥūl from Maḥmūd from Abū Nuʿaym from ʿUbādah ibn aṣ-Ṣāmit ﷺ, as transmitted by Ḥākim and Dāraquṭnī by way of Walīd ibn Muslim from Saʿīd ibn ʿAbd alʿAzīz. Others narrated it from Makḥūl from Nāfiʿ from Maḥmūd from ʿUbādah ibn aṣ-Ṣāmit ﷺ, as is mentioned in *al-Iṣābah*. Awzāʿī narrated it from Makḥūl from Rajāʾ ibn Ḥaywah from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ, as mentioned by Ibn ʿAbd al-Barr

in *at-Tamhīd*. Zuhrī narrated it from Maḥmūd from ʿUbādah ﷺ with the wording, ‘There is no prayer for the one who does recite the Fātiḥah,’ without mentioning the story surrounding it. As for the versions narrated by Maʿmar, Sufyān and others, they contain the addition of the words, ‘and more.’ Ibn ʿAbd al-Barr said, “There is no way that the likes of this *ḥadīth* are considered admissible as proof by the people of this science.” Furthermore, there is not a single *ḥadīth* in this chapter (on this matter) that does not have some problem with its *isnād* except for that of Zuhrī from Maḥmūd from ʿUbādah ﷺ that says, “There is no prayer for the one who does not recite the Fātiḥah.”

Finally, even if we were to concede that the *ḥadīth* of ʿUbādah ﷺ transmitted by way of Ibn Isḥāq from Makḥūl is *ḥasan* or *ṣaḥīḥ*—despite the fact that its content goes against the Qurʾan and established *ḥadīth* and despite the fact that its ruling appears, by analogy, to contradict that in the *ḥadīth*, ‘He who catches the *rukūʿ* catches the *rakʿah*,’ as was mentioned earlier—we would still say that it was said at a time when the connection between the Imam and those praying behind him was still weak, and at a time when certain things were overlooked in the prayer that were not overlooked at a later date. This is indicated in the *ḥadīth* of Ibn Abī Laylā when he said, “Some of my companions told me that when a man came to the prayer, he would ask and be told [by those praying] how much of the prayer had passed. Also, they would line up behind the Prophet ﷺ ; some standing, some bowing, some prostrating [to catch up] and some praying in time with the Prophet ﷺ. This continued until one time when Muʿādh ﷺ came, he said, ‘There would be no position [in the prayer] that I were to see the Prophet ﷺ in, except that I too would adopt that position.’ So the Prophet ﷺ said, ‘Muʿādh ﷺ has established that as a Sunnah for you, so do it like that.’” Then the connection between the Imam and those behind him grew stronger and the Prophet ﷺ commanded them to do that which has been transmitted in *ṣaḥīḥ ḥadīth*. He ﷺ said, “The Imam has only been put there to be followed, so do not do anything different from him; if he says the *takbīr*, you say the *takbīr*; if he recites, you listen; and if he goes into *rukūʿ*, you go into *rukūʿ*.” This caused the exception narrated by ʿUbādah ﷺ to be abrogated, and Allah knows best.

28 This is due to it being the only way he can catch the *rakʿah*.

29 This is when a person is not in a situation whereby he has to leave out the recitation in order to catch the *rakʿah*.

30 In other words when the Imam recites, you do not have to recite.

31 Bukhārī said in (Recitation behind the Imam, 212), “It is not permissible for anyone to say, ‘There is a hot coal in the mouth of anyone who recites behind the Imam,’ since hot coals are one of the ways Allah punishes people. The Prophet ﷺ said, ‘Do not punish with the punishment of Allah,’ so no one should suppose that that is something Saʿd would say.” And he said about the

narration of Ibrāhīm, ‘Would that the mouth of the one who recites behind the Imam be filled with earth!’ “This is not something that the people of knowledge would say. No one should wish for the mouths of Companions of the Prophet ﷺ to be filled with dung nor straw nor earth.”

Ibn Taymiyyah said in his Fatāwā (23:304), “Those of the first generations who say this about a Companion or Follower may intend a reasonable meaning such as that found in the statement of the Prophet ﷺ, ‘It would be better for you to sit upon a hot coal that burns your skin and clothes than for you to sit on someone’s grave.’” It is easier upon a person to be punished with a punishment of this world than for him to do something that Allah has forbidden him from doing. So it is permissible for anyone who believes that someone reciting while they are meant to be listening to the Imam is an act of disobedience to Allah and the Messenger ﷺ, and that he has left what Allah commanded him and done what Allah forbade him, to say, “It would be better for something harmful to come into his mouth and prevent him from doing that act of disobedience than for him to do what he has been forbidden from doing.” This is similar to what is said to those who speak about forbidden private matters, “It would have been better for you to have been mute.” This does not mean that we want to punish him in that way, but rather means, “It would have been better for Allah to have tried you with that than for you to have committed this wrong action.” It is possible for a man of knowledge to warn people about those things he views as wrong actions, despite the knowledge that those who act based on their own interpretation will be forgiven and will not be punished in the way he warned. The man of knowledge merely mentions that in order to make it known that that action, in his eyes, merits that punishment. How could that not be, when he is only reminding him about what he deems to be a wrong action? He is not cursing him with the curse of Allah nor punishing him with the punishment of Allah, all that he is doing is hoping that Allah tries him in such a way that prevents him doing that wrong action, even if that may entail him being harmed in some way.

١٩ - بَابُ الْخَفْضِ فِي الصَّلَاةِ: هَلْ فِيهِ تَكْبِيرٌ؟

19. SHOULD ONE SAY THE *TAKBĪR* WHEN GOING DOWN [INTO PROSTRATION OR *RUKŪʿ*] DURING THE PRAYER?

١٣٨٤ - حَدَّثَنَا ابْنُ أَبِي عِمْرَانَ قَالَ: ثنا أَبُو خَيْثَمَةَ قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ، عَنْ شُعْبَةَ، عَنِ الْحَسَنِ ابْنِ عِمْرَانَ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ ﷺ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ فَكَانَ لَا يُتِمُّ التَّكْبِيرَ.

1384. It has been transmitted to us with an *isnād* from Ibn ʿAbd ar-Raḥmān ibn Abzā from his father that when he prayed with the Messenger of Allah ﷺ, he ﷺ did not used to complete the *takbīr*.[1]

١٣٨٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَمْرُو بْنُ مَرْزُوقٍ قَالَ: ثنا شُعْبَةُ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1385. The like of it has been transmitted to us with another *isnād* from Shuʿbah [from Ibn ʿAbd ar-Raḥmān ibn Abzā from his father].[2]

Abū Jaʿfar ؒ said, "Some of the people [of knowledge][3] based their position on this tradition and would say the *takbīr* when they got up [from prostration and *rukūʿ*], and not say it when they went down [into prostration and *rukūʿ*]. This was what the Banū Umayyah used to do."

Others[4] disagreed with them and would say the *takbīr* both when they got up and when they went down [into prostration and *rukūʿ*]. They based their position on *mutawātir* traditions from the Messenger of Allah ﷺ:

١٣٨٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: ثنا أَبُو إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ وَعَلْقَمَةُ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: أَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ وَضْعٍ وَرَفْعٍ.

1386. It has been transmitted to us with an *isnād* from Aswad and ʿAlqamah that ʿAbdullāh ﷺ said, "I saw the Messenger of Allah ﷺ say the *takbīr* whenever he went down and got up [from *rukūʿ* and prostration]."[5]

١٣٨٧ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا شُجَاعٌ، عَنْ زُهَيْرٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ. قَالَ: وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ ﷺ يَفْعَلَانِ ذَلِكَ.

1387. The like of it has been transmitted to us with an *isnād* from Zuhayr [from Aswad and ʿAlqamah from ʿAbdullāh ﷺ]. Then he added, "I also saw Abū Bakr and ʿUmar ﷺ do that."[6]

١٣٨٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا هَمَّامٌ قَالَ: ثنا عَطَاءُ بْنُ السَّائِبِ قَالَ: حَدَّثَنِي سَالِمٌ الْبَرَّادُ - قَالَ: وَكَانَ عِنْدِي أَوْثَقَ مِنْ نَفْسِي - قَالَ: قَالَ أَبُو مَسْعُودٍ الْبَدْرِيُّ ﷺ: أَلَا أُصَلِّي لَكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ؟ فَصَلَّى بِنَا أَرْبَعَ رَكَعَاتٍ يُكَبِّرُ فِيهِنَّ كُلَّمَا خَفَضَ وَرَفَعَ، وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ.

1388. It has been transmitted to us with an *isnād* from Sālim al-Barrād that Abū Masʿūd al-Badrī ﷺ said [to him], "Should I not show you how the Messenger of Allah ﷺ prayed?" Then he prayed four *rakʿahs* with us saying the *takbīr* whenever he went down and got up [from *rukūʿ* and prostration]. Then he said, "I saw the Messenger of Allah ﷺ pray in this way."[7]

١٣٨٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا مُسَدَّدٌ، قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ قَالَ: ثنا عَبْدُ اللَّهِ الدَّانَاجُ قَالَ: ثنا عِكْرِمَةُ، قَالَ: صَلَّى بِنَا أَبُو هُرَيْرَةَ، فَكَانَ يُكَبِّرُ إِذَا رَفَعَ وَإِذَا وَضَعَ. فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِذَلِكَ، فَقَالَ: أَوَ لَيْسَ ذَلِكَ سُنَّةَ أَبِي الْقَاسِمِ ﷺ؟

1389. It has been transmitted to us with an *isnād* from ʿIkrimah who said, "When Abū Hurayrah ﷺ prayed with us, he used to say *takbīr* when he got up [from prostration and *rukūʿ*] and when he went down. When I went to Ibn ʿAbbās ﷺ and told him about that, he said, 'Is that not the *Sunnah* of Abu'l-Qāsim ﷺ?'"[8]

١٣٩٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ قَالَ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ عِكْرِمَةَ مِثْلَهُ. وَلَمْ يَذْكُرْ أَبَا هُرَيْرَةَ ﷺ.

1390. The like of it has been transmitted to us with an *isnād* from ʿIkrimah, but in this version he did not mention Abū Hurayrah ﷺ.[9]

١٣٩١ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، قَالَ: قَالَ أَبُو مُوسَى الْأَشْعَرِيُّ ﷺ: ذَكَّرَنَا عَلِيٌّ صَلَاةً، كُنَّا نُصَلِّيهَا مَعَ النَّبِيِّ ﷺ، إِمَّا نَسِينَاهَا وَإِمَّا تَرَكْنَاهَا عَمْدًا، يُكَبِّرُ كُلَّمَا خَفَضَ وَكُلَّمَا رَفَعَ وَكُلَّمَا سَجَدَ.

1391. It has been transmitted to us with an *isnād* from Aswad ibn Yazīd that Abū Mūsā al-Ashʿarī ﷺ said, "ʿAlī ﷺ reminded us of the prayer we used to recite with the Messenger of Allah ﷺ for we had either forgotten it or abandoned it deliberately; he said *takbīr* whenever he went down [into *rukūʿ*], whenever he got up and whenever he prostrated."[10]

١٣٩٢/ ١٣٩٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ أَبِي مُوسَى ﷺ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا كَبَّرَ الْإِمَامُ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا».

1392/1393. It has been transmitted to us with two *asānīd* from Ḥiṭṭān ibn ʿAbdillāh ar-Riqāshī from Abū Mūsā ﷺ that the Prophet ﷺ said, "When the Imam says *takbīr* and goes into prostration, say *takbīr* and go into prostration [with him]."[11]

١٣٩٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ: ثَنَى يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ الْأَصَمُّ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ يُتِمُّونَ التَّكْبِيرَ، يُكَبِّرُونَ إِذَا سَجَدُوا وَإِذَا رَفَعُوا وَإِذَا قَامُوا مِنَ الرَّكْعَةِ.

1394. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān al-Aṣamm that he heard Anas ﷺ say, "The Messenger of Allah ﷺ, Abū Bakr and ʿUmar ﷺ all used to complete the *takbīr*. They used to say *takbīr* when they went into prostration, when they got up and when they stood up after completing a *rakʿah*."[12]

١٣٩٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ وَأَبُو حُذَيْفَةَ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَصَمِّ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1395. The like of it has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān al-Aṣamm from Anas ﷺ.[13]

١٣٩٦ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ ﷺ كَانَ يُصَلِّي لَهُمُ الْمَكْتُوبَةَ، فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ. فَإِذَا انْصَرَفَ، قَالَ: وَاللَّهِ إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللَّهِ ﷺ.

1396. It has been transmitted to us with an *isnād* from Abū Salamah that Abū Hurayrah ﷺ used to pray the obligatory prayers with them and say the *takbīr* whenever he went down [into *rukūʿ* and prostration] and whenever he got up. When he finished, he would say, "By Allah, my prayer more closely resembles that of the Messenger of Allah ﷺ than any of you."[14]

١٣٩٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا أَبِي قَالَ: سَمِعْتُ النُّعْمَانَ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ ﷺ كَانَ يُصَلِّي بِهِمُ الْمَكْتُوبَةَ. . . فَذَكَرَ مِثْلَهُ.

1397. The like of it has been transmitted to us with an *isnād* from Abū Bakr ibn ʿAbd ar-Raḥmān from Abū Hurayrah ﷺ.[15]

١٣٩٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا أَسَدُ بْنُ مُوسَى قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ﷺ نَحْوَهُ.

1398. The like of it has been transmitted to us with an *isnād* from Maqburī from Abū Hurayrah ﷺ.[16]

١٣٩٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ سَمْعَانَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ كُلَّمَا سَجَدَ وَرَفَعَ.

1399. It has been transmitted to us with an *isnād* from Saʿīd ibn Samʿān that Abū Hurayrah ﷺ said, "The Messenger of Allah ﷺ used to say *takbīr* whenever he prostrated and whenever he got up [from prostration and *rukūʿ*]."[17]

١٤٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ مَيْمُونٍ قَالَ: ثنا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى أَنَّ أَبَا سَلَمَةَ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ ﷺ يُكَبِّرُ فِي الصَّلَاةِ كُلَّمَا خَفَضَ وَرَفَعَ. فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، مَا هَذِهِ الصَّلَاةُ؟ فَقَالَ: إِنَّهَا لَصَلَاةُ رَسُولِ اللّٰهِ ﷺ.

> 1400. It has been transmitted to us with an *isnād* from Abū Salamah who said, "I saw Abū Hurayrah ﷺ say *takbīr* in the prayer whenever he went down [into *rukūʿ* and prostration] and whenever he got up so I said to him, 'Abū Hurayrah, what is this prayer?' He replied, 'It is the prayer of the Messenger of Allah ﷺ.'"[18]

These traditions from the Messenger of Allah ﷺ which describe him as saying *takbīr* whenever he went down [into *rukūʿ* and prostration] are more evident [in terms of meaning] and far more numerous in number, to the extent that may be considered *mutawātir*. Moreover, after the lifetime of the Messenger of Allah ﷺ, Abū Bakr and ʿUmar ﷺ acted by them, as did the majority of scholars up to the present day. This is an undeniable and indisputable fact.

Reason and intellectual consideration also confirm this, for we have seen that a person enters into the prayer with a *takbīr*, then comes out of *rukūʿ* [with a *takbīr*] and [out of] prostration with a *takbīr*, and also comes out of [the middle] sitting with a *takbīr*. There is a unanimous consensus that there is a *takbīr* in all of these changes of state in the prayer, so it follows by analogy and logic that any other changes of state also be accompanied by a *takbīr*.

Therefore reason requires a person to say *takbīr* when his state changes from standing to bowing (i.e. when he goes down into *rukūʿ*),

and when his state changes from standing to prostration (i.e. when he goes down into prostration).

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Ḥasan ibn ʿImrān and Yaḥyā. It has been transmitted by Abū Dāwūd (Prayer/ Completion of the *takbīr*, 838) with his *isnād* from Shuʿbah. Abū Dāwūd said, "The meaning of this is, 'When he stood up from *rukūʿ* and wanted to go down into prostration, he did not say the *takbīr*. And when he stood up out of prostration, he also did not say the *takbīr*.

2 Its *isnād* is *ḥasan* on account of Ḥasan ibn ʿImrān and Yaḥyā.

3 Those that adopted this position included ʿUmar ibn ʿAbd alʿAzīz and Muḥammad ibn Sīrīn.

4 This position is adopted by the vast majority of the people of knowledge.

5 Its *isnād* is *ṣaḥīḥ*.

6 Its *isnād* is *ḥasan* on account of Abū Bashar and Shujāʿ. It has been transmitted by Tirmidhī (Prayer/ What has come down regarding saying the *takbīr* when performing *rukūʿ* and prostration, 253); and Nasāʾī (Taṭbīq/ The *takbīr* for prostration, 1150) with their respective *asānīd* from Abu'l-Aḥwaṣ from Abū Isḥāq. In their version, it mentions the *takbīr* of Abū Bakr and ʿUmar , although Nasāʾī's version also mentions ʿUthmān . Tirmidhī said, "The *ḥadīth* of Ibn Masʿūd is a *ḥasan ṣaḥīḥ ḥadīth*." Nasāʾī also transmitted it in (*Iftitāḥ*/ The *takbīr* for prostration, 1084) with his *isnād* from Muʿādh and Yaḥyā; and in (Taṭbīq/ The *takbīr* when coming out of prostration, 1143) with his *isnād* from Faḍl ibn Dakīn and Yaḥyā. The three of them (Muʿādh, Yaḥyā and Faḍl) all narrated it from Zuhayr. In this version, it mentions the *takbīr* of Abū Bakr and ʿUmar .

7 Its *isnād* is *ḥasan* on account of ʿAṭāʾ ibn as-Sāʾib. It has been transmitted by Abū Dāwūd (Prayer/ The prayer of one who does not keep his back straight, 863) with his *isnād* from Jarīr in its unabridged form; and Nasāʾī (Taṭbīq/ The positions of the hands in *rukūʿ*, 1037) with his *isnād* from Abu'l-Aḥwaṣ, (1038) with his *isnād* from Zāʾidah, and (1039) with his *isnād* from Ibn ʿAliyyah. The four of them (Jarīr, Abu'l-Aḥwaṣ, Zāʾidah and Ibn ʿAliyyah) all narrated it from ʿAṭāʾ ibn as-Sāʾib.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (1/250) from ʿAbd al-ʿAzīz.

9 Its *isnād* is *ḥasan* on account of Ṣāliḥ ibn ʿAbd ar-Raḥmān. It has been transmitted by Bukhārī (*Adhān*/ Completion of the *takbīr*, 787); and Ibn Khuzaymah (577) with their respective

asānīd from Hushaym.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (4/292); and Bazzār (*Kashf al-Asfār*, 535) with their respective *asānīd* from Isrāʾīl. Haythamī said in *al-Mujmaʿ* (2/131), "Its men are trustworthy."

11 Its *isnād* is *ṣaḥīḥ*, but is transmitted by Ṭaḥāwī here in an abridged form. This *ḥadīth* has been transmitted by Muslim (Prayer/ The *tashahhud* in the prayer, 404), and Abū Dāwūd (Prayer/ The *tashahhud* in the prayer, 972) with their respective *asānīd* from Abū ʿAwānah in its unabridged form; by Muslim again and Ibn Mājah (Establishing the prayer, What has come down with respect to the *tashahhud*, 901) with their respective *asānīd* from Saʿīd ibn Abī ʿArūbah; by Muslim again, Abū Dāwūd again, Nasāʾī (Taṭbīq/ Another type of *tashahhud*, 1173), and Ibn Mājah again with their respective *asānīd* from Hishām ad-Dastawāʾī in its unabridged form; and by Muslim again, Abū Dāwūd again (973), Nasāʾī again (1174), and Ibn Mājah (Establishing the prayer/ When the Imam recites, listen, 847) with their respective *asānīd* from Sulaymān at-Taymī. All of them narrated it from Qatādah. Dāraquṭnī said, "Hishām, Saʿīd, Shuʿbah, Hammām, Abū ʿAwānah, Ibbān, ʿAdī ibn Abī ʿAmārah and Sulaymān all narrated it from Qatādah."

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Forgetfulness/ Saying the *takbīr* when one stands up after two *rakʿah*, 1180) with his *isnād* from Abū ʿAwānah from ʿAbd ar-Raḥmān ibn al-Aṣamm.

13 Its *isnād* is *ḥasan*. The *ḥadīth* has been transmitted by Ibn Abī Shaybah (Prayer/ Chapter on one who completes the *takbīr*, 2477), and Aḥmad (3/180) from Wakīʿ; by Aḥmad (3/119) from Wakīʿ and Yaḥyā, but in this version no mention is made of the Prophet ; by Aḥmad (3/262) from Abū Nuʿaym and (3/132) from ʿAbd ar-Raḥmān ibn Mahdī; and (2504) from ʿAbd ar-Razzāq. All of them (Wakīʿ, Yaḥyā, Abū Nuʿaym, Ibn Mahdī and ʿAbd ar-Razzāq) narrated it from Sufyān in both abridged and unabridged forms.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān/* Completion of the *takbīr* in *rukūʿ*, 785) from ʿAbdullāh ibn Yūsuf; Muslim (Prayer/ Confirmation of the *takbīr* in every act of going down and getting up, 392) from Yaḥyā ibn Yaḥyā; and Nasāʾī (Taṭbīq/ The *takbīr* when getting up [in the prayer], 1056) from Qutaybah ibn Saʿīd. All three of them narrated it from Mālik.

15 Its *isnād* is *ḥasan* on account of Nuʿmān, although the *ḥadīth* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān/* The one who says the *takbīr* when going doing into prostration, 803), and Abū Dāwūd (Prayer/ The completion of the *takbīr*, 836) with their respective *asānīd* from Shuʿayb in an unabridged form; and by Nasāʾī (Entering into the prayer/ The *takbīr* for *rukūʿ*, 1024) with his *isnād* from Yūnus. Both of them (Shuʿayb and Yūnus) narrated it from Zuhrī.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān/* What the Imam and those behind him say when they come out of *rukūʿ*, 795) with his *isnād* from Ibn Abī Dhiʾb.

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Entering into the prayer/ Raising the hands outstretched, 884); and Bayhaqī in *al-Kubrā* (2316) with their respective *asānīd* from Ibn Abī Dhiʾb.

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Confirmation of the *takbīr* in every act of going down and getting up, 392) from Walīd ibn Muslim.

٢٠ - بَابُ التَّكْبِيرِ لِلرُّكُوعِ وَالتَّكْبِيرِ لِلسُّجُودِ
وَالرَّفْعِ مِنَ الرُّكُوعِ: هَلْ مَعَ ذَلِكَ رَفْعٌ أَمْ لَا؟

20. SHOULD ONE RAISE ONE'S HANDS WHEN SAYING THE *TAKBĪR* FOR GOING INTO *RUKŪʿ*, COMING OUT OF *RUKŪʿ* AND GOING INTO PROSTRATION?

١٤٠١ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ إِذَا أَرَادَ أَنْ يَرْكَعَ، وَيَصْنَعُهُ إِذَا فَرَغَ وَرَفَعَ مِنَ الرُّكُوعِ، وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ كَبَّرَ.

1401. It has been transmitted to us on the authority of Ibn Abī az-Zinād with an *isnād* from ʿUbaydullāh ibn Abī Rāfiʿ from ʿAlī ibn Abī Ṭālib ﷺ that when the Messenger of Allah ﷺ stood up to pray an obligatory prayer, he used to say the *takbīr* and raise his hands until they were level with his shoulders. Then, after he had completed his recitation and wanted to go into *rukūʿ*, he used to do the same. Then, after he completed his *rukūʿ* and wanted to get up, he used to do the same. He did not raise his hands, however, during any of the parts of the prayer in which he was sitting. Then when he got up after completing the two prostrations, he

would raise his hands in the same way as before and say *takbīr*.[1]

١٤٠٢ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَبَعْدَ مَا يَرْفَعُ وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ.

1402. It has been transmitted to us with an *isnād* from Sālim that his father [Ibn ʿUmar ﷺ] said, "When the Prophet ﷺ entered the prayer, I saw him raise his hands until they were level with his shoulders, and [also saw him do that] when he wanted to go into *rukūʿ* or come out of it. He did not raise his hands between the two prostrations."[2]

١٤٠٣ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا أَخْبَرَهُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ، رَفَعَهُمَا كَذَلِكَ وَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ»، وَكَانَ لَا يَفْعَلُ ذَلِكَ بَيْنَ السَّجْدَتَيْنِ.

1403. It has been transmitted to us with an *isnād* from Sālim from his father that when the Messenger of Allah ﷺ entered the prayer, he used to raise his hands until they were level with his shoulders. [He also used to raise them] when he said the *takbīr* for going into *rukūʿ* as well as when he said, '*Samiʿa'llāhu li man ḥamidah, rabbanā laka'l-ḥamd*—Allah hears the one who praises Him; O our Lord, praises belong to You,' for coming out of *rukūʿ*, but did not raise them between the two prostrations.[3]

١٤٠٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا بِشْرُ بْنُ عُمَرَ قَالَ: ثنا مَالِكٌ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1404. The like of it has been transmitted to us with an *isnād* from

Mālik [from Sālim from his father from the Messenger of Allah ﷺ].[4]

١٤٠٥ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ زَيْدٍ، عَنْ جَابِرٍ، قَالَ: رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللّٰهِ رَفَعَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ فِي الصَّلَاةِ ثَلَاثَ مِرَارٍ: حِينَ افْتَتَحَ الصَّلَاةَ وَحِينَ رَكَعَ وَحِينَ رَفَعَ رَأْسَهُ. قَالَ جَابِرٌ: فَسَأَلْتُ سَالِمًا عَنْ ذَلِكَ، فَقَالَ سَالِمٌ: رَأَيْتُ ابْنَ عُمَرَ ﷺ يَفْعَلُ ذَلِكَ، وَقَالَ ابْنُ عُمَرَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَفْعَلُ ذَلِكَ.

1405. It has been transmitted to us with an *isnād* from Jābir who said, "I saw Sālim ibn ʿAbdillāh raise his hands to the level of his shoulders three times in the prayer; when he entered into the prayer, when he went into *rukūʿ*, and when he raised his head [out of *rukūʿ*]." Jābir continued, "I asked Sālim about that and Sālim said, 'I saw Ibn ʿUmar ﷺ do that and Ibn ʿUmar ﷺ said, "I saw the Messenger of Allah ﷺ do that."'"[5]

١٤٠٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشَرَةٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَحَدُهُمْ أَبُو قَتَادَةَ، قَالَ: قَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ النَّبِيِّ ﷺ. قَالُوا: لِمَ؟ فَوَاللّٰهِ مَا كُنْتَ أَكْثَرَنَا لَهُ تَبِعَةً وَلَا أَقْدَمَنَا لَهُ صُحْبَةً. فَقَالَ: بَلَى. فَقَالُوا: فَاعْرِضْ. قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، ثُمَّ يُكَبِّرُ ثُمَّ يَقْرَأُ ثُمَّ يُكَبِّرُ فَيَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، ثُمَّ يَرْكَعُ ثُمَّ يَرْفَعُ رَأْسَهُ، فَيَقُولُ: «سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ»، ثُمَّ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، ثُمَّ يَقُولُ: «اللّٰهُ أَكْبَرُ» يَهْوِي إِلَى الْأَرْضِ. فَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، ثُمَّ صَنَعَ مِثْلَ ذَلِكَ فِي بَقِيَّةِ صَلَاتِهِ. قَالَ: فَقَالُوا جَمِيعًا: صَدَقْتَ، هَكَذَا كَانَ يُصَلِّي.

1406. It has been transmitted to us with an *isnād* from

Muḥammad ibn ʿAmr ibn ʿAṭāʾ who said, “I heard Abū Ḥumayd as-Sāʿidī ﷺ say to a group of ten Companions of the Prophet ﷺ including Abū Qatādah ﷺ, ‘I am the most knowledgeable among you when it comes to the prayer of the Prophet ﷺ.’ They said, ‘How is that? For, by Allah, you are not the one from amongst us who followed the Messenger of Allah ﷺ the most, or accompanied him the longest.’ He replied, ‘Yes, [I am the most knowledgeable],’ so they said, ‘Show us.’ He replied, ‘When the Messenger of Allah ﷺ entered the prayer, he would raise his hands until they were level with his shoulders and then say, “*Allāhu akbar*.” Then he would recite [from the Qurʾan] and then say “*Allāhu akbar*.” Then he would raise his hands again until they were level with his shoulders and then go into *rukūʿ*. Then he would raise his head out of *rukūʿ*, say “*Samiʿa’llāhu li man ḥamidah* – Allah hears the one who praises Him,” and then raise his hands again until they were level with his shoulders. Then he would say “*Allāhu akbar*,” and go down to the ground in prostration. Then, when he stood up after [completing] two *rakʿahs*, he would say the *takbīr* and raise his hands until they were level with his shoulders. He used to pray the rest of his prayer in the same way as this.’ They said, ‘You have spoken the truth. He used to pray in that way.’”[6]

١٤٠٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبَّاسِ بْنِ سَهْلٍ، قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ ﷺ، فَذَكَرُوا صَلَاةَ رَسُولِ اللّٰهِ ﷺ. فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللّٰهِ ﷺ، إِنَّ رَسُولَ اللّٰهِ ﷺ كَانَ إِذَا قَامَ رَفَعَ يَدَيْهِ، ثُمَّ رَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ لِلرُّكُوعِ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ.

1407. It has been transmitted to us with an *isnād* from ʿAbbās ibn Sahl who said, "Abū Ḥumayd, Abū Usayd and Sahl ibn Saʿd ﷺ came together and discussed the prayer of the Messenger of Allah ﷺ with each other. Abū Ḥumayd ﷺ said, 'I am the most knowledgeable among you when it comes to the prayer of the Messenger of Allah ﷺ. When the Messenger of Allah ﷺ stood up to pray, he raised his hands. Then when he said the *takbīr* for going into *rukūʿ*, he raised his hands again. Then when he raised his head out of *rukūʿ*, he raised his hands [a third time].'"[7]

١٤٠٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا سُفْيَانُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ ﷺ، قَالَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ حِينَ يُكَبِّرُ لِلصَّلَاةِ وَحِينَ يَرْكَعُ وَحِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ، يَرْفَعُ يَدَيْهِ حِيَالَ أُذُنَيْهِ.

1408. It has been transmitted to us with an *isnād* from Kulayb from his father that Wāʾil ibn Ḥujr ﷺ said, "I saw the Messenger of Allah ﷺ raise his hands to the same level as his ears when he said the *takbīr* [for entering the prayer] and when he went into *rukūʿ* and when he raised his head out of *rukūʿ*."[8]

١٤٠٩ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ عَاصِمٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1409. The like of it has been transmitted to us with an *isnād* from ʿĀṣim [from Kulayb from his father from Wāʾil ibn Ḥujr ﷺ].[9]

١٤١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ. . . قَالَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ إِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنْ رُكُوعِهِ، يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا فَوْقَ أُذُنَيْهِ.

1410. It has been transmitted to us with an *isnād* from Naṣr ibn ʿĀṣim that Mālik ibn al-Ḥuwayrith ﷺ said, "I saw the Messenger of Allah ﷺ raise his hands until they were at a level above his ears when he went into *rukūʿ* and when he raised his head out of *rukūʿ*."[10]

١٤١١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَحِينَ يَرْكَعُ وَحِينَ يَسْجُدُ.

1411. It has been transmitted to us with an *isnād* from Aʿraj from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ used to raise his hands when he entered the prayer, when he went into *rukūʿ* and when he went into prostration.[11]

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge][12] based their position on these traditions and said that it is obligatory for a person to raise his hands when he goes into *rukūʿ*, when he comes out of *rukūʿ* and when he stands up after sitting, and that this applies to the entire

prayer."

Others[13] disagreed with them and said, "We do not think the hands should be raised except when a person says the *takbīratu'l-iḥrām* (the *takbīr* of entering the prayer)." They based their position on the following:

١٤١٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ قَالَ: ثنا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ﷺ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَبَّرَ لِافْتِتَاحِ الصَّلَاةِ، رَفَعَ يَدَيْهِ حَتَّى يَكُونَ إِبْهَامَاهُ قَرِيبًا مِنْ شَحْمَتَيْ أُذُنَيْهِ، ثُمَّ لَا يَعُودُ.

1412. It has been transmitted to us with an *isnād* from Ibn Abī Laylā that Barāʾ ibn ʿĀzib ﷺ said, "The Prophet ﷺ used to raise his hands so that his thumbs were right next to his earlobes when he said the *takbīr* for entering into the prayer and then did not [raise his hands during the prayer] again."[14]

١٤١٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَمْرُو بْنُ عَوْنٍ قَالَ: أنا خَالِدٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عِيسَى بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1413. The like of it has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān from Barāʾ ibn ʿĀzib ﷺ from the Prophet ﷺ.[15]

١٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى قَالَ: ثنا وَكِيعٌ، عَنِ ابْنِ أَبِي لَيْلَى عَنْ أَخِيهِ، وَعَنِ الْحَكَمِ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1414. The like of it has been transmitted to us with an *isnād* from Ibn Abī Laylā from Barāʾ ﷺ from the Prophet ﷺ.[16]

١٤١٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا نُعَيْمُ بْنُ حَمَّادٍ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللّٰهِ ﷺ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ فِي أَوَّلِ تَكْبِيرَةٍ، ثُمَّ لَا يَعُودُ.

1415. It has been transmitted to us with an *isnād* from ʿAlqamah from ʿAbdullāh ﷺ that the Prophet ﷺ used to raise his hands when he said the first *takbīr* [of the prayer] and then would not do so again.[17]

١٤١٦ – حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1416. The like of it has been transmitted to us with an *isnād* from Sufyān [from ʿAlqamah from ʿAbdullāh ﷺ from the Prophet ﷺ].[18]

١٤١٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنِ الْمُغِيرَةِ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: حَدِيثُ وَائِلٍ؛ أَنَّهُ رَأَى النَّبِيَّ ﷺ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ؟ فَقَالَ: إِنْ كَانَ وَائِلٌ رَآهُ مَرَّةً يَفْعَلُ ذَلِكَ، فَقَدْ رَآهُ عَبْدُ اللّٰهِ خَمْسِينَ مَرَّةً، لَا يَفْعَلُ ذَلِكَ.

1417. It has been transmitted to us with an *isnād* from Mughīrah who said, “I asked Ibrāhīm about the *ḥadīth* of Wāʾil ﷺ in which he said that he saw the Prophet ﷺ raise his hands when he entered the prayer, when he went into *rukūʿ* and when he got up from *rukūʿ*. He replied, ‘Even if Wāʾil ﷺ saw [the Prophet ﷺ] do that once, ʿAbdullāh ﷺ saw [the Prophet ﷺ] not do that fifty times.’”

١٤١٨ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا خَالِدُ بْنُ عَبْدِ اللّٰهِ قَالَ: ثنا حُصَيْنٌ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: دَخَلْتُ مَسْجِدَ حَضْرَمَوْتَ فَإِذَا عَلْقَمَةُ بْنُ وَائِلٍ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ قَبْلَ الرُّكُوعِ وَبَعْدَهُ. فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ فَغَضِبَ، وَقَالَ: رَآهُ هُوَ وَلَمْ يَرَهُ ابْنُ مَسْعُودٍ وَلَا أَصْحَابُهُ.

1418. It has been transmitted to us with an *isnād* from ʿAmr ibn Murrah who said, "I went into the mosque of Ḥaḍramawt and found ʿAlqamah ibn Wāʾil there telling people that his father had seen the Messenger of Allah ﷺ raise his hands before and after *rukūʿ*, so I mentioned that to Ibrāhīm. He became angry and said, 'He saw [him do that], but [ʿAbdullāh] ibn Masʿūd ﷺ and his companions saw him not do that.'"[19]

These *ḥadīth* narrated from the Prophet ﷺ are some of the proofs used by those who take the position that the hands should only be raised when a person enters into the prayer. However, those who oppose them countered by saying, "The traditions which back up our position are *mutawātir* and have sounder *asānīd* and so our position is preferable to yours."

We will clearly show, however, that their position is not as strong as they think and this will be a proof against them, Allah Willing:

As for the *ḥadīth* which they narrated on the authority of Ibn Abī az-Zināḍ from ʿAlī ﷺ from the Prophet ﷺ, and which we transmitted at the beginning of this section, the following has also come down to us from ʿAlī ﷺ:

١٤١٩ – فَإِنَّ أَبَا بَكْرَةَ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا أَبُو بَكْرٍ النَّهْشَلِيُّ قَالَ: ثنا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ: أَنَّ عَلِيًّا ﷺ كَانَ يَرْفَعُ يَدَيْهِ فِي أَوَّلِ تَكْبِيرَةٍ مِنَ الصَّلَاةِ، ثُمَّ لَا يَرْفَعُ بَعْدَهُ.

1419. It has been transmitted to us [with an *isnād*] from Kulayb that ʿAlī ﷺ used to raise hands when he said the first *takbīr* [of entering] the prayer and then not raise them again.[20]

١٤٢٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا أَبُو بَكْرٍ النَّهْشَلِيُّ، عَنْ عَاصِمٍ، عَنْ أَبِيهِ – وَكَانَ مِنْ أَصْحَابِ عَلِيٍّ – عَنْ عَلِيٍّ ﷺ مِثْلَهُ.

1420. The like of it has been transmitted to us with an *isnād* from ʿĀṣim, from his father [Kulayb], one of the Companions of ʿAlī, from ʿAlī ﷺ.

This *ḥadīth* from Kulayb proves that there are only two valid ways of reading the *ḥadīth* of Ibn Abī az-Zinād:

Either it is a faulty ḥadīth, or, in reality, no mention was made [by ʿAlī ﷺ] of raising the hands in it, for the exact same ḥadīth has been transmitted to us:

١٤٢١/ ١٤٢٢ – ابْنَ خُزَيْمَةَ حَدَّثَنَا قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ وَالْوَهْبِيُّ، قَالُوا: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ الْفَضْلِ. . . فَذَكَرُوا مِثْلَ حَدِيثِ ابْنِ أَبِي الزِّنَادِ خَطَأٌ فِي إِسْنَادِهِ وَمَتْنِهِ، وَلَمْ يَذْكُرُوا الرَّفْعَ فِي شَيْءٍ مِنْ ذَلِكَ.

1421/1422. On the authority of ʿAbdullāh ibn Ṣāliḥ and Wahbī with the exact same *isnād*, but their versions contain no mention of raising the hands.

If their versions are the correct ones and the ḥadīth of Ibn Abī az-Zinād is a mistake, then it would no longer be permissible for you to use that ḥadīth as proof.

If the *ḥadīth* narrated by Ibn Abī az-Zināد is sound, however, because it has an addition to the other versions [and additions are accepted from trustworthy narrators], then it must be pointed out that ʿAlī ﷺ would never have left off raising his hands after seeing the Prophet ﷺ do so, except if he thought that ruling to be abrogated. Therefore, the fact that the *ḥadīth* of Ibn Abī az-Zināد is sound is actually a stronger proof for those who say that there should be no raising of the hands [than those who say there should be].

As for Ibn ʿUmar ﷺ, although the *ḥadīth* of the Prophet ﷺ which we mentioned earlier was indeed transmitted by him, it has also been narrated that he did the opposite of that[21] after the lifetime of the Messenger of Allah ﷺ:

١٤٢٣ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عُمَرَ فَلَمْ يَكُنْ يَرْفَعُ يَدَيْهِ إِلَّا فِي التَّكْبِيرَةِ الْأُولَى مِنَ الصَّلَاةِ.

> 1423. It has been transmitted to us with an *isnād* from Mujāhid who said, "I prayed behind Ibn ʿUmar ﷺ and he did not raise his hands except during the first *takbīr* of the prayer."

This shows that, although Ibn ʿUmar ﷺ saw the Prophet ﷺ raise his hands, he himself abandoned that practice after the lifetime of the Messenger of Allah ﷺ, and it is not conceivable that he would do that unless he knew that what he saw the Prophet ﷺ do was abrogated.

If someone were to say, "But Ṭāwūs mentioned that he saw Ibn ʿUmar ﷺ do something that perfectly accords with what he narrated from the Prophet ﷺ (i.e. he saw him raise his hands)," then let it be said to him, "Ṭāwūs did mention that, but Mujāhid contradicted him.

Therefore, it is possible that Ibn ʿUmar ﷺ did what Ṭāwūs saw him do before obtaining the proof that what he had narrated from the Prophet ﷺ was abrogated. But after obtaining the proof, he abandoned that practice and did what Mujāhid mentioned him as doing. This is the best way of interpreting these traditions, for if we did not do so, then the majority of these traditions would have to be abandoned [due to their contradictory nature]."

As for the *ḥadīth* of Wāʾil ﷺ [in which Wāʾil ﷺ said that he saw the Prophet ﷺ raise his hands], we have already mentioned how Ibrāhīm argued against it when he said that ʿAbdullāh ﷺ never saw the Prophet ﷺ do that, and ʿAbdullāh ﷺ became a Companion of the Messenger of Allah well before Wāʾil ﷺ and had a greater understanding of his practices. In addition, the Messenger of Allah ﷺ advised the Emigrants to stay close to him and take knowledge from him:

١٤٢٤ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ بَكْرٍ قَالَ: ثنا حُمَيْدٌ، عَنْ أَنَسٍ ﷺ، قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يُحِبُّ أَنْ يَلِيَهُ الْمُهَاجِرُونَ وَالْأَنْصَارُ لِيَحْفَظُوا عَنْهُ.

1424. It has been transmitted to us with an *isnād* from Ḥumayd that Anas ibn Mālik ﷺ said, "The Messenger of Allah ﷺ wanted the Emigrants and the *Anṣār* to stay close to [ʿAbdullāh ﷺ] in order to memorise [knowledge and Qur'an] from him."[22]

١٤٢٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ بَكْرٍ . . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1425. The like of it has been transmitted to us with another *isnād* from ʿAbdullāh ibn Bakr [from Ḥumayd from Anas ﷺ].

Abū Jaʿfar ﵀ said, “And the Messenger of Allah ﷺ said. ‘Those among you with discernment and intelligence are those who [pray in the row] directly behind me:’”

١٤٢٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا بِشْرُ بْنُ عُمَرَ قَالَ: ثنا شُعْبَةُ قَالَ: أَخْبَرَنِي سُلَيْمَانُ قَالَ: سَمِعْتُ عُمَارَةَ بْنَ عُمَيْرٍ يُحَدِّثُ عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ ﵁، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «لِيَلِينِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ».

1426. It has been transmitted to us with an *isnād* from Abū Maʿmar that Abū Masʿūd al-Anṣārī ﵁ said, “The Messenger of Allah ﷺ used to say, ‘Those among you with discernment and intelligence are those who [pray in the row] directly behind me, then those who [pray in the row behind] them, and then those who [pray in the row behind] them.’”[23]

١٤٢٧/١٤٢٨ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، عَنْ إِيَاسِ بْنِ قَتَادَةَ، عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ: قَالَ لِي أُبَيُّ بْنُ كَعْبٍ ﵁: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «كُونُوا فِي الصَّفِّ الَّذِي يَلِينِي».

1427/1428. It has been transmitted to us with an *isnād* from Qays ibn ʿAbbād that Ubayy ibn Kaʿb ﵁ said to him, “The Messenger of Allah ﷺ said to us, ‘Be in the row of those who are adjacent to me.’”[24]

Abū Jaʿfar ﵀ said, “ʿAbdullāh ﵁ was one of those who always stayed close to the Prophet ﷺ in the prayer and, as a result of that, knew what the Prophet ﷺ did in the prayer, and was able to convey that to other people. Therefore what has been narrated from him is preferable to what

has been narrated from those who prayed further away from the Prophet ﷺ than he did."

If someone were to say, "The *ḥadīth* of Ibrāhīm from ʿAbdullāh ﷺ is not *muttaṣil* (i.e. he did not narrate it from him directly)," then let it be said to him, "Ibrāhīm only transmitted *mursal* statements of ʿAbdullāh's ﷺ when they were transmitted to him with numerous paths of transmission and he knew them to be sound. Aʿmash once said to him, 'When you tell me something, then also tell me your *isnād*.' He replied, 'When I say to you, "ʿAbdullāh said [. . .]" it is because a large number of the companions of ʿAbdullāh ﷺ narrated it to me. And when I say, "So-and-so narrated to me from ʿAbdullāh ﷺ," it is because that person was the [only] one to narrate it to me.'"

١٤٢٩ - حَدَّثَنَا بِذَلِكَ إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ - أَوْ: بِشْرُ بْنُ عُمَرَ، شَكَّ أَبُو جَعْفَرٍ - عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ بِذَلِكَ.

1429. This has been transmitted to us [with an *isnād*] from Shuʿbah from Aʿmash.

Abū Jaʿfar ﷺ said, "In this tradition Aʿmash tells us that *mursal* narrations of Ibrāhīm from ʿAbdullāh ﷺ were stronger and sounder than narrations in which he mentioned by name the one who narrated it to him from ʿAbdullāh ﷺ. Therefore, the fact that the tradition we transmitted earlier in this section from Ibrāhīm from ʿAbdullāh ﷺ is *mursal* and not *muttaṣil* only strengthens it, not weakens it."

Despite that however, we also narrated it with a *muttaṣil isnād* from Aswad, for that was the same thing that ʿAbdullāh ﷺ used to do in all his prayers:

١٤٣٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ اللّٰهِ ﷺ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنَ الصَّلَاةِ إِلَّا فِي الِافْتِتَاحِ.

1430. It has been transmitted to us with an *isnād* from Ḥuṣayn that Ibrāhīm said, "ʿAbdullāh ﷺ did not raise his hands during the prayer except when he entered it."

The like of that has also been narrated of ʿUmar ibn al-Khaṭṭāb ﷺ:

١٤٣١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا يَحْيَى بْنُ آدَمَ، عَنِ الْحَسَنِ بْنِ عَيَّاشٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يَرْفَعُ يَدَيْهِ فِي أَوَّلِ تَكْبِيرَةٍ، ثُمَّ لَا يَعُودُ. قَالَ: وَرَأَيْتُ إِبْرَاهِيمَ وَالشَّعْبِيَّ يَفْعَلَانِ ذَلِكَ.

1431. It has been transmitted to us with an *isnād* from Ibrāhīm that Aswad said, "I saw ʿUmar ibn al-Khaṭṭāb ﷺ raise his hands at the time of the first *takbīr* and then not do so again [for the remainder of the prayer]." Then [one of the narrators added], "And I myself saw Ibrāhīm and Shaʿbī do that."

Abū Jaʿfar ﷺ said, "This *ḥadīth* says that ʿUmar ibn al-Khaṭṭāb ﷺ did not used to raise his hands except when he said the first *takbīr*, and is completely sound because, although the *ḥadīth* revolves around Ḥasan ibn ʿAyyāsh, he was an absolute pillar of trustworthiness as this is attested to by Yaḥyā ibn Muʿīn and others."

Is it really conceivable that ʿUmar ibn al-Khaṭṭāb ﷺ would not have known whether the Prophet ﷺ raised his hands when coming out of *rukūʿ* and prostration or not? Even if he were not to have known about that, is it really conceivable that not a single one of the Companions ﷺ

who were with him after the lifetime of the Messenger of Allah ﷺ would have pointed out that he was doing something contradictory to the practice of the Prophet ﷺ or taken him to task for that? No, in our opinion, that is totally inconceivable.

The practice of ʿUmar ؓ along with the fact that the Companions ؓ allowed him to do that practice is a clear proof [that only raising the hands at the start of the prayer] is the correct position and it would not be right for anyone to oppose it.

As for what they narrated of Abū Hurayrah ؓ, that was transmitted by Ismāʿīl ibn ʿAyyāsh from Ṣāliḥ ibn Kaysān, and they do not accept the narrations of Ismāʿīl as being a proof, except when he narrated from the people of Shām. Therefore, how can they support their position with a *ḥadīth* that they would not accept if it were used against them?

As for the *ḥadīth* of Anas ؓ, they claim that it is a mistake and that the only one who transmitted it as a *marfūʿ* statement [of the Prophet ﷺ] was ʿAbd al-Wahhāb ath-Thaqafī: they claim that all the other *ḥāfiẓ* scholars narrated it as a *mawqūf* statement of Anas ؓ.

As for the *ḥadīth* [of Muḥammad ibn ʿAmr ibn ʿAṭāʾ, the *isnād* contains] ʿAbdulḥamīd ibn Jaʿfar[25] and they consider him to be weak, so how can they use his narration as a proof in a matter such as this?

Moreover, Muḥammad ibn ʿAmr ibn ʿAṭāʾ did not hear this tradition from Abū Ḥumayd ؓ or anyone else he mentioned in his *isnād*, but he heard it from an unknown third party, for ʿAṭṭāf ibn Khālid narrated [the same *ḥadīth*] from him, from an [unnamed] man. I have mentioned this fact in the section on sitting in the prayer.

As for the words in the *ḥadīth*, "They all said, 'You have spoken the truth,'" these words do not appear in any version of this *ḥadīth* except

that transmitted by Abū ʿĀṣim:

١٤٣٢/ ١٤٣٣ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى قَالَ: ثنا هُشَيْمٌ، ح: وَحَدَّثَنَا ابْنُ أَبِي عِمْرَانَ قَالَ: ثنا الْقَوَارِيرِيُّ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ قَالَا: ثنا عَبْدُ الْحَمِيدِ، فَذَكَرَاهُ بِإِسْنَادِهِ، وَلَمْ يَقُولَا: فَقَالُوا جَمِيعًا: صَدَقْتَ.

> 1432/1433. The same *ḥadīth* has been transmitted to us with the same *isnād* from Yaḥyā ibn Saʿīd and Hushaym, but in their versions they did not say, "They all said, 'You have spoken the truth.'"

The versions that do not contain ʿAbdulḥamīd also do not contain these words and we have mentioned those in the chapter on sitting in the prayer.

In our opinion, when these traditions are examined in detail and their full significance is understood, the only conclusion a person can reach is that he should not raise his hands when going into *rukūʿ* [or anywhere else in the prayer, except when he says the first *takbīr*]. This is how we come to this position by means of the traditions.

Abū Jaʿfar 🕋 said, "I do not mean to belittle or declare weak any of the people of knowledge for that is not the way I go about things. No, my purpose is simply to point out where those who oppose us have gone wrong."[26]

As for how we come to this position by means of reason and intellectual consideration, we have seen that all of the people of knowledge unanimously agree that there should be a raising of the hands for the first takbīr, and that there should not be a raising of the hands for the takbīr that takes place between the two prostrations. But they disagree

with one another when it comes to the takbīr of going into rukūʿ and the takbīr of standing up. Some people say that those takbīr share the same ruling as the first takbīr and so should be accompanied by a raising of the hands, while others say that they share the same ruling as the takbīr between the two prostrations and so should not be accompanied by a raising of the hands.

We have seen that the *takbīr* of entering the prayer is an essential part of the prayer and that the prayer is not valid without it, and we have seen that the *takbīr* between the two prostrations is a *Sunnah* and not an essential part of the prayer and that even if a person does not do it, his prayer remains valid. So we looked next at the *takbīr* of going into *rukūʿ* and the *takbīr* of standing up and discovered that they were also *Sunnah* and not an essential part of the prayer and that, even if a person were not to do them, his prayer would remain valid. So these two *takbīrs* are the same as the *takbīr* between the two prostrations in that they are *Sunnah* and not essential, and therefore should share the same ruling as it when it comes to raising the hands. Because its ruling is that the hands should not be raised, the hands should also not be raised with those two *takbīrs*.[27] This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

١٤٣٤ – حَدَّثَنِي ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، قَالَ: مَا رَأَيْتُ فَقِيهًا قَطُّ يَفْعَلُهُ، يَرْفَعُ يَدَيْهِ فِي غَيْرِ التَّكْبِيرَةِ الْأُولَى.

1434. It has also been transmitted to us with an *isnād* from Abū Bakr ibn ʿAyyāsh who said, “I have never seen a man of *fiqh* raise his hands except when he says the first *takbīr*.”

1 Its *isnād* is *ḥasan* on account of ʿAbd ar-Raḥmān ibn Abī az-Zinād. The *ḥadīth* is fully referenced in the chapter entitled, 'How high should a person raise his hands when entering into the prayer?,' but the version that is narrated there ends with the words, 'until they were level with his shoulders,' because that was what that chapter was concerned with.

2 Its *isnād* is *ṣaḥīḥ*. The *ḥadīth* of Sufyān from Zuhrī from Sālim has been transmitted by Muslim, Abū Dāwūd, Tirmidhī and Ibn Mājah, with their respective *asānīd* from Sufyān. This *ḥadīth* has already been mentioned with this *isnād* and fully referenced in the chapter entitled, 'How high should a person raise his hands when entering into the prayer?' for the author transmitted a portion of the *ḥadīth* there.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī and Nasāʾī with their respective *asānīd* from Mālik as was mentioned before.

4 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* was referenced earlier.

5 Its *isnād* is *ḍaʿīf* on account of Jābir ibn Yazīd al-Jaʿfī, as was mentioned earlier.

6 Its *isnād* is *ḥasan* on account of ʿAbd al-Ḥamīd ibn Jaʿfar. This *ḥadīth* was fully referenced in the chapter entitled, 'How high should a person raise his hands when entering into the prayer?' although the *ḥadīth* transmitted there was somewhat abridged. Ṭaḥāwī 🕋 said, "As for the *ḥadīth* of ʿAbd al-Ḥamīd ibn Jaʿfar, they consider ʿAbd al-Ḥamīd to be weak and do not consider it appropriate to use him as a proof. Moreover, Muḥammad ibn ʿAmr did not hear that *ḥadīth* from Abū Ḥumayd 🕋."

7 Its *isnād* is *ḥasan* on account of Fulayḥ. It has been transmitted by Abū Dāwūd (Prayer/ Entering into the prayer, 734) in its full form from Aḥmad ibn Ḥanbal 🕋; Tirmidhī (Prayer/ What has come down regarding the fact that he kept his hands apart [. . .], 206); and Ibn Mājah (Establishing the prayers/ Raising the hands when going into *rukūʿ*, 863) in an abridged form from Muḥammad ibn Bashshār. Both of them narrated it from Abū ʿĀmir al-ʿUqadī.

8 Its *isnād* is *ḥasan* on account of Muʾammal. It has been transmitted by Nasāʾī. The *ḥadīth* was fully referenced in the chapter entitled, 'How high should a person raise his hands when entering into the prayer?'

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Dāraquṭnī from Abu'l-Aḥwaṣ. This *ḥadīth* was referenced earlier.

10 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAmr ibn Yūnus, although the *ḥadīth* itself is *ṣaḥīḥ*. It has been transmitted by Muslim, Nasāʾī and Ibn Mājah and was fully referenced in the chapter entitled, 'How high should a person raise his hands when entering into the prayer?'

11 Its *isnād* is *ḍaʿīf* on account of Ismāʿīl ibn ʿAyyāsh, since he narrated it from Madanī, and

his narrations were mixed up whenever they were narrated from someone outside of his native land. It has been transmitted by Ibn Mājah (Establishing the prayers/ Raising the hands when going into *rukūʿ* [. . .], 860) with his *isnād* from Ismāʿīl ibn ʿAyyāsh.

12 Those who follow this position include Imam Shāfiʿī and Imam Aḥmad.

13 Those who follow this position include Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

14 Its *isnād* is *ḥasan* on account of Muʾammal ibn Ismāʿīl and Yazīd, since Muslim said about Yazīd, "He merits being described with the qualities of concealment and the pursuit of knowledge." This *ḥadīth* was mentioned and fully referenced in the chapter entitled, 'How high should a person raise his hands when entering into the prayer?' The narration of Sufyān ath-Thawrī has been corroborated by that of Sharīk, Sufyān ibn ʿUyaynah, Ismāʿīl ibn Zakariyyā, Ḥamzah az-Zayyāt and Shuʿbah, all of whom narrated it from Yazīd ibn Abī Ziyād. We mentioned further details of this earlier.

15 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Abī Laylā.

16 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Abī Laylā. It has been transmitted by Abū Dāwūd (Prayer/ He who did not mention the raising of the hands when going into *rukūʿ*, 752) with his *isnād* from Wakīʿ from Ibn Abī Laylā from his brother ʿĪsā from Ḥakam, and in another version from ʿĪsā and Ḥakam, as is transmitted in the *Muṣannaf* of Ibn Abī Shaybah (Prayer/ He who raise his hands when saying the first *takbīr* and then did not do so again, 2440) from Wakīʿ from Ibn Abī Laylā from Ḥakam and ʿĪsā from ʿAbd ar-Raḥmān ibn Abī Laylā. Abū Dāwūd said, "This *ḥadīth* is not *ṣaḥīḥ*."

17 Its *isnād* is *ḥasan* on account of Nuʿaym, although the *ḥadīth* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ He who did not mention the raising of the hands when going into *rukūʿ*, 748) from ʿUthmān ibn Abī Shaybah; Tirmidhī (Prayer/ What has come down mentioning that the Prophet ﷺ did not raise his hands in the prayer except for the first time, 257) from Hannād; and Nasāʾī (Entering the prayer/ Raising the hands level with the shoulders when going into *rukūʿ*, 1027) from Maḥmūd ibn Ghaylān. All three of them (ʿUthmān, Hannād and Maḥmūd) narrated it from Wakīʿ. It has also been transmitted by Abū Dāwūd (Prayer/ He who did not mention the raising of the hands when going into *rukūʿ*, 751) with his *isnād* from Muʿāwiyah, Khālid ibn ʿAmr and Abū Ḥudhayfah; and Nasāʾī (1027) with his *isnād* from Ibn al-Mubārak. The five of them all narrated it from Sufyān.

18 Its *isnād* is *ṣaḥīḥ*.

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Dāraquṭnī (Prayer/ Mentioning the *takbīr* and the raising of the hands, 1108) with his *isnād* from Ḥuṣayn ibn ʿAbd ar-Raḥmān.

20 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* was referenced earlier in the chapter entitled, 'What is said in

the prayer after the *takbīratu'l-iḥrām*.'

21 It is possible to reconcile the *ḥadīth* of Ibn ʿUmar ﷺ that he did not raise his hands when he went into prostration nor when he came out of prostration with the other *ḥadīth* from him by saying that the words, 'when he went into prostration' refer specifically to the second prostration. That interpretation is supported by another narration from him that says that he did not raise his hands between the two prostrations and by what ʿUbaydullāh narrated from Nāfiʿ that Ibn ʿUmar ﷺ raised his hands every time he moved upwards or downwards in the prayer—whenever he went into *rukūʿ* or prostration, whenever he stood up and whenever he sat down between the two prostrations, and that the Messenger of Allah ﷺ did the same. The *isnād* from this *ḥadīth* is *ṣaḥīḥ*.

It is also supported by the practice of Nāfiʿ and the fact that Ayyūb held firm to it, and indicates that whoever narrated it from Nāfiʿ without this raising of the hands simply neglected to mention it.

Ṭaḥāwī narrated in *Mushkil al-Āthār* from Ḥammād ibn Zayd that Ayyūb said, "I saw Ṭāwūs and Nāfiʿ raising their hands between the two prostrations." Ḥammād said, "I saw Ṭāwūs and Ayyūb do that." Similarly, it has also been narrated that Ḥasan and Ibn Sīrīn used to raise their hands between the two prostrations.

Similarly, the practice of raising the hands when saying the *salām* has also been established, for it is has been narrated from ʿUbaydullāh ibn al-Qibṭiyyah that Jābir ibn Samurah ﷺ said, "When we prayed with the Messenger of Allah ﷺ, we would say, *'As-salāmu ʿalaykum wa raḥmatullāh, as-salāmu ʿalaykum wa raḥmatullāh,'* and point with our hands to our sides, so the Messenger of Allah ﷺ said to us, 'What are you gesturing at with your hands, moving them around as if they are the tails of headstrong horses! It is enough that you place your hands on your thighs and then say the *salām* to your brothers, the one to the right of you and the one to your left.'"

Perhaps you will have come to know, from the *ḥadīth* and opinions of the people of knowledge we have just narrated, that the practice of raising the hands in many different places in the prayer has been established by means of *ṣaḥīḥ* narrations and that some of the jurisprudents have adopted that position. But despite that fact, the majority do not raise their hands except in three places in the prayer. That is as strong a witness as there could be that there are some places in the prayer that, despite there being mentioned in *ṣaḥīḥ ḥadīth* as places where one raises the hands, some of the scholars considered not raising them there to be the stronger position. It is known that there were things which were permissible to say in the prayer as well as actions, that were much like this raising of the hands, and that those things were later abrogated. So it is not particularly far-fetched that the recommendation and Sunnah of raising

the hands in certain places in the prayer has also been abrogated, especially given the fact that irrefutable well-established *aḥādīth* have been narrated contradicting them. The same, however, could not be said of not raising the hands, for that is not open to a lack of being legislated since it is not something the like of which could be known. That is indicated by the *ḥadīth* of Jābir ibn Samurah ﷺ, for it is narrated by way of Tamīm ibn Ṭarafah that Jābir ﷺ said, "The Messenger of Allah ﷺ came out to us and said, 'Why is it that I see you all raising your hands up as if they were the tails of headstrong horses! You should be still in the prayer.'" The *ḥadīth* of Jābir ibn Samurah ﷺ by way of ʿUbaydullāh ibn al-Qibṭiyyah is a totally different *ḥadīth* to that which has come by way of Tamīm ibn Ṭarafah—in terms of context, they have nothing in common except for the fact that they both draw comparisons to horses' tails with respect to the way those tails move, for according to one *isnād* they were praying with the Prophet ﷺ and according to the other *isnād* he came out and found them praying. All of this, despite the fact that they were only raising their hands because he himself had commanded them to—it is very much like his saying, 'What is it with them and dogs,' despite that they were only killing dogs because he himself had commanded them to do as such.

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (3/263) from ʿAbdullāh ibn Bukayr from Ḥumayd.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Straightening the rows and putting them in order [. . .], 432) with his *isnād* from ʿAbdullāh ibn Idrīs; and also by Muslim and Nasāʾī (*Imamat/* The one who is directly behind the Imam then the one who is directly behind him, 808) with their respective *asānīd* from Abū Muʿāwiyah. At the beginning of this version, it says, "He would wipe his hand over our shoulders in the prayer and say, 'Straighten [the rows] and do not be at variance with one another, for that will cause your hearts to be at variance. Those among you possessing discernment should stand directly behind me [. . .]'" until the end of the *ḥadīth*. Muslim also transmitted it with his *isnād* from Wakīʿ; and Abū Dāwūd (Prayer/ The one who is recommended to stand in the row directly behind the Imam, 674) with his *isnād* from Sufyān ath-Thawrī. At the beginning of this version, it says, "Those among you possessing discernment should stand directly behind me." Nasāʾī transmitted it in (*Imamat/* What the Imam should say with respect to straightening the rows when he steps forward to lead the prayer, 813) with his *isnād* from Ghandar from Shuʿbah, and at the beginning of his version, it says, "The Messenger of Allah ﷺ used to rub us on the shoulders and say to us, 'Straighten [the rows], do not be at variance with one another for that will cause your hearts to be at variance, and stand directly behind me [. . .]'" until the end of the *ḥadīth*. Ibn Mājah transmitted it in (Establishing the prayers/ The one who is recommended to stand directly behind the Imam, 976) with his *isnād* from Ibn ʿUyaynah. All six of them (ʿAbdullāh ibn Idrīs, Abū Muʿāwiyah, Wakīʿ, Sufyān ath-

Thawrī, Shuʿbah and Ibn ʿUyaynah) narrated it from Aʿmash.

24 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (5/140) from Muḥammad ibn Jaʿfar, Sulaymān ibn Dāwūd and Wahb ibn Jarīr, all of whom narrated it from Shuʿbah; and by Nasāʾī (*Imamat/* The one who is directly behind the Imam then the one who is directly behind him, 809) with his *isnād* from Abū Mijlaz from Qays ibn ʿAbbād in its longer form.

25 Sufyān ath-Thawrī and Yaḥyā ibn Saʿīd al-Qaṭṭān both considered him weak, despite the fact that Yaḥyā ibn Muʿīn and Aḥmad ibn Ḥanbal both considered him trustworthy and Muslim used to use his narrations as proof.

26 What he means is, "The *ḥadīth* is not rendered weak by this criticism, despite the fact that this *ḥadīth* is narrated with another *isnād* and there is a difference of opinion concerning the death of Abū Qatādah ﷺ. If what I have said is free from blame, then its purpose is simply to say that the mistake that was made, was in naming Abū Qatādah ﷺ, and that level of mistake is not sufficient to censure a *ḥadīth* or make it obligatory to abandon it. It was only because of the excess they went to in criticising our *ḥadīth* that we responded by saying what we said.

For instance, one time they said that the *ḥadīth* of Ibn Masʿūd ﷺ is not *ṣaḥīḥ*, as was stated by Ibn al-Mubārak;

Another time they said that Wakīʿ was mistaken about that, despite the fact that Wakīʿ was not alone in narrating that from Sufyān, for his narration was corroborated by that of Ibn al-Mubārak in Nasāʾī, Muʿāwiyah, Khālid ibn ʿAmr, and Abū Ḥudhayfah in *Abū Dāwūd*;

Another time they said that the majority of the companions of Wakīʿ did not say, 'And did not go back [to doing it]', despite the fact that Aḥmad, Ibn Abī Shaybah and Adanī all narrated it from Wakīʿ with the wording, 'And he did not raise his hands except the one time'—a phrase that means much the same thing as 'he did not go back to doing it'—and that has been corroborated by the narrations of ʿUthmān ibn Abī Shaybah in *Abū Dāwūd*, Hannād in *Tirmidhī*, Maḥmūd ibn Ghaylān in Nasāʾī, and Muḥammad ibn Ismāʿīl in *Bayhaqī*;

Another time they said that Sufyān made an error, for a large number narrated this *ḥadīth* from ʿĀṣim and all of them said, 'The Prophet ﷺ stood, said the *takbīr* and raised his hands, then he went into *rukūʿ*, clasped his hands and placed them between his knees,' without mentioning the words, 'and he did not go back [to doing it again].'" This is what was written by Ibn Idrīs.

Bukhārī said, "The people of knowledge consider what is written down to be better preserved." But there is some dispute about this statement, for if it were written down by ʿĀṣim or Thawrī, there would be some basis for declaring what is written to be better preserved than the memory of Thawrī, since that would mean that what he had memorised was different to what he himself or his Shaykh had written. But as for what is written by Ibn Idrīs, a man whose station

is below that of Thawrī when it comes to *ḥadīth*, how can that be taken as a proof against Thawrī when they say, 'There is a dispute about what should be done when what a *Ḥāfiẓ* scholar narrates from memory, is found to be different to what he has written—if he memorised it from what he himself wrote, then we should go back to his writing, but if he memorised it by hearing it directly from the narrator, then we should rely on his memorisation instead of his writing when there are no doubts as to the reliability of his memory.'

Another time they said that the *ḥadīth* of ʿĀṣim ibn Kulayb was not transmitted in the two *Ṣaḥīḥ* collections. But the fact is that Muslim transmitted it from him. And furthermore, it is not a condition for something to be *ṣaḥīḥ* that it be transmitted from every trustworthy narrator. Also, if they were simply saying that this *ḥadīth* has not been transmitted in the *Ṣaḥīḥ*, that is not a reason for declaring it weak, since if it were then there would have been no use in carrying out *istidrāk* or *istikhrāj*.

As for the *ḥadīth* of Barāʾ ibn ʿĀzib , one time they said that the *isnād* contains Yazīd ibn Abī Ziyād who they considered weak because of the fact that his memory changed (i.e. it weakened as he got older); that is despite the fact that Muslim said about him, "He merits being described with the qualities of concealment, truthfulness and the pursuit of knowledge," and transmitted *ḥadīth* from him in the *Ṣaḥīḥ*; and despite the fact that Bukhārī used to quote from him. Fasawī said, "He is honest and trustworthy, even though he is not at the same level as Ḥakam and Manṣūr." Even if we were to accept that he were weak, Yazīd ibn Abī Ziyād was not alone in narrating this, for his narration was corroborated by ʿĪsā, the brother of Ibn Abī Laylā, Ḥakam and Ibn Abī Laylā. Furthemore, even if he criticised the *ḥadīth*, he still declared it to be *ḥasan*, as was mentioned by Dhahabī.

Another time they said that that phrase was narrated to them by word of mouth. That is what has been narrated from Sufyān ibn ʿUyaynah, but that which has been narrated from Ibrāhīm ibn Bashshār ar-Ramādī is that Aḥmad found great fault with him. Dhahabī said, "He used to dictate to the people of Khurāsān from Ibn ʿUyaynah, words that he had not actually said." The reality is that Sufyān took the *ḥadīth* in Makkah from Yazīd ibn Abī Ziyād without the addition of the words, 'then he did not go back [to doing it again].' Sufyān took the *ḥadīth* from him during the *Hajj* season—it was not that he had taken up residence there. As for Yazīd, he had lived in Makkah, but then moved to Kūfah where he remained until he died in 136 AH. Yazīd was born in 47 AH, and Sufyān ibn ʿUyaynah was born in 107 AH in Kūfah and died in 198 AH in Makkah. So Yazīd was born approximately 60 years before Sufyān. Sufyān moved to Makkah in 163 AH and Yazīd had died some considerable time before that, so if there is a mistake, it is much more likely to be what Sufyān heard from him than what his earlier companions heard. The truth of the matter is that the addition is narrated in two ways, and that it was narrated by most of the

earlier and later companions of Yazīd, including Hushaym, Sharīk, Ismāʿīl ibn Zakariyyā, Isrāʾīl ibn Yūnus, Ḥamzah az-Zayyāt, Sufyān ath-Thawrī and Shuʿbah.

27 The *ḥadīth* that mention the raising of the hands and the lack of the raising of the hands are simply a report of what he ﷺ used to do and in no way indicate a general ruling. They are simply a report of the particular entry of an action into existence and do not provide any evidence whatsoever that he continued to raise his hands or stopped doing so after that. As for those *ḥadīth* that are transmitted with the wording, 'The Messenger of Allah ﷺ used to [. . .]' (i.e. '*kāna rasūlu'l-lāhi* ﷺ *[. . .]*'), they do not indicate continuity of action as some suppose. Nawawī said in the course of his commentary on the *ḥadīth* of ʿĀʾishah ؓ, "The Messenger of Allah ﷺ used to pray thirteen *rakʿah*", "Do not be deceived by the fact that she said that, 'He used to pray [. . .],' for the position that has been chosen by the majority and the most painstaking of the scholars of *uṣūl* is that the word '*kāna*' does not necessarily imply continuity of action or that the action was repeated more than once. It is simply a past tense verb that indicates that it happened on one occasion. If there is something else that indicates that the action was repeated, then that is what is acted upon. If not, then the use of the verb '*kāna*' is not enough, on its own, to require that."

Raising the hands for going into prostration is also established in the *ḥadīth* literature; Nasāʾī transmitted from Mālik ibn al-Ḥuwayrith ؓ that, 'he saw the Prophet ﷺ raise his hands until they were level with his ears when he entered into the prayer, when he went into *rukūʿ*, when he came out of *rukūʿ*, when he went into prostration and when he came out of prostration.' It has been transmitted by Nasāʾī and its *isnād* is *ṣaḥīḥ*. Ḥāfiẓ said, "The soundest *ḥadīth* I have come across with respect to raising the hands when going into prostration is that transmitted by Nasāʾī."

Furthermore, from Anas ؓ, it has been narrated that, "The Prophet ﷺ used to raise his hands when going into *rukūʿ* and going into prostration." It has been transmitted by Abū Yaʿlā and its *isnād* is *ṣaḥīḥ*.

Similarly, from Ibn ʿUmar ؓ, it has been narrated that, "The Prophet ﷺ used to raise his hands when saying the *takbīr* for going into *rukūʿ* and when saying the *takbīr* for going into prostration." It has been transmitted by Ṭabarānī in *al-Awsaṭ* and Haythamī said that its *isnād* was *ṣaḥīḥ*.

Also from Abū Hurayrah ؓ, it has been narrated that he said, "I saw the Messenger of Allah ﷺ raise his hands in the prayer to the level of his shoulders when he entered into the prayer, when he went into *rukūʿ*, and when he went into prostration." It has been transmitted by Ibn Mājah, with every one of the narrators in his *isnād* being trustworthy except for Ismāʿīl ibn ʿAyyāsh who is truthful, although there is criticism of his narrations when he narrates from those

outside of the Levant.

٢١ - بَابُ التَّطْبِيقِ فِي الرُّكُوعِ

21. *TAṬBĪQ* (PLACING THE FINGERS OF ONE'S HANDS TOGETHER AND PUTTING THEM BETWEEN THE KNEES) IN *RUKŪʿ*

١٤٣٥ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُوسَى قَالَ: أنا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ أَنَّهُمَا دَخَلَا عَلَى عَبْدِ اللّٰهِ ﷺ فَقَالَ: أَصَلَّى هَؤُلَاءِ خَلْفَكُمْ؟ فَقَالَا: نَعَمْ. فَقَامَ بَيْنَهُمَا وَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ، ثُمَّ رَكَعْنَا فَوَضَعْنَا أَيْدِينَا عَلَى رُكَبِنَا، فَضَرَبَ أَيْدِيَنَا فَطَبَّقَ، ثُمَّ طَبَّقَ بِيَدَيْهِ فَجَعَلَهُمَا بَيْنَ فَخِذَيْهِ، فَلَمَّا صَلَّى قَالَ: هَكَذَا فَعَلَ النَّبِيُّ ﷺ.

1435. It has been transmitted to us with an *isnād* from ʿAlqamah and Aswad that when they both went to see ʿAbdullāh ﷺ, he said to them, "Have these people prayed behind you?" They replied, "Yes," so he stood between them placing one of them on his right and the other on his left. [ʿAlqamah and Aswad said], "Then we went into *rukūʿ* and placed our hands upon our knees, so he struck our hands and placed our fingers together. Then he placed the fingers of his own hands together and placed them between his thighs. Then when he finished the prayer he said, 'This was how the Prophet ﷺ did it.'"[1]

١٤٣٦ - حَدَّثَنَا عَلِيٌّ قَالَ: ثنا عُبَيْدُ اللّٰهِ قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ أَنَّهُمَا كَانَا مَعَ عَبْدِ اللّٰهِ ﷺ. . . ثُمَّ ذَكَرَ نَحْوَهُ.

1436. The like of it has been transmitted to us with an *isnād* from ʿAlqamah and Aswad from ʿAbdullāh ﷺ.[2]

١٤٣٧ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُمَرُ بْنُ حَفْصٍ قَالَ: ثنا أَبِي قَالَ: ثنا الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنِ الْأَسْوَدِ، قَالَ: دَخَلْتُ أَنَا وَعَلْقَمَةُ عَلَى عَبْدِ اللّٰهِ، فَقَالَ: أَصَلَّى هَؤُلَاءِ خَلْفَكُمْ؟ فَقُلْنَا: نَعَمْ. قَالَ: فَصَلُّوا. فَصَلَّى بِنَا فَلَمْ يَأْمُرْنَا بِأَذَانٍ وَلَا إِقَامَةٍ، فَقُمْنَا خَلْفَهُ، فَقَدَّمَنَا، فَقَامَ أَحَدُنَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ، فَلَمَّا رَكَعَ وَضَعَ يَدَيْهِ بَيْنَ رِجْلَيْهِ وَحَنَا. قَالَ: وَضَرَبَ يَدَيَّ عَلَى رُكْبَتَيَّ وَقَالَ: هَكَذَا، وَأَشَارَ بِيَدِهِ. فَلَمَّا صَلَّى قَالَ: إِذَا كُنْتُمْ ثَلَاثَةً فَصَلُّوا جَمِيعًا، وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذَلِكَ فَقَدِّمُوا أَحَدَكُمْ، فَإِذَا رَكَعَ أَحَدُكُمْ هَكَذَا وَطَبَّقَ يَدَيْهِ، ثُمَّ لِيُفْرِشْ ذِرَاعَيْهِ بَيْنَ فَخِذَيْهِ، فَكَأَنِّي أَنْظُرُ إِلَى أَصَابِعِ رَسُولِ اللّٰهِ ﷺ.

1437. It has been transmitted to us with an *isnād* from Ibrāhīm that Aswad said, “When ʿAlqamah and I went to see ʿAbdullāh ﷺ, he said to us, ‘Have these people prayed behind you?’ We said, ‘Yes,’ so he said, ‘Then pray.’ Then he led us in prayer but without commanding us to do the *adhān* or the *iqāmah*. When we stood behind him, he told us to come forward and placed one of us on his right and the other on his left. Then, when he went into *rukūʿ*, he placed his arms between his legs and bent them like a bow.” He said, “Then he struck my hands upon my knees and said, ‘Like this,’ and pointed with his hand. Then when he finished praying he said, ‘When there are three of you, pray together. When you are more than that, then put one of yourselves forward as an Imam. Then, when any of you goes into *rukūʿ* he should do it thus, placing the fingers of his hands together and placing his arms upon the inside of his thighs, for [when I prayed behind] the Messenger of Allah ﷺ, it was almost as if I could see his

fingers.’”[3]

Abū Jaʿfar ﷺ said, “Some of the people [of knowledge][4] based their position on this *ḥadīth* and said that a person should do *taṭbīq* in *rukūʿ*.”

Others[5] disagreed with them and said, “When someone goes into *rukūʿ*, he should place his hands upon his knees, with his fingers spread out as if he were grabbing hold of them.” They based their position on the following:

١٤٣٨ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا بِشْرُ بْنُ عُمَرَ وَحَبَّانُ بْنُ هِلَالٍ قَالَا: ثنا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عُمَرُ ﷺ: أَمِسُّوا فَقَدْ سُنَّتْ لَكُمُ الرُّكَبُ.

1438. It has been transmitted to us with an *isnād* from Abū ʿAbd ar-Raḥmān that ʿUmar ﷺ said, “Enable your hands to touch [your knees in *rukūʿ*], for the knees have been prescribed for you.”[6]

١٤٣٩ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا هَمَّامٌ قَالَ: ثنا عَطَاءُ بْنُ السَّائِبِ قَالَ: ثنا سَالِمٌ الْبَرَّادُ – قَالَ: وَكَانَ عِنْدِي أَوْثَقَ مِنْ نَفْسِي – قَالَ: قَالَ لَنَا أَبُو مَسْعُودٍ الْبَدْرِيُّ ﷺ: أَلَا أُرِيكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ؟ فَذَكَرَ حَدِيثًا طَوِيلًا. قَالَ: ثُمَّ رَكَعَ فَوَضَعَ كَفَّيْهِ عَلَى رُكْبَتَيْهِ وَفَضْلَةَ أَصَابِعِهِ عَلَى سَاقَيْهِ.

1439. It has been transmitted to us with an *isnād* from Sālim al-Barrād that Abū Masʿūd al-Badrī ﷺ said to them, “Should I not show you the prayer of the Messenger of Allah ﷺ?” Then he mentioned a long *ḥadīth* in which he said, “Then he went into *rukūʿ*, placing his palms upon his knees and the tips of his fingers over his lower legs.”[7]

١٤٤٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبَّاسِ بْنِ سَهْلٍ، قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مَسْلَمَةَ ﷺ - فِيمَا يَظُنُّ ابْنُ مَرْزُوقٍ - فَذَكَرُوا صَلَاةَ رَسُولِ اللَّهِ ﷺ. فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، كَانَ إِذَا رَكَعَ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِمَا.

1440. It has been transmitted to us with an *isnād* from ʿAbbās ibn Sahl who said, "Abū Ḥumayd, Abū Usayd, Sahl ibn Saʿd and Muḥammad ibn Maslamah ﷺ (the last according to Marzūq) all came together to discuss amongst themselves the prayer of the Messenger of Allah ﷺ. Abū Ḥumayd ﷺ said to the others, 'I am the most knowledgeable amongst you when it comes to the prayer of the Messenger of Allah ﷺ. When he went into *rukūʿ* he used to place his hands upon his knees as if he were grabbing hold of them.'"[8]

١٤٤١ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: ثنا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشَرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَحَدُهُمْ أَبُو قَتَادَةَ. فَذَكَرَ مِثْلَهُ، قَالَ: فَقَالُوا جَمِيعًا: صَدَقْتَ.

1441. The like of it has been transmitted to us with an *isnād* from Muḥammad ibn ʿAmr ibn ʿAṭāʾ, but in his version he said that he heard Abū Ḥumayd ﷺ say whilst in a group of ten Companions of the Messenger of Allah ﷺ, including Abū Qatādah ﷺ. Also, that they said to him after he made that statement, "You have spoken the truth."[9]

١٤٤٢ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ ﷺ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا رَكَعَ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ.

1442. It has been transmitted to us with an *isnād* from Kulayb from his father that Wāʾil ibn Ḥujr ﷺ said, "I saw the Messenger of Allah ﷺ place his hands upon his knees when he went into *rukūʿ*."[10]

١٤٤٣ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا أَبُو زُرْعَةَ قَالَ: أنا حَيْوَةُ قَالَ: سَمِعْتُ ابْنَ عَجْلَانَ يُحَدِّثُ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّهُ قَالَ: اشْتَكَى النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ التَّفَرُّجَ فِي الصَّلَاةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَعِينُوا بِالرُّكَبِ».

1443. It has been transmitted to us [with an *isnād*] from Abū Ṣāliḥ that Abū Hurayrah ﷺ said, "People complained to the Messenger of Allah ﷺ about *at-tafarruj*[11] in the prayer, so the Messenger of Allah ﷺ said, 'Seek help by means of your knees (i.e. make it easier for yourselves by resting your hands upon your knees).'"[12]

The traditions above contradict the first tradition we narrated and are far more numerous. But because of the fact that they appear to contradict each other, we decided to look more deeply into the matter in order to find out whether any traditions exist to indicate that one of the two rulings is abrogated. We discovered the following:

١٤٤٤ - فَإِذَا أَبُو بَكْرَةَ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي يَعْفُورٍ، قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يَقُولُ: صَلَّيْتُ إِلَى جَنْبِ أَبِي فَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ، فَضَرَبَ يَدَيَّ، فَقَالَ: يَا بُنَيَّ إِنَّا كُنَّا نَفْعَلُ هَذَا، فَأُمِرْنَا أَنْ نَضْرِبَ بِالْأَكُفِّ عَلَى الرُّكَبِ.

1444. It has been transmitted to us [with an *isnād*] from Abū Yaʿfūr that he heard Muṣʿab ibn Saʿd say, “I prayed next to my father and placed my hands between my knees, so he struck me upon the hand and said, ‘My son, we used to do that, but then we were commanded to place our hands upon our knees.’”[13]

١٤٤٥ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ أَبِي يَعْفُورٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1445. The like of it has been transmitted to us with an *isnād* from Abū Yaʿfūr [from Muṣʿab ibn Saʿd].[14]

١٤٤٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: ثنا أَبُو إِسْحَاقَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ: صَلَّيْتُ مَعَ سَعْدٍ فَلَمَّا أَرَدْتُ الرُّكُوعَ طَبَّقْتُ، فَنَهَانِي عَنْهُ وَقَالَ: كُنَّا نَفْعَلُهُ حَتَّى نُهِينَا عَنْهُ.

1446. It has been transmitted to us with an *isnād* from Abū Isḥāq that Muṣʿab ibn Saʿd said, “I performed the prayer with Saʿd ﷺ. When I wanted to go into *rukūʿ*, I placed the fingers of my hands together. But he forbade me from doing that, saying, ‘We used to do that until we were forbidden from doing so.’”

These *aḥādīth* prove that the practice of *taṭbīq* was abrogated and that it was something that the Muslims used to do before the Messenger of Allah ﷺ started his practice of placing his hands upon his knees.

Then we decided to see what reason and intellectual consideration had to say on the matter, and noticed that the practice of *taṭbīq* means that the hands are placed together whereas the practice of placing the hands upon the knees means that the hands are kept apart. So we decided to look at other parts of the body and see what their ruling was [when it came to being placed together or kept apart], and found all of

the scholars to be in unanimous agreement that the *Sunnah* of the Prophet ﷺ was to keep his elbows away from his body during *rukūʿ* and prostration. Moreover it has also been transmitted by Ibn Masʿūd ﷺ that a person is commanded to spread his weight from foot to foot whilst standing in the prayer. Therefore, when it comes to the elbows and feet, it is better for a person to keep them apart rather than place them together. The scholars agree on this but disagree with one another when it comes to the hands in *rukūʿ*.

And in cases of disagreement, the most sensible thing to do is to make analogies based on matters upon which there is agreement. So in light of the fact that they all say that it is better to keep one's other limbs apart, it follows that it must also be better to keep the hands apart in *rukūʿ*. With respect to the elbows being kept away from the body in prostration, the following has been narrated to us:

١٤٤٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ إِذَا سَجَدَ يُرَى بَيَاضُ إِبْطَيْهِ.

1447. It has been transmitted to us with an *isnād* from [Ibrāhīm] at-Taymī from Ibn ʿAbbās ﷺ that when the Messenger of Allah ﷺ was prostrating, it was possible to see the whiteness of his underarms.[15]

١٤٤٨ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا كَثِيرُ بْنُ هِشَامٍ وَأَبُو نُعَيْمٍ قَالَا: ثنا جَعْفَرُ بْنُ بُرْقَانَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ الْأَصَمِّ، عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا سَجَدَ، جَافَى حَتَّى يَرَى مَنْ خَلْفَهُ وَضَحَ إِبْطَيْهِ.

1448. It has been transmitted to us with an *isnād* from Yazīd ibn

al-Aṣamm that Maymūnah ﵂, the wife of the Prophet ﷺ said, “When the Prophet ﷺ prostrated, he spread out his arms in such a way that those who prayed behind him were able to see the lightness of his underarms.”[16]

١٤٤٩ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: ثنا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ جَعْفَرِ بْنِ بُرْقَانَ وَعَبْدُ اللّٰهِ بْنُ عَبْدِ اللّٰهِ بْنِ الْأَصَمِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ ﵂ بِنَحْوِهِ.

1449. The like of it has been transmitted to us with another *isnād* from Yazīd ibn al-Aṣamm from Maymūnah ﵂.[17]

١٤٥٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَلِيُّ بْنُ بَحْرٍ قَالَ: ثنا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﵄: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ إِذَا سَجَدَ جَافَى حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ، أَوْ حَتَّى أَرَى بَيَاضَ إِبْطَيْهِ.

1450. It has been transmitted to us with an *isnād* from Sālim ibn Abi’l-Jaʿd from Jābir ibn ʿAbdillāh ﵄ that when the Messenger of Allah ﷺ prostrated, he spread out his arms in such a way that it was possible to see the whiteness of his underarms—or he said—that I was able to see the whiteness of his underarms.[18]

١٤٥١ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا يَحْيَى بْنُ إِسْحَاقَ قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ عُبَيْدِ اللّٰهِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنِي أَبُو الْهَيْثَمِ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ كَشْحَيْ رَسُولِ اللّٰهِ ﷺ وَهُوَ سَاجِدٌ.

1451. It has been transmitted to us with an *isnād* from Abu’l-Haytham that he heard Abū Saʿīd ﵁ say, “When the Prophet ﷺ was prostrating, it was as if I could see the whiteness of the lower

side of his stomach."[19]

١٤٥٢ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا يَحْيَى الْحِمَّانِيُّ قَالَ: ثنا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ الْبَرَاءَ إِذَا سَجَدَ، خَوَّى وَرَفَعَ عَجِيزَتَهُ وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

1452. It has been transmitted to us with an *isnād* from Abū Isḥāq who said, "I saw Barāʾ ﷺ when he prostrated, he would keep his stomach away from the ground, his elbows away from his sides, and raise up his buttocks [so that there was a gap between them and his lower legs]. Then he would say, 'This was how I saw the Messenger of Allah ﷺ do it.'"[20]

١٤٥٣ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا أَبُو صَالِحٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ ﷺ: أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ، فَرَّجَ بَيْنَ ذِرَاعَيْهِ وَبَيْنَ جَنْبَيْهِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

1453. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Hurmuz that ʿAbdullāh ibn Buḥaynah ﷺ informed him that when the Prophet ﷺ prostrated, he spread his arms away from his sides in such a way that it was possible to see the whiteness of his underarms.[21]

١٤٥٤ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَقْرَمَ الْكَعْبِيِّ، عَنْ أَبِيهِ ﷺ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَنَظَرْتُ إِلَى عُفْرَةِ إِبْطَيْهِ - يَعْنِي بَيَاضَ إِبْطَيْهِ - وَهُوَ سَاجِدٌ.

1454. It has been transmitted to us [with an *isnād*] from Dāwūd

ibn Qays from ʿUbaydullāh ibn ʿAbdillāh ibn Aqram al-Kaʿbī that his father said, “When I saw the Prophet ﷺ praying, I was able to see the whiteness of his underarms when he was in prostration.”[22]

١٤٥٥ – حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنِي نَافِعُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ عُبَيْدِ اللّٰهِ بْنِ الْمُغِيرَةِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ كَشْحَيْ رَسُولِ اللّٰهِ ﷺ وَهُوَ سَاجِدٌ.

1455. It has been transmitted to us with an *isnād* from Abu’l-Haytham that Abū Hurayrah ﷺ said, “When the Prophet ﷺ was in prostration, it was as if I could see the whiteness of the lower side of his stomach.”[23]

١٤٥٦ – حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ دَاوُدَ قَالَ: ثنا أَبُو نُعَيْمٍ وَعَفَّانُ قَالَا: ثنا عَبَّادُ بْنُ رَاشِدٍ قَالَ: ثنا الْحَسَنُ قَالَ: حَدَّثَنِي أَحْمَرُ ﷺ – صَاحِبُ النَّبِيِّ ﷺ – قَالَ: إِنْ كُنَّا لَنَأْوِي لِرَسُولِ اللّٰهِ ﷺ مِمَّا يُجَافِي يَدَيْهِ عَنْ جَنْبَيْهِ إِذَا سَجَدَ.

1456. It has been transmitted to us with an *isnād* from Ḥasan that Aḥmar, the Companion of the Prophet ﷺ said, “We used to feel compassion for the Messenger of Allah ﷺ by the fact that he kept his arms away from his sides when he was in prostration.”[24]

١٤٥٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ وَأَبُو عَامِرٍ، عَنْ عَبَّادِ بْنِ مَيْسَرَةَ، عَنِ الْحَسَنِ قَالَ: أَخْبَرَنِي أَحْمَرُ ﷺ – صَاحِبُ رَسُولِ اللّٰهِ ﷺ – مِثْلَهُ.

1457. The like of it has been transmitted to us with another *isnād* from Ḥasan from Aḥmar, the Companion of the Messenger of Allah ﷺ.[25]

All of these traditions show that the *Sunnah* lies in keeping the limbs

apart, so it follows that must also be the case with [the hands in *rukūʿ*]. Because of this and the abrogating *ḥadīth* we mentioned earlier, it has been proven that it is forbidden for a person to place his hands together [in *rukūʿ*] and obligatory for him to place them on his knees. This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ the recommendation to place the hands on the knees etc., 534) with his *isnād* from ʿUbaydullāh ibn Mūsā.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (1/413 & 414) with his *isnād* from Isrāʾīl from Abū Isḥāq; and Abū Dāwūd (Prayer/ When there are three people, how should they stand, 613), and Nasāʾī (*Imamat/* Where the Imam stands when there are three, 800) with their respective *asānīd* from Hārūn ibn ʿAntarah. Both of them (Abū Isḥāq and Hārūn) narrated it from ʿAbd ar-Raḥmān ibn al-Aswad.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place with his *isnād* from Abū Muʿāwiyah, ʿAlī ibn Mushir, Jarīr and Mufaḍḍal; Abū Dāwūd (Prayer/ Branching out of the chapters of *rukūʿ*, 868) with his *isnād* from Abū Muʿāwiyah; and Nasāʾī (Mosques/ 720) and (Taṭbīq/ 1030) with his respective *asānīd* from ʿĪsā ibn Yūnus and Shuʿbah. The six of them narrated it from Aʿmash. Nasāʾī also narrated it in (Taṭbīq/ 1031) with his *isnād* from Zubayr ibn al-ʿAdī. Both of them (Aʿmash and Zubayr) narrated it from Ibrāhīm.

4 Those that adopted this position include Aswad and ʿAlqamah.

5 The rest of the people of knowledge adopt this position.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Prayer/ Placing the hands on the knees, 258) with his *isnād* from Abū Bakr ibn ʿAyyāsh, and he said that it was *ḥasan ṣaḥīḥ*; and Nasāʾī (Taṭbīq/ Clasping the knees etc., 1036) with his *isnād* from Sufyān ath-Thawrī, both of whom narrated it from Abū Ḥuṣayn ʿUthmān ibn ʿĀṣim al-Asadī. Nasāʾī also narrated it (1035) with his *isnād* from Shuʿbah from Aʿmash from Ibrāhīm. Both of them (Abū Ḥuṣayn and Ibrāhīm) narrated it from ʿAbd ar-Raḥmān ibn ʿAbdillāh ibn Ḥabīb.

7 Its *isnād* is *ḥasan* on account of ʿAṭāʾ ibn as-Sāʾib. It has been transmitted by Aḥmad (4/119) from ʿAffān from Hammām ibn Yaḥyā; Abū Dāwūd (Prayer/ The prayer of one who does not straighten his back in *rukūʿ*, 863) with his *isnād* from Jarīr; and Nasāʾī (Taṭbīq/ 1037 & 1038) with his *isnād* from Abu'l-Aḥwaṣ and Zāʾidah in its longer form. All four of them narrated it from

ʿAṭāʾ.

8 Its *isnād* is *ḥasan* on account of Fulayḥ ibn Sulaymān. The *ḥadīth* is fully referenced in the chapter entitled, 'Should one raise one hands when saying the *takbīr* for going into *rukūʿ*, coming out of *rukūʿ* and going into prostration?'

9 Its *isnād* is *ḥasan* on account of ʿAbd al-Ḥamīd ibn Jaʿfar. The *ḥadīth* is fully referenced in the chapter entitled, 'How high should a person raise his hands when entering into the prayer?'

10 Its *isnād* is *ṣaḥīḥ*. The *ḥadīth* is fully referenced in the chapter entitled, 'How high should a person raise his hands when entering into the prayer?'

11 This is the spreading of the arms and thighs away from the torso in *sajdah*, which can cause difficulty for an individual to then stand up; as a result permissibility was granted to hold onto the knees for support in order to push against them to facilitate standing.

12 Its *isnād* is *ḥasan* on account of Abū Zarʿah Wahbullāh ibn Rāshid. It has been transmitted by Abū Dāwūd (Prayer/ Dispensation in account of necessity, 902); and Tirmidhī (Prayer/ Leaning when in prostration, 286) with their respective *asānīd* from Layth from Muḥammad ibn ʿIjlān. Tirmidhī said, "This is a *gharīb ḥadīth*, since we do not know it from Abū Ṣāliḥ from Abū Hurayrah ﷺ from the Prophet ﷺ except with this *isnād* from Layth from Ibn ʿIjlān. Sufyān ibn ʿUyaynah and others narrated this *ḥadīth* from Samiy from Nuʿman ibn Abī ʿAyyāsh from the Prophet ﷺ with a similar wording. And it is as if the narration of these people is sounder than that of Layth.

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān*/ Placing the palms of the hands on the knees, 790) from Abu'l-Walīd aṭ-Ṭayālisī from Shuʿbah; and Abū Dāwūd (Prayer/ Branching out of the chapters of *rukūʿ*, 867) with his *isnād* from Shuʿbah.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Placing the hands on the knees, 535); Tirmidhī (Prayer/ Placing the hands on the knees, 259); and Nasāʾī (Taṭbīq/ 1033) with their respective *asānīd* from Abū ʿAwānah. Muslim also transmitted it with his *isnād* from Abu'l-Aḥwaṣ and Sufyān. The three of them narrated it from Abū Yaʿfūr. Muslim also transmitted it, and Nasāʾī (Taṭbīq/ 1034) and Ibn Mājah (Establishing the prayers/ Placing the hands on the knees, 873) with their respective *asānīd* from Zubayr ibn ʿAdī. Both of them (Abū Yaʿfūr and Zubayr) narrated from Muṣʿab ibn Saʿd.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ Description of prostration, 899) with his *isnād* from Zuhayr from Abū Isḥāq as-Subayʿī.

16 Its *isnād* is *ṣaḥīḥ* and is not weakened by the fact that Jaʿfar ibn Burqān is in the *isnād*, since he is only questionable when narrating *ḥadīth* from Zuhrī and this is not a *ḥadīth* of Zuhrī. It has been transmitted by Muslim (Taṭbīq/ How to sit while being straight in prostration, 497)

with his *isnād* from Jaʿfar ibn Burqān.

17 Its *isnād* is *ḥasan* on account of Ismāʿīl ibn Zakariyyā. It has been transmitted by Muslim in the above-mentioned place; and Nasāʾī (Taṭbīq/ How to sit between the two prostrations, 1148) with their respective *asānīd* from Marwān ibn Muʿāwiyah al-Fizārī from ʿUbaydullāh ibn ʿAbdillāh ibn al-Aṣamm (but according to what Mazzī transmitted in *al-Aṭrāf* from Muslim, his name was ‘ʿAbdullāh ibn ʿAbdillāh.’ It is also transmitted by Muslim (496), Abū Dāwūd (Prayer/ Description of prostration, 898), Nasāʾī (Taṭbīq/ Keeping the arms away from the body in prostration, 1110) and Ibn Mājah (Establishing the prayers/ Prostration, 880) with their respective *asānīd* from Sufyān ibn ʿUyaynah from ʿUbaydullāh ibn ʿAbdillāh ibn al-Aṣamm.

Nawawī said in his commentary on Muslim (4/211), “It appears like this in some of the source [texts], as ʿUbaydullāh ibn ʿAbdillāh with the first of the two names in the diminutive form in both narrations (i.e. the narrations of Fizārī and Ibn ʿUyaynah); in some other [of the source texts] as ʿAbdullāh ibn ʿAbdillāh, with both names in the non-diminutive form; and in the majority of them as ʿAbdullāh ibn ʿUbaydillāh, with the first in the non-diminutive form and the second in the diminutive. All of these versions are correct, for ʿAbdullāh and ʿUbaydullāh were brothers; both were sons of ʿAbdullāh ibn al-Aṣamm, and both narrated from their paternal uncle Yazīd ibn al-Aṣamm. As for what Khalaf al-Wāsiṭī mentioned in his book *Aṭrāf aṣ-Ṣaḥīḥayn* with respect to this *ḥadīth*, he said ʿAbdullāh in the non-diminutive form for both narrations. Similarly Abū Dāwūd and Ibn Mājah mentioned the name as being ʿAbdullāh in the non-diminutive in their *Sunans* in their respective narrations from Ibn ʿUyaynah. In the *Sunan* of Nasāʾī however, those who narrate it from Nasāʾī differ, with some narrating it in the non-diminutive form and others narrating in the diminutive form. Bayhaqī narrated it in *as-Sunan al-Kabīr* in his narration from Ibn ʿUyaynah in the diminutive, and in his narration from Fizārī in the non-diminutive, and Allah knows best.” We say ʿAbdullāh in the non-diminutive is right, although ʿUbaydullāh in the diminutive is accepted, as is mentioned in *at-Taqrīb*.

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (3/259); and Ibn Khuzaymah (649) with their respective *asānīd* from Maʿmar ibn Rāshid. Haythamī said in *al-Mujmaʿ* (2/125), “It is narrated by Aḥmad and Ṭabarānī in the three. The narrators of Aḥmad are the narrators of the *Ṣaḥīḥ*.”

19 Its *isnād* is *ḍaʿīf* on account of ʿAbdullāh ibn Lahīʿah. It has been transmitted by Aḥmad (3/15) from Yaḥyā ibn Isḥāq and Mūsā ibn Dāwūd, both of whom narrated it from Ibn Lahīʿah. Haythamī said in *al-Mujmaʿ* (2/125), “It contains Ibn Lahīʿah about whom reservations have been expressed.”

20 Its *isnād* is *ḥasan* on account of Sharīk. It has been transmitted by Abū Dāwūd (Prayer/ The description of prostration, 896) with his *isnād* from Sharīk; and Nasāʾī (Taṭbīq/ The

description of prostration, 1105 & 1106) with his *isnād* from Sharīk and Yūnus, both of whom narrated it from Abū Isḥāq as-Subayʿī.

21 Its *isnād* is *ḥasan* on account of Abū Ṣāliḥ, the scribe of Layth, although the *ḥadīth* itself is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Adhān/* Showing his underarms, 390), and Nasāʾī (Taṭbīq/ The prohibition against spreading the forearms [on the ground], 1107) with their respective *asānīd* from Bakr ibn Muḍar; and by Muslim (Prayer/ How to sit while being straight in prostration, 495) with his *isnād* from Bakr ibn Muḍar, ʿAmr ibn al-Ḥārith and Layth, all of whom narrated it from Jaʿfar ibn Rabīʿah.

22 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Nāfiʿ aṣ-Ṣāʾigh. It has been transmitted by Tirmidhī (Prayer/ Keeping the arms apart in prostration, 274) with his *isnād* from Abū Khālid al-Aḥmar, and he classified it as *ḥasan*; Nasāʾī (Taṭbīq/ The description of prostration, 1109) with his *isnād* from Ismāʿīl; and Ibn Mājah (The establishment of the prayer/ Chapter on prostration, 880 & 881) with his *isnād* from Wakīʿ, ʿAbd ar-Raḥmān ibn Mahdī, Safwan ibn ʿĪsā and Abū Dāwūd, all of whom narrated it from Dāwūd ibn Qays.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ The one who mentioned that he raises his arms when he stands after completing two *rakʿah*, 746); and Nasāʾī (Taṭbīq/ The description of prostration, 1108) with their respective *asānīd* from Abū Mijlaz from Bashīr ibn Nahīk; and by Ṭabarānī in *al-Awsaṭ* (221) with his *isnād* from Ṣāliḥ, the freedman of Tawʾamah. Both of them (Bashīr and Ṣāliḥ) narrated it from Abū Hurayrah ﷺ. Haythamī said *al-Mujmaʿ* (2/125), “Its narrators are trustworthy.”

24 Its *isnād* is *ḥasan* on account of ʿAbbād ibn Rāshid. It has been transmitted by Abū Dāwūd (Prayer/ Description of prostration, 900); and Ibn Mājah (Establishing the prayers/ Prostration, 886) with their respective *asānīd* from ʿAbbād ibn Rāshid.

25 Its *isnād* is *ḥasan* on account of ʿAbbād ibn Maysurah, although in the version of *Itḥāf al-maharah* of Ḥāfiẓ Ibn Ḥajr, he has ʿAbbād ibn Rāshid instead of ʿAbbād ibn Maysurah, and considers all the versions of this *ḥadīth* to pass through ʿAbbād ibn Rāshid. Also, the biography of ʿAbbād ibn Maysurah does not mention a narration from Abū ʿĀṣim, unlike ʿAbbād ibn Rāshid from whom Abū ʿĀmir al-ʿUqadī narrates.

٢٢ - بَابُ مِقْدَارِ الرُّكُوعِ وَالسُّجُودِ الَّذِي لَا يُجْزِئُ أَقَلُّ مِنْهُ

22. THE MINIMUM LENGTH OF TIME ONE MUST SPEND IN *RUKŪʿ* AND PROSTRATION FOR THE PRAYER TO BE VALID

١٤٥٨ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ إِسْحَاقَ بْنِ يَزِيدَ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ مَسْعُودٍ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا قَالَ أَحَدُكُمْ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثًا، فَقَدْ تَمَّ رُكُوعُهُ وَذَلِكَ أَدْنَاهُ، وَإِذَا قَالَ فِي سُجُودِهِ: سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثًا، فَقَدْ تَمَّ سُجُودُهُ وَذَلِكَ أَدْنَاهُ».

1458. It has been transmitted to us with an *isnād* from ʿAwn ibn ʿAbdillāh from Ibn Masʿūd ﷺ that the Prophet ﷺ said, "If any of you says, '*Subḥāna rabbiya'l-ʿaẓīm*— Glory be to my Lord, the Immense,' three times in his *rukūʿ*, then his *rukūʿ* is complete and that is its bare minimum. And if any of you says, '*Subḥāna rabbiya'l-Aʿlā*—Glory be to my Lord, the Most High,' three times in his prostration, then his prostration is complete and that is its bare minimum." [1]

١٤٥٩ - حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1459. The like of it has been transmitted to us with another *isnād* from Ibn Abī Dhiʾb [from ʿAwn ibn ʿAbdillāh from Ibn Masʿūd ﷺ from the Prophet ﷺ].[2]

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge][3] based their

position on this and said, “The minimum length of time which a person must spend in *rukūʿ* and prostration for his prayer to be valid is that which is mentioned in this *ḥadīth*.”

Others[4] disagreed with them and said, “The time a person must spend in *rukūʿ* is [as long as it takes for him] to settle into his *rukūʿ*, and the time he must spend in prostration is [as long as it takes for him] to achieve stillness in his prostration; this is the minimum length of time for *rukūʿ* and prostration.” They based their position on the following:

١٤٦٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ قَالَ: ثنا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي شَرِيكُ بْنُ أَبِي نَمِرٍ، عَنْ عَلِيِّ بْنِ يَحْيَى، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ جَالِسًا فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ فَصَلَّى وَرَسُولُ اللّٰهِ ﷺ يَنْظُرُ إِلَيْهِ، فَقَالَ لَهُ: «إِذَا قُمْتَ فِي صَلَاتِكَ فَكَبِّرْ ثُمَّ اقْرَأْ إِنْ كَانَ مَعَكَ قُرْآنٌ، فَإِنْ لَمْ يَكُنْ مَعَكَ قُرْآنٌ فَاحْمَدِ اللّٰهَ وَكَبِّرْ وَهَلِّلْ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ قُمْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ اجْلِسْ حَتَّى تَطْمَئِنَّ جَالِسًا، فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ تَمَّتْ صَلَاتُكَ، وَمَا أَنْقَصْتَ مِنْ ذَلِكَ فَإِنَّمَا تُنْقِصُ مِنْ صَلَاتِكَ».

1460. It has been transmitted to us with an *isnād* from ʿAlī ibn Yaḥyā from his uncle, Rifāʿah ibn Rāfiʿ ﷺ that whilst the Prophet ﷺ was sitting in the mosque, a man came in and performed the prayer. The Messenger of Allah ﷺ watched him pray and then said to him [when he finished], “When you stand up to pray, say the *takbīr*. Then recite [some Qurʾan] if you have [memorised] any Qurʾan or if you have not, then say, ‘*Al-ḥamdu lillāh*,’ ‘*Allāhu akbār*,’ and ‘*Lā ilāha illa’llāh*.’ Then go into *rukūʿ* and [remain] in *rukūʿ* until you have achieved stillness. Then stand up until you are fully upright. Then go down into prostration and [remain] in

prostration until you have achieved stillness. Then sit up and [remain] sitting until you have achieved stillness. If you do all of that, then your prayer is complete. If you do less than that then your prayer is deficient."[5]

١٤٦١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي كَثِيرٍ الْأَنْصَارِيُّ، عَنْ يَحْيَى بْنِ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادٍ الزُّرَقِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ .

1461. The like of it has been transmitted to us with another *isnād* from Rifāʿah ibn Rāfiʿ ﷺ from the Prophet ﷺ.[6]

١٤٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ نَحْوَهُ.

1462. The like of it has been transmitted to us with an *isnād* from Abū Saʿīd al-Maqburī from Abū Hurayrah ﷺ from the Prophet ﷺ .[7]

In these two traditions, the Prophet ﷺ informs us what the minimum obligatory requirement is for *rukūʿ* and prostration and what a person must do in order that his prayer be complete.

Therefore, we know that when the Prophet ﷺ says, 'and that is its bare minimum' in the previous *ḥadīth*, he is referring to the minimum a person must do in order to obtain the merit. Moreover, the *isnād* of that previous *ḥadīth* is *munqaṭiʿ* and is not as sound as the two *aḥādīth* above.[8]

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

1 Its *isnād* is *munqaṭiʿ*. It has been transmitted by Abū Dāwūd (Prayer/ The length of time spent in *rukūʿ* and prostration, 886) with his *isnād* from Abū ʿĀmir al-ʿUqadī and Abū Dāwūd; Tirmidhī (Prayer/ The form that glorification takes in the *rukūʿ* and prostration, 261) with his *isnād* from ʿĪsā ibn Yūnus; and Ibn Mājah (Establishing the prayers/ Prostration, 890) with his *isnād* from Wakīʿ. The four of them narrated it from Ibn Abī Dhiʾb from Isḥāq ibn Yazīd from ʿAwn ibn ʿAbdillāh ibn ʿUtbah ibn Masʿūd from Ibn Masʿūd ﷺ. Abū Dāwūd said, "This *ḥadīth* is *mursal* since ʿAwn never came into contact with ʿAbdullāh ﷺ." Tirmidhī said, "The *isnād* of the *ḥadīth* of Ibn Masʿūd ﷺ is not *muttaṣil* since ʿAwn ibn ʿAbdillāh never met Ibn Masʿūd ﷺ."

2 Its *isnād* is *munqaṭiʿ*.

3 Those who took this position include Imam Aḥmad ﷺ according to one narration.

4 Those who took this position include all four Imams.

5 This *ḥadīth* is narrated by way of Sharīk ibn Abī Nimr from ʿAlī ibn Yaḥyā from Rifāʿah ﷺ. Its *isnād* is *ḥasan* on account of Sharīk, and Yaḥyā ibn Khallād ibn Rāfiʿ is not mentioned in the *isnād* between ʿAlī ibn Yaḥyā and Rifāʿah ibn Rāfiʿ ﷺ. It has been transmitted by Abū Dāwūd (Prayer/ The one who does not straighten his back in *rukūʿ*, 857 & 859) with his *isnād* from Wakīʿ and Muḥammad ibn ʿAmr, both of who narrated it from ʿAlī ibn Yaḥyā from his paternal uncle, Rifāʿah ﷺ.

6 This *ḥadīth* is narrated by way of Yaḥyā ibn ʿAlī ibn Yaḥyā ibn Khallād from ʿAlī ibn Yaḥyā from Yaḥyā ibn Khallād from Rifāʿah ﷺ, with the addition of Yaḥyā ibn Khallād between ʿAlī ibn Yaḥyā and Rifāʿah ﷺ. Its *isnād* is *ḥasan* on account of Yaḥyā ibn ʿAlī ibn Yaḥyā ibn Khallād. It has been transmitted in this way—i.e. with the abovementioned addition to the *isnād*—by Abū Dāwūd in the abovementioned place (858); Nasāʾī (Taṭbīq/ The dispensation of not doing dhikr when in prostration, 1137); and Ibn Mājah (Purification/ Wudu according to the command of Allah, 460) with their respective *asānīd* from Isḥāq ibn ʿAbdillāh. It has also been transmitted by Abū Dāwūd (860) with his *isnād* from Muḥammad ibn Isḥāq; and Nasāʾī (Forgetfulness/ The minimum length of time [one must spend in the positions] of the prayer for it to be valid, 1315) with his *isnād* from Dāwūd ibn Qays. It has also been transmitted by Abū Dāwūd (861); Tirmidhī (Prayer/ The description of the prayer, 302); and Nasāʾī (The *adhān*/ The *adhān* for the one who prays on his own, 668) with their respective *asānīd* from Ismāʿīl ibn Jaʿfar from Yaḥyā ibn ʿAlī ibn Yaḥyā ibn Khallād; and by Nasāʾī (Taṭbīq/ The dispensation of not doing dhikr when in prostration, 1054) with his *isnād* from Ibn ʿIjlān. The five of them (Isḥāq, Muḥammad ibn Isḥāq, Dāwūd ibn Qays, Yaḥyā ibn ʿAlī and Ibn ʿIjlān) all narrated it from ʿAlī ibn Yaḥyā ibn Khallād from his father, Yaḥyā ibn Khallād from his paternal uncle, Rifāʿah ﷺ. Tirmidhī said, "The *ḥadīth* of Rifāʿah ﷺ is a *ḥasan ḥadīth*."

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ The command of the Prophet

to the one who did not complete his *rukūʿ* by repeating it, 793) from Musaddid, (Prayer/ The obligation for the Imam of recitation, 757), and (Seeking permission/ The one who returns the greeting saying 'Peace be upon you', 6252); Tirmidhī (Prayer/ The description of the prayer, 303) from Muḥammad ibn Bashshār; Muslim (Prayer/ The obligation of reciting the Fātiḥah in every *rakʿah*, 397); Abū Dāwūd (Prayer/ The prayer of the one who does keep his back straight in *rukūʿ*, 856); and Nasāʾī (Entering into the prayer/ The obligatory nature of the first *takbīr*, 885), all of them from Muḥammad ibn al-Muthannā. The three of them narrated it from Yaḥyā ibn Saʿīd. Tirmidhī said that it was *ḥasan ṣaḥīḥ*. Ibn Namīr narrated this *ḥadīth* from ʿUbaydullāh ibn ʿUmar from Saʿīd al-Maqbarī from Abū Hurayrah without mentioning the words, 'from his father.' However, the narration of Yaḥyā ibn Saʿīd from ʿUbaydullāh is sounder.

8 It is known from this statement of Ṭaḥāwī that the length of time a person should spend in *rukūʿ* is until [his back] has become fully straight in *rukūʿ*, and the length of time he should spend in prostration is until he has achieved full stillness in prostration. This is the minimum length of time that a person can spend in *rukūʿ* and prostration—in other words, the prayer is not considered to be valid without that. This is the position of Abū Ḥanīfah, Abū Yūsuf and Muḥammad. It is mentioned in *al-Baḥr* and elsewhere that Ṭaḥāwī transmitted from the three Imams that it was obligatory to achieve stillness in *rukūʿ* and prostration. But the vast majority have mentioned that Abū Ḥanīfah and Muḥammad considered it *wājib*, while Abū Yūsuf considered it obligatory.

Shāmī said, "The upshot is that the soundest position, with respect to both *isnād* and what is known, is that it is *wājib* to come fully to rest in the *rukūʿ* and prostration. As for standing and sitting, the most generally-known position is that coming to rest in them is Sunnah, although some have narrated that it is *wājib*, and that is what best corresponds to the evidence, and is the position adopted by Kammāl and the later scholars who followed him.

٢٣ - بَابُ مَا يَنْبَغِي أَنْ يُقَالَ فِي الرُّكُوعِ وَالسُّجُودِ

23. WHAT SHOULD BE SAID IN *RUKŪʿ* AND PROSTRATION

١٤٦٣ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللّٰهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ، قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يَقُولُ وَهُوَ رَاكِعٌ: «اللّٰهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، وَأَنْتَ رَبِّي، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصَبِي لِلّٰهِ رَبِّ الْعَالَمِينَ». وَيَقُولُ فِي سُجُودِهِ: «اللّٰهُمَّ لَكَ سَجَدْتُ وَلَكَ أَسْلَمْتُ، وَأَنْتَ رَبِّي، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللّٰهُ أَحْسَنُ الْخَالِقِينَ».

1463. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn Abī Rāfiʿ that ʿAlī ibn Abī Ṭālib ﷺ said, “When the Messenger of Allah ﷺ was in *rukūʿ*, he used to say, ‘*Allāhumma laka rakaʿtu wa bika āmantu wa laka aslamtu wa anta rabbī, khashaʿa laka samʿī* wa baṣarī wa mukhkhī wa *ʿaẓmī wa ʿaṣabī li-l-lāhi rabbi-l-ʿālamīn*—O Allah, I have made *rukūʿ* to You, believed in You and submitted to You. You are my Lord. My hearing, sight, brains, and bones have all submitted to You, and my nerves belong to Allah, the Lord of all the worlds.’ And when he was in prostration, he used to say, ‘*Allāhumma laka sajadtu wa laka aslamtu wa anta rabbī, sajada wajhī li-l-ladhī khalaqahu wa shaqqa samʿahu wa baṣarahu tabāraka-l-lāhu aḥsanu-l-khāliqīn*—O Allah, I have prostrated to You and submitted to You. You are my

Lord. My face has prostrated to the One who created it and split open within it its sight and hearing. Blessed be Allah, the best of creators!'"[1]

١٤٦٤/ ١٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْوَهْبِيُّ وَعَبْدُ اللَّهِ بْنُ صَالِحٍ قَالُوا: أنا عَبْدُ الْعَزِيزِ بْنُ الْمَاجِشُونِ، عَنِ الْمَاجِشُونِ وَعَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنِ الْأَعْرَجِ... فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1464/1465. The like of it has been transmitted to us with another two *asānīd* from Aʿraj [from ʿUbaydullāh ibn Abī Rāfiʿ from ʿAlī ibn Abī Ṭālib ﷺ from the Messenger of Allah ﷺ.][2]

١٤٦٦ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَكَعَ، قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، أَنْتَ رَبِّي خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي لِلَّهِ رَبِّ الْعَالَمِينَ».

1466. It has been transmitted to us with another *isnād* from ʿUbaydullāh ibn Abī Rāfiʿ from ʿAlī ﷺ that when the Messenger of Allah ﷺ was in *rukūʿ*, he used to say, "*Allāhumma laka rakaʿtu wa bika āmantu wa laka aslamtu wa anta rabbī, khashaʿa laka samʿī* wa baṣarī wa mukhkhī wa *ʿaẓmī, wa ma-staqallat bihi qadamī li-l-lāhi rabbi-l-ʿālamīn*—O Allah, I have made *rukūʿ* to You, believed in You and submitted to You. You are my Lord. My hearing, sight, brains and bones have all submitted to You, and that which my feet alone possess belongs to Allah, the Lord of all the worlds."[3]

١٤٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: أنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نُهِيتُ أَنْ أَقْرَأَ وَأَنَا رَاكِعٌ أَوْ سَاجِدٌ. فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ».

1467. It has been transmitted to us with an *isnād* from Nuʿmān ibn Saʿd from ʿAlī ﷺ that the Messenger of Allah ﷺ said, "I have been forbidden from reciting Qurʾan whilst I am in *rukūʿ* or prostration. When you are in *rukūʿ*, you should proclaim the greatness of your Lord and when you are in prostration, you should make every effort to make supplication, for [any supplication you make whilst in prostration] is worthy of being answered."[4]

١٤٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْكُوفِيُّ قَالَ: سَمِعْتُ ابْنَ عُيَيْنَةَ يَقُولُ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السِّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

1468. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Maʿbad that Ibn ʿAbbās ﷺ said, "The Messenger of Allah ﷺ raised the curtain [from his room] when the people were lined up in rows behind Abū Bakr ﷺ." Then he mentioned the like of what is in the previous *ḥadīth*.[5]

١٤٦٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، فَاغْفِرْ لِي إِنَّكَ أَنْتَ التَّوَّابُ».

1469. It has been transmitted to us with an *isnād* from Masrūq that ʿĀʾishah ﵂ said, "When he was in *rukūʿ*, the Prophet ﷺ used to repeatedly say, '*Subḥānaka'llāhumma wa bi ḥamdika, astaghfiruka wa atūbu ilayka, fa-ghfir lī innaka anta't-tawwāb*—The glory and praise belongs to You, O Allah, I seek Your forgiveness and I turn to You, so forgive me for You are the Oft-Returning.'"[6]

١٤٧٠/ ١٤٧١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ وَبِشْرُ بْنُ عُمَرَ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ. . . فَذَكَرُوا بِإِسْنَادِهِ مِثْلَهُ.

1470/1471. The like of it has been transmitted to us with another two *asānīd* from Manṣūr [from Masrūq from ʿĀʾishah ﵂ from the Prophet ﷺ].[7]

١٤٧٢ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْكُنَاسِيُّ قَالَ: ثنا سُفْيَانُ، عَنْ مَنْصُورٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1472. The like of it has been transmitted to us with another *isnād* from Manṣūr [from Masrūq from ʿĀʾishah ﵂ from the Prophet ﷺ].[8]

١٤٧٣ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ قَالَ: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ ﵂ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

1473. It has been transmitted to us with an *isnād* from Muṭarrif from ʿĀʾishah ﵂ that when the Prophet ﷺ was in *rukūʿ* and prostration, he used to say, "*Subbūḥun Quddūsun Rabbu'l-malāʾikati wa'r-rūḥ*—Most glorified, Most Holy, Lord of the angels and the

Spirit.”[9] [10]

١٤٧٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1474. The like of it has been transmitted to us with an *isnād* from Qatādah [from Muṭarrif from ʿĀʾishah ﵂].[11]

١٤٧٥ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا الْفَرَجُ بْنُ فَضَالَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﵂، قَالَتْ: فَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ، فَظَنَنْتُ أَنَّهُ أَتَى جَارِيَتَهُ، فَالْتَمَسْتُهُ بِيَدِي فَوَقَعَتْ يَدِي عَلَى صُدُورِ قَدَمَيْهِ، وَهُوَ سَاجِدٌ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

1475. It has been transmitted to us with an *isnād* from ʿAmrah that ʿĀʾishah ﵂ said, “One night, I failed to find the Prophet ﷺ so I assumed that he had gone to visit his concubine. Therefore, I searched for him with my hands and when my hands chanced upon the soles of his feet, I found him in prostration saying, ‘*Allāhumma innī aʿūdhu bi riḍāka min sakhaṭik, wa aʿūdhu bi ʿafwika min ʿiqābik, wa aʿūdhu bika minka lā uḥṣī thanāʾan ʿalayk, anta kamā athnayta ʿalā nafsik*—O Allah, I seek protection in Your pleasure from Your displeasure, I seek protection in Your pardon from Your punishment, and I seek protection in You from You. I cannot praise You adequately for You are as You have praised Yourself.’”[12]

١٤٧٦ – حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ أَنَّ عَائِشَةَ ﵂ قَالَتْ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

1476. The like of it has been transmitted to us with an *isnād* from Muḥammad ibn Ibrāhīm ibn al-Ḥārith at-Taymī from ʿĀʾishah ﵂.[13]

١٤٧٧ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ قَالَ: سَمِعْتُ أَبَا النَّضْرِ يَقُولُ: سَمِعْتُ عُرْوَةَ يَقُولُ: قَالَتْ عَائِشَةُ ﵂. . . فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ لَمْ يَذْكُرْ قَوْلَهُ: «لَا أُحْصِي ثَنَاءً عَلَيْكَ» وَزَادَ: «أُثْنِي عَلَيْكَ لَا أَبْلُغُ كَمَا فِيكَ».

1477. The like of it has been transmitted to us with an *isnād* from ʿUrwah from ʿĀʾishah ﵂, but in this version the words, 'I cannot praise You adequately for You are as You have praised Yourself,' are replaced with, 'I praise You, but [my praise] does not adequately express how You [should be praised].'[14]

١٤٧٨ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيٍّ - مَوْلَى أَبِي بَكْرٍ - عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﵁ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّهُ وَجُلَّهُ، أَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ».

1478. It has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﵁ that when the Prophet ﷺ was in prostration, he used to say, '*Allāhumma-ghfir lī dhanbī kullahu, diqqahu wa jillahu, awallahu wa ākhirahu, wa ʿalāniyyatahu wa sirrah* – O Allah, forgive me all of my sins, great and small, the first of them and the last of them, and those I committed openly and those I committed in secret.'[15]

١٤٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا أَبُو صَالِحٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيٍّ - مَوْلَى أَبِي بَكْرٍ - عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

1479. It has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "The closest a slave is to his Lord is when he is in prostration, so make a lot of supplication [when you are prostrating]."[16]

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge][17] based their position on these traditions and said that there is nothing wrong with a person supplicating in any way that he wants when he is in *rukūʿ* and prostration. Also, according to them, there is no set time limit, [so he can supplicate for as long as he wants]."

Others[18] disagreed with them and said, "The only thing he should say when in *rukūʿ* is, '*Subḥāna rabbiya'l-ʿaẓīm*—Glory be to my Lord, the Magnificent,' but he may say that as many times as he wishes so long as he does not say it less than three times. And when he is in prostration, the only thing he should say is, '*Subḥāna rabbiya'l-Aʿlā*—Glory be to my Lord, the Most High,' but again he may say it as many times as he wishes so long as he does not say it less than three times." They based this position on the following:

١٤٨٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْجَارُودِ قَالَ: ثنا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ قَالَ: ثنا مُوسَى بْنُ أَيُّوبَ، عَنْ عَمِّهِ إِيَاسِ بْنِ عَامِرٍ الْغَافِقِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ ﷺ، قَالَ: لَمَّا نَزَلَتْ: ﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾ [الواقعة: ٧٤] قَالَ النَّبِيُّ ﷺ: «اجْعَلُوهَا فِي رُكُوعِكُمْ». وَلَمَّا نَزَلَتْ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: ١] قَالَ النَّبِيُّ ﷺ: «اجْعَلُوهَا فِي سُجُودِكُمْ».

1480. It has been transmitted to us with an *isnād* from Iyās ibn ʿĀmir al-Ghāfiqī that ʿUqbah ibn ʿĀmir al-Juhanī ﷺ said, "When the verse, "So glorify the name of your Lord, the Magnificent" (Qurʾan 56:77) was revealed, the Prophet ﷺ said, 'Do that in your *rukūʿ*,' and when the verse, "Glorify the Name of your Lord, the Most High" (87:1. was revealed, the Prophet ﷺ said, 'Do that in your prostration.'"[19]

١٤٨١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ قَالَ: ثنا عَمِّي قَالَ: حَدَّثَنِي مُوسَى بْنُ أَيُّوبَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1481. The like of it has been transmitted to us with another *isnād* from Mūsā ibn Ayyūb [from Iyās ibn ʿĀmir al-Ghāfiqī from ʿUqbah ibn ʿĀmir al-Juhanī ﷺ].[20]

١٤٨٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا يَحْيَى بْنُ أَيُّوبَ قَالَ: ثنا مُوسَى بْنُ أَيُّوبَ، عَنْ إِيَاسِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ. . . فَذَكَرَ مِثْلَهُ.

1482. The like of it has been transmitted to us with an *isnād* from Iyās ibn ʿĀmir from ʿAlī ibn Abī Ṭālib ﷺ.[21]

One of the proofs used by this group of scholars is to say that it is possible that the Prophet ﷺ used to say the things he is narrated as

saying in the first group of traditions, before these two verses were revealed. Then after these two verses were revealed, the Messenger of Allah ﷺ commanded them to do what is mentioned in those verses, and that command abrogated the previous *aḥādīth*.

In addition to this, there are traditions in which the Prophet ﷺ says in his *rukūʿ* and prostration what he commanded his Companions ﷺ to say in the *ḥadīth* of ʿUqbah ﷺ above:

١٤٨٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ وَبِشْرُ بْنُ عُمَرَ قَالَا: ثنا شُعْبَةُ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ ﷺ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَكَانَ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» وَفِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى».

1483. It has been transmitted to us with an *isnād* from Ṣilah ibn Zufar from Ḥudhayfah ﷺ that one night when he prayed with the Messenger of Allah ﷺ, he ﷺ said, '*Subḥāna rabbiya'l-'aẓīm*—Glory be to my Lord, the Magnificent,' in his *rukūʿ*, and '*Subḥāna rabbiya'l-Aʿlā*—Glory be to my Lord, the Most High,' in his prostration.[22]

١٤٨٤ - حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا سُحَيْمٌ الْحَرَّانِيُّ قَالَ: ثنا حَفْصُ بْنُ غِيَاثٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ صِلَةَ، عَنْ حُذَيْفَةَ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» ثَلَاثًا وَفِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى» ثَلَاثًا.

1484. It has been transmitted to us with another *isnād* from Ṣilah that Ḥudhayfah ﷺ said, "The Messenger of Allah ﷺ used to say '*Subḥāna rabbiya'l-ʿaẓīm*—Glory be to my Lord, the Magnificent,' three times in his *rukūʿ*, and '*Subḥāna rabbiya'l-Aʿlā*— Glory be to

my Lord, the Most High,' three times in his prostration."[23]

These two traditions also serve as proof for the position of those who said that when [the Prophet ﷺ] was in *rukūʿ* and prostration, he only said these two specific supplications [and nothing more].

Others[24] said that a person should only proclaim the magnificence of his Lord (i.e. say, '*Subḥāna rabbiya'l-ʿaẓīm*—Glory be to my Lord, the Magnificent') and nothing more when he is in *rukūʿ*, but should make every effort to make supplication when he is in prostration. They based their position on the *ḥadīth* of ʿAlī رضي الله عنه and the *ḥadīth* of Ibn ʿAbbās رضي الله عنهما, both of which we transmitted at the beginning of this section.

One of the proofs used against this group of scholars lies in the fact that they considered the words of the Prophet ﷺ, 'Proclaim the magnificence of your Lord in *rukūʿ*,' to abrogate what he did in previous traditions. However, it is possible that he commanded them to do that before the verse, "So glorify the name of your Lord, the Magnificent" (Qurʾan 56:77) was revealed; and that he commanded them to make every effort to make supplication in prostration before the verse, "Glorify the Name of your Lord, the Most High" (87:1) was revealed. Then when that verse came down, he commanded them to limit what they said in prostration to that which is mentioned in the *ḥadīth* of ʿUqbah رضي الله عنه, thereby abrogating what came before (i.e. the saying of unspecified supplications when in prostration). And in the same way, what he commanded his Companions رضي الله عنهم to do in their *rukūʿ* when (Qurʾan 56:77) came down, also served to abrogate what came before.

If someone were to say, "The *ḥadīth* upon which we based our position happened near the end of the lifetime of the Messenger of Allah

ﷺ for in it, the Prophet ﷺ raised the curtain from the door to his room and found the men lined up in rows behind Abū Bakr ؓ," then let it be said to him, "Is there anything in that *ḥadīth* which proves that that was the prayer that preceded the death of the Prophet ﷺ, or that the illness in it was his final illness? No, there is nothing which says that, for it is possible that the prayer which he mentioned is that which preceded his death, and it is possible that it happened whilst he was ill with a different illness and that he recovered after that. Moreover, even if this prayer was the one that preceded his death, it is possible that the aforementioned verses were revealed to him after that, but before his death. If this prayer happened before that [during a prior illness], then it is even more likely that the verses were revealed at a later date than that."[25]

This is how we come to our position based on a thorough examination of the true meanings of the traditions narrated [from the Messenger of Allah ﷺ].

As for how we come to this position by means of reason and intellectual consideration, we have seen the positions of the prayer in which a person mentions his Lord; he says the *takbīr* when entering into the prayer and also says it when going into *rukūʿ*, going into prostration and when standing up after sitting down. These *takbīrs* are specified and have been prescribed for him, and it is not permissible for him to say anything more than that. Then there is the *tashahhud* that he says when sitting down; what he says is specified for him and prescribed, and it is not permissible for him to replace it with something else. For if a person were to replace the *takbīr* '*Allāhu akbar*' with *'Allāhu aʿdham'* or *'Allāhu ajall'* [even though they mean the same thing], he would be committing

a sin; and if he were to word his *tashahhud* in a way that does not correspond exactly to that which has been narrated from the Messenger of Allah ﷺ and his Companions ﷺ, he would be committing a sin. A person is, however, permitted to make any supplications he wants after completing his final *tashahhud*, as is understood from the *ḥadīth* of Ibn Masʿūd ﷺ in which he narrated that the Prophet ﷺ said, "Then he may choose any supplications he so wishes."

Therefore, we have seen in each of the positions of the prayer mentioned above that a person may only say what has been prescribed for him and nothing more; he may not say whatever he wants so, even if it means exactly the same thing as the prescribed words.

Given that there is a unanimous agreement that there should be dhikr in *rukūʿ* and prostration, but no unanimous agreement that a person should be permitted to say whatever form of dhikr he wants in them, reason dictates that the same ruling that governs the dhikr that is mentioned in the rest of the prayer—such as the *takbīr*, the *tashahhud* and when the Imam says, '*Samiʿa'llāhu li man ḥamidah*' and the one behind him says, '*Rabbanā wa laka'l-ḥamd*'—should also govern the dhikr that is mentioned in the *rukūʿ* and prostration. In other words, the person in *rukūʿ* or prostration should say something specific and it should not be permissible for him to replace that with anything else. This proves the position of those who said that a person should say something specific [in *rukūʿ* and prostration]; the position of those who based their position on the *ḥadīth* of ʿUqbah ﷺ.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

If someone were to say, "Where is it said that a person may say what

he wishes after completing his *tashahhud*," then let the following *ḥadīth* be quoted to him:

١٤٨٥ - حَدَّثَنَا بِذَلِكَ أَبُو بَكْرَةَ قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: كُنَّا نَقُولُ خَلْفَ رَسُولِ اللَّهِ ﷺ إِذَا جَلَسْنَا فِي الصَّلَاةِ: السَّلَامُ عَلَى اللَّهِ وَعَلَى عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَلَا تَقُولُوا هَكَذَا، وَلَكِنْ قُولُوا. . .» فَذَكَرُوا التَّشَهُّدَ عَلَى مَا ذَكَرْنَاهُ فِي غَيْرِ هَذَا الْمَوْضِعِ عَنِ ابْنِ مَسْعُودٍ ﷺ. قَالَ: «ثُمَّ لِيَخْتَرْ أَحَدُكُمْ بَعْدَ ذَلِكَ أَطْيَبَ الْكَلَامِ» أَوْ: «مَا أَحَبَّ مِنَ الْكَلَامِ».

1485. It has been transmitted to us [with an *isnād*] from Shaqīq that ʿAbdullāh ﷺ said, "When we sat down in the prayer behind the Messenger of Allah ﷺ, we used to say, '*As-salām ʿala'llāhi wa ʿalā ʿibādih, as-salām ʿalā Jibrīl wa Mīkāʿīl*, as-*salām ʿalā fulān wa ʿalā fulān*—Peace be upon Allah and His slaves, peace be upon Jibrīl and Mīkāʿīl, peace be upon so-and-so and so-and so.' So the Messenger of Allah ﷺ said, 'Allah is as-*Salām*, so do not say that. Rather, say this [. . .],'" and then he mentioned the *tashahhud* in the way that we have mentioned it elsewhere in this book. "Then he ﷺ said, 'Then, after that, any of you may choose to say the best words or any other words that he wants to say.'"[26]

١٤٨٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: كُنَّا لَا نَدْرِي مَا نَقُولُ بَيْنَ كُلِّ رَكْعَتَيْنِ غَيْرَ أَنَّا نُسَبِّحُ وَنُكَبِّرُ وَنَحْمَدُ رَبَّنَا، وَإِنَّ مُحَمَّدًا ﷺ أُوتِيَ فَوَاتِحَ الْكَلِمِ وَجَوَامِعَهُ - أَوْ قَالَ: خَوَاتِمَهُ - فَقَالَ: «إِذَا قَعَدْتُمْ فِي الرَّكْعَتَيْنِ فَقُولُوا. . .» فَذَكَرَ التَّشَهُّدَ، «ثُمَّ يَتَخَيَّرُ أَحَدُكُمْ مِنَ الدُّعَاءِ مَا أَعْجَبَهُ إِلَيْهِ، فَيَدْعُو بِهِ رَبَّهُ».

1486. It has been transmitted to us [with an *isnād*] from Abu'l-Aḥwaṣ that ʿAbdullāh ﷺ said, "We did not used to know what we should say when [we sat down] after every two *rakʿahs*, so we used to glorify our Lord, proclaim His greatness, praise Him and [say] that Muḥammad ﷺ had been given the keys and the seals of speech. Then [the Prophet ﷺ] said to us, 'When you sit after [completing] two *rakʿahs*, say this [. . .],' and then he mentioned the *tashahhud*. Then he said, 'Then you may choose any supplication that you wish and use it to supplicate to your Lord.'"[27]

١٤٨٧ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا الْفُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «ثُمَّ لِيَتَخَيَّرْ مِنَ الْكَلَامِ بَعْدُ مَا شَاءَ».

1487. The like of it has been transmitted to us with an *isnād* from Shaqīq from ʿAbdullāh ﷺ, except in this version he said, "Then, after that, you may choose to say whatever you wish."[28]

In these traditions, a specific permission is granted for a person to make whatever supplications he wishes [after the *tashahhud*], and [the fact that the Prophet ﷺ felt the need to tell people that it is permitted in this place] shows that the ruling in the rest of the prayer must be different to that. And we have seen that the ruling regarding the dhikr that is said in the rest of the prayer; whether that be the *takbīr*, the *tashahhud*, the dhikr of entering into the prayer or the *salām*, is that only what is specified and prescribed may be said. Therefore, by analogy, a person must also say something specific during the *rukūʿ* and prostration and may not say anything more than that.

1 Its *isnād* is *ḥasan* on account of ʿAbd ar-Raḥmān ibn Abī az-Zināد. The *ḥadīth* is fully referenced in the chapter entitled, 'How high should a person raise his hands when entering into the prayer?' where the author quoted the section of it that was relevant to that chapter.

2 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that ʿAbdullāh ibn Ṣāliḥ is in the *isnād* since it is corroborated (*mutābaʿ*). The *ḥadīth* is fully referenced in the chapter entitled, 'What is said in the prayer after the *takbīratu'l-iḥrām*.'

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Ḥibbān (1901); and Dāraquṭnī in his *Sunan* (1125) with their respective *asānīd* from Ḥajjāj ibn Muḥammad from Ibn Jurayj.

4 Its *isnād* is *ḍaʿīf* on account of ʿAbd ar-Raḥmān ibn Isḥāq Abī Shaybah al-Wāsiṭī. It has been transmitted by ʿAbdullāh ibn Aḥmad in his *Zawāʾid ʿalā-l-Musnad* (1/155) with his *isnād* from ʿAbd ar-Raḥmān ibn Isḥāq. Haythamī said in *al-Mujmaʿ* (2/127), "ʿAbdullāh ibn Aḥmad narrated it in his *Ziyādāt*, but ʿAbd ar-Raḥmān ibn Isḥāq ibn al-Ḥārith is in the *isnād* and he is weak according to everyone. In the *Ṣaḥīḥ* from him, we find the *ḥadīth*, "I have been forbidden from reciting when in *rukūʿ* and prostration."

5 Its *isnād* is *ḍaʿīf* on account of Aḥmad ibn al-Ḥasan al-Kūfī, although the *ḥadīth* itself is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The prohibition against reciting Qurʾan in *rukūʿ*, 479) in its long form; Abū Dāwūd (Prayer/ Making supplication in *rukūʿ* and prostration, 876); Nasāʾī (Taṭbīq/ Calling the Lord '*al-ʿaẓīm*' in *rukūʿ*, 1046); and Ibn Mājah (Dreams/ The righteous dreams that are seen by Muslims, 3899), only relating the story of the dream, with their respective *asānīd* from Sufyān ibn ʿUyaynah. Muslim also transmitted it with his *isnād* from Ismāʿīl ibn Jaʿfar. Both of them transmitted it from Sulaymān ibn Suḥaym.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ Glorification and supplication in prostration, 817) with his *isnād* from Yaḥyā; and Nasāʾī (Taṭbīq/ Another type, 1123 & 1124) with his *isnād* from Ibn al-Mubārak and Wakīʿ. The three of them all narrated it from Sufyān ath-Thawrī.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*/ Supplication in *rukūʿ*, 794) and (Military expeditions/ Chapter without a title, number 52, 4293); and Nasāʾī (Taṭbīq/ Another type of dhikr in *rukūʿ*, 1048) with their respective *asānīd* from Shuʿbah.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Tafsīr*, Sūrah an-Naṣr, 4968); Muslim (Prayer/ What is said in *rukūʿ* and prostration, 486); Abū Dāwūd (Prayer/ Supplication in *rukūʿ* and prostration, 877); and Ibn Mājah (Establishing the prayers/ Glorification in *rukūʿ* and prostration, 889) with their respective *asānīd* from Manṣūr ibn al-Muʿtamir. It is also transmitted by Bukhārī (*Tafsīr*/ 4967); and Muslim in the abovementioned place (486) with their respective *asānīd* from Aʿmash. Both of them (Manṣūr and Aʿmash) narrated it from Abū aḍ-Ḍuḥā Muslim

ibn Ṣubayḥ.

9 The Rūḥ or Spirit is another name for the Archangel Jibrīl ﷺ.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ What is said in *rukūʿ* and prostration, 487); and Nasāʾī in *al-Kubrā* (4/ no. 7693) with their respective *asānīd* from Saʿīd ibn Abī ʿArūbah.

11 Its *isnād* is *ṣaḥīḥ*. It has also been transmitted by Muslim and Nasāʾī (Taṭbīq/ 1049 & 1135) with their respective *asānīd* from Shuʿbah; and by Muslim again, and Abū Dāwūd (Prayer/ What a man says in his *rukūʿ* etc., 872) with their respective *asānīd* from Hishām. Both of them narrated it from Qatādah.

12 Its *isnād* is *ḍaʿīf* on account of Faraj ibn Faḍālah. It has been transmitted by Dāraquṭnī in *as-Sunan* (508) with his *isnād* from Faraj ibn Faḍālah from Yaḥyā ibn Saʿīd from ʿAmrah from ʿĀʾishah ﷺ, and he said about it, "Yazīd ibn Hārūn, Wuhayb and others narrated a version different to this from Yaḥyā from Muḥammad ibn Ibrāhīm as a *mursal ḥadīth* from ʿĀʾishah ﷺ."

13 Its *isnād* is *ṣaḥīḥ*. Muḥammad ibn Ibrāhīm hearing it from ʿĀʾishah ﷺ is *ṣaḥīḥ* and that is why Tirmidhī classified the *ḥadīth* as *ṣaḥīḥ*. The *ḥadīth* is transmitted by Tirmidhī (Supplications/ Chapter without a title, number 75, 3493) with his *isnād* from Mālik; and Nasāʾī (Taṭbīq/ Another type of supplication in prostration,1131) with his *isnād* from Jarīr. Both of them narrated it from Yaḥyā ibn Saʿīd. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

14 Its *isnād* is *ḥasan* on account of Yaḥyā ibn Ayyūb. It has been transmitted by Ibn Khuzaymah (654), and Ḥakīm (1/228 & 229) by way of Abū Maryam from Yaḥyā ibn Ayyūb; and by Ibn Ḥibbān (1930) by way of Yaḥyā ibn Ayyūb. Ḥakīm said, "It is *ṣaḥīḥ* according to the conditions of the two of them." And Dhahabī agreed with him.

15 Its *isnād* is *ḥasan* on account of Yaḥyā ibn Ayyūb. It has been transmitted by Muslim (Prayer/ What is said in *rukūʿ* and prostration, 483) from Yūnus ibn ʿAbdilaʿlā; and Abū Dāwūd (Prayer/ What is said in *rukūʿ* and prostration, 878) from Aḥmad ibn Ṣāliḥ and Aḥmad ibn as-Sarḥ. The three of them all narrated it from ʿAbdullāh ibn Wahb.

16 Its *isnād* is *ḥasan* on account of Abū Ṣāliḥ, the scribe of Layth, and Yaḥyā ibn Ayyūb. It has been transmitted by Muslim in the abovementioned place (484); Abū Dāwūd again (875; and Nasāʾī (Taṭbīq/ When is a slave at his closest to Allah, 1138) with their respective *asānīd* from Ibn Wahb from ʿAmr ibn al-Ḥārith from ʿAmārah ibn Ghuzyah.

17 Those who adopted this position included Imam Shāfiʿī and Imam Aḥmad.

18 Those who adopted this position included Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

19 Its *isnād* is *ḥasan* on account of Mūsā ibn Ayyūb. It has been transmitted by Aḥmad (4/155); Dāramī (1305); and Ibn Khuzaymah (600 & 670) from ʿAbd ar-Raḥmān al-Maqburī.

20 Its *isnād* is *ḥasan* on account of Mūsā ibn Ayyūb. It has been transmitted by Abū Dāwūd (Prayer/ What a man says in his *rukūʿ*, 869); and Ibn Mājah (Establishing the prayers/ Glorification in *rukūʿ* and prostration, 887) with their respective *asānīd* from Ibn al-Mubārak from Mūsā ibn Ayyūb.

21 Its *isnād* is *ḥasan* on account of Yaḥyā ibn Ayyūb and Mūsā ibn Ayyūb.

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Prolonging the recitation, 772) with his *isnād* from Aʿmash. It has also been transmitted by Abū Dāwūd (Prayer/ What a man says in his *rukūʿ* etc., 871); Tirmidhī (Prayer/ Glorification in *rukūʿ* and prostration, 262); and Nasāʾī (Taṭbīq/ The reciter seeking refuge with Allah whenever he recites a verse of punishment, 1009) with their respective *asānīd* from Shuʿbah. Tirmidhī classified it as *ḥasan ṣaḥīḥ*.

23 Its *isnād* is *ḥasan* on account of Mujālid. It has been transmitted by Ibn Khuzaymah (604); and Dāraquṭnī in *as-Sunan* (1278) with their respective *asānīd* from Ḥafṣ ibn Ghiyāth from Ibn Abī Laylā from ʿĀmir ash-Shaʿbī.

24 Those who adopted this position included Imam Mālik.

25 In the *ḥadīth* of Ibn ʿAbbās ﷺ, transmitted by Muslim and Nasāʾī, the illness from which he died is expressly mentioned. Its wording is as follows, 'When the Messenger of Allah ﷺ pulled back the curtain, his head was wrapped up on account of the illness from which he died.' That is why Bayhaqī denounced Ṭaḥāwī so strongly for this, saying that 'the *ḥadīth* of Ibn ʿAbbās ﷺ was narrated from the Prophet ﷺ on Monday which was the day upon which he died, and the verse "Glorify the Name of your Lord, the Most High" (87:1) was revealed a long time before that, as is indicated by the *aḥādīth*.' Then he mentioned them.

Other Companions ﷺ understood the supplications mentioned in this chapter to apply to supererogatory prayers, and said that if they are read in obligatory prayers, they are only read when one is alone or in a group. As for those who follow an Imam, they are restricted and are not burdened with doing that.

26 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*/ The *tashahhud* in the final *rakʿah*, 831) from Abū Nuʿaym, and (Seeking permission/ '*Salām*' is one of the Names of Allah, 6230) with his *isnād* from Ḥafṣ ibn Ghiyāth; Muslim (Prayer/ The *tashahhud* in the prayer, 402) with his *isnād* from Abū Muʿāwiyah; and Bukhārī (The *adhān*/ What is chosen in terms of supplications after the *tashahhud* etc., 835); Abū Dāwūd (Prayer/ The *tashahhud*, 968); Nasāʾī (Taṭbīq/ The choosing of supplications after the prayer on the Prophet ﷺ, 1299); and Ibn Mājah (Establishing the prayers/ The *tashahhud*, 899) with their respective *asānīd* from Yaḥyā ibn Saʿīd al-Qaṭṭān; and Nasāʾī (Taṭbīq/ How should the *tashahhud* be, 1280) with his *isnād* from Fuḍayl

ibn ʿIyāḍ; and also Ibn Mājah (899) with his *isnād* from ʿAbdullāh ibn Namīr. The six of them all narrated it from Shaqīq ibn Salamah. In the narration of Yaḥyā, it says, 'Then let him choose whatever supplications he finds pleasing'; in the narration of Ḥafṣ, it says, 'Then he chooses whatever words he wants'; in the narration of Abū Muʿāwiyah, it says, 'Then he chooses whatever supplications he wants'; and in the narration of Fuḍayl, it says, 'Then, after that, let him choose whatever words he wants.' It is also transmitted by Bukhārī (Divine Unity/ The statement of Allah, 'as-Salām al-Muʾmin,' 7381) with his *isnād* from Zuhayr from Mughīrah; and Nasāʾī (Taṭbīq/ The obligation of the *tashahhud*, 1278) with his *isnād* from Sufyān ibn ʿUyaynah from Aʿmash and Manṣūr; and also in (Taṭbīq/ How should the first *tashahhud* be, 1171) with his *isnād* from Shuʿbah from Aʿmash, Manṣūr, Ḥammād, Mughīrah and Abū Hāshim, the five of whom narrated it from Abū Wāʾil Shaqīq ibn Salamah.

27 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Taṭbīq/ How should the first *tashahhud* be, 1164) with his *isnād* from Shuʿbah; Abū Dāwūd (Prayer/ The *tashahhud*, 969) with his *isnād* from Sharīk; and Tirmidhī (Marriage/ The khuṭbah of marriage, 1105), and Nasāʾī again (1165) with their respective *asānīd* from Aʿmash; and Nasāʾī again (1166), and Ibn Mājah (Establishing the prayers/ The *tashahhud*, 899) with their respective *asānīd* from Sufyān ath-Thawrī. The four of them narrated it from Abū Isḥāq as-Subayʿī. Tirmidhī said, "It is a *ḥasan ḥadīth*." Aʿmash narrated it from Abū Isḥāq from Abu'l-Aḥwaṣ from ʿAbdullāh ﷺ, and Shuʿbah narrated it from Abū Isḥāq from Abū ʿUbaydah from ʿAbdullāh ﷺ. And both the *aḥādīth* are *ṣaḥīḥ* since Isrāʾīl compiled them and said, "From Abū Isḥāq from Abu'l-Aḥwaṣ from Abū ʿUbaydah from ʿAbdullāh ibn Masʿūd ﷺ.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Supplications/ The supplication in the prayer, 6328); Muslim (Prayer/ The *tashahhud* in the prayer, 402) with his *isnād* from Jarīr and Zāʾidah; and Nasāʾī (Taṭbīq/ How should the first *tashahhud* be, 1166), and Ibn Mājah (Establishing the prayers/ The *tashahhud*, 899) with their respective *asānīd* from Sufyān ath-Thawrī. The three of them narrated it from Manṣūr ibn al-Muʿtamir. In the narration of Bukhārī related by Bukhārī, it says, 'Then he chooses whatever praise he wants.' As for the narration of Fuḍayl from Manṣūr, I could not find it. Yes, it is true that Nasāʾī transmitted it (Taṭbīq/ How should the *tashahhud* be, 1208) with his *isnād* from Fuḍayl from Aʿmash from Abū Wāʾil.

٢٤ - بَابٌ: الْإِمَامُ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» هَلْ يَنْبَغِي لَهُ أَنْ يَقُولَ بَعْدَهَا: «رَبَّنَا وَلَكَ الْحَمْدُ» أَمْ لَا؟

24. WHEN THE IMAM SAYS '*SAMIʿA'LLĀHU LI MAN ḤAMIDAH*—ALLAH HEARS THE ONE WHO PRAISES HIM,' SHOULD HE THEN SAY, '*RABBANĀ WA LAKA'LḤAMD*—OUR LORD, PRAISE BELONGS TO YOU'?

١٤٨٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: ثنا هَمَّامٌ وَأَبُو عَوَانَةَ وَأَبَانُ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ ﷺ، قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ الصَّلَاةَ فَقَالَ: «إِذَا كَبَّرَ الْإِمَامُ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ، يَسْمَعِ اللَّهُ لَكُمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ».

1488. It has been transmitted to us with an *isnād* from Ḥiṭṭān ibn ʿAbdillāh that Abū Mūsā al-Ashʿarī ﷺ said, "When the Prophet ﷺ taught us the prayer, he said, 'When the Imam says the *takbīr*, you say the *takbīr*; when [the Imam] goes into *rukūʿ*, you go into *rukūʿ*; when [the Imam] goes into prostration, you go into prostration; and when [the Imam] says, "*Samiʿa'llāhu li man ḥamidah*—Allah hears the one who praises Him," you say "*Allāhumma rabbanā wa laka'l-ḥamd*—O Allah, our Lord, praise belongs to You," and Allah will hear you, for Allah, Mighty and Majestic, said upon the tongue of His Prophet ﷺ, "Allah hears the one who praises

Him.”””[1]

١٤٨٩/ ١٤٩٠ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1489/1490. The like of it has been transmitted to us with another *isnād* from Qatādah [from Ḥiṭṭān ibn ʿAbdillāh from Abū Mūsā al-Ashʿarī ﷺ].[2]

١٤٩١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا عَلْقَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قَوْلَهُ: «يَسْمَعِ اللَّهُ لَكُمْ» إِلَى آخِرِ الْحَدِيثِ.

1491. The like of it has been transmitted to us with an *isnād* from ʿAlqamah from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ, but in this version he did not mention, ‘And Allah will hear you,’ until the end of the *ḥadīth*.[3]

١٤٩٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1492. The like of it has been transmitted to us with an *isnād* from Abū Salamah from Abū Hurayrah ﷺ from the Prophet ﷺ.[4]

١٤٩٣ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ قَالَ: ثنا وُهَيْبٌ، عَنْ مُصْعَبِ بْنِ مُحَمَّدٍ الْقُرَشِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1493. The like of it has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﷺ from the Prophet ﷺ.[5]

١٤٩٤ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

1494. It has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When the Imam says, '*Samiʿa'llāhu li man ḥamidah*—Allah hears the one who praises Him,' then say, '*Allāhumma rabbanā laka'l-ḥamd*—O Allah, our Lord, praise belongs to You,' for whoever says that at the same time as the angels will be forgiven all his previous sins."[6]

Some of the people [of knowledge][7] said that these traditions tell us both what the Imam should say and what the one behind him should say. They said that the statement of the Prophet ﷺ, 'When the Imam says, "*Samiʿa'llāhu li man ḥamidah*—Allah hears the one who praises Him," then say, "*Allāhumma rabbanā laka'l-ḥamd*—O Allah, our Lord, praise belongs to You,"' proves that only the Imam should say, '*Samiʿa'llāhu li man ḥamidah*,' and not the one praying behind him; and that only those praying behind an Imam should say, '*Allāhumma rabbanā laka'l-ḥamd*,' and not their Imam. Those who took this position included Imam Abū Ḥanīfah and Imam Mālik, may Allah have mercy on them both.

Others[8] disagreed with them and said, "Rather, the Imam should say, '*Samiʿa'llāhu li man ḥamidah, rabbanā laka'l-ḥamd*,' and then the one behind him should say, '*Rabbanā wa laka'l-ḥamd*.'"

They said, "The statement of the Prophet ﷺ, 'When the Imam says,

"*Samiʿa'llāhu li man ḥamidah*—Allah hears the one who praises Him," then say "*Allāhumma rabbanā laka'l-ḥamd*—O Allah, our Lord, praise belongs to You,"' does not prove that only those behind an Imam should say '*Rabbanā wa laka'l-ḥamd,*' and no one else, for if that had been the case then it would have been impossible for anyone not praying behind an Imam to say those words, and we all know that when a person prays on his own, he says that immediately after saying, '*Samiʿa'llāhu li man ḥamidah.*' As the above *ḥadīth* does not stop a person praying on his own from saying '*Rabbanā laka'l-ḥamd,*' despite him not praying behind an Imam, then it should also not stop an Imam from saying those words. And that is why the Imam should say them."

They based their position on the following:

١٤٩٥ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

> 1495. It has been transmitted to us [with an *isnād*] from ʿUbaydullāh ibn Abī Rāfiʿ from ʿAlī ibn Abī Ṭālib ﷺ that when the Prophet ﷺ stood up out of *rukūʿ* he said, "*Allāhumma rabbanā laka'l-ḥamd milʾa's-samāʾi wa milʾa'l-arḍi wa milʾa mā* shiʾta *min shayʾin baʿd*—O Allah, our Lord, praise belongs to You in quantity as great as the heaven, quantity as great as the earth and quantity as great as what you wish of anything after that."[9]

١٤٩٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ قَالَ: أنا هِشَامُ بْنُ حَسَّانٍ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1496. The like of it has been transmitted to us with an *isnād* from ʿAṭāʾ from Ibn ʿAbbās ﷺ from the Messenger of Allah ﷺ.[10]

١٤٩٧ - حَدَّثَنَا أَبُو بَكْرَةَ، قَالَ: ثنا أَبُو الْوَلِيدِ، قَالَ: ثنا شُعْبَةُ، قَالَ: أَخْبَرَنِي عُبَيْدٌ - هُوَ ابْنُ حَسَنٍ أَبُو الْحَسَنِ - قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1497. The like of it has been transmitted to us with an *isnād* from Ibn Abī Awfā from the Messenger of Allah ﷺ.[11]

١٤٩٨ - حَدَّثَنَا مَالِكُ بْنُ عَبْدِ اللَّهِ بْنِ سَيْفٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ الدِّمَشْقِيُّ قَالَ: أنا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ التَّنُوخِيُّ، عَنْ عَطِيَّةَ بْنِ قَيْسٍ الْكَلَاعِيِّ، عَنْ قَزَعَةَ بْنِ يَحْيَى، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ، وَزَادَ: «أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ - وَكُلُّنَا لَكَ عَبْدٌ - لَا نَازِعَ لِمَا أَعْطَيْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

1498. The like of it has been transmitted to us with an *isnād* from Qazaʿah ibn Yaḥyā from Abū Saʿīd al-Khudrī ﷺ from the Messenger of Allah ﷺ, but in this version he added, "*Ahla'th-thanāʾī wa'l-majd aḥaqqu mā qāla'l-ʿAbdu wa kullunā laka ʿAbd, lā nāziʿa li mā aʿṭayt, wa lā yanfaʿu dha'l-jaddi minka'l-jadd* – [You are] worthy of praise and glory and that is the truest thing a slave can say, and all of us are Your slaves. None can strip away what You give, and the fortune of the one with fortune does not profit him against You."[12]

١٤٩٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ سُلَيْمَانَ، عَنْ شَرِيكٍ، عَنْ أَبِي عَمْرٍو - هُوَ الْمُنَبِّهِيُّ - عَنْ أَبِي جُحَيْفَةَ، قَالَ: ذَكَرْتُ الْجُدُودَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ بَعْضُ الْقَوْمِ: جَدُّ فُلَانٍ فِي الْإِبِلِ، وَقَالَ بَعْضُهُمْ: فِي الْخَيْلِ. فَسَكَتَ النَّبِيُّ ﷺ فَلَمَّا قَامَ يُصَلِّي، فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لَمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

1499. It has been transmitted to us [with an *isnād*] from Abū ʿAmr al-Munabbihī that Abū Juḥayfah ﷺ said, "I mentioned the wealth held by different people in the presence of the Prophet ﷺ. One person said, 'So-and-so's wealth is in his camels,' and someone else said, '[So-and-so's wealth] is in his horses.' The Prophet ﷺ remained silent, then got up to pray. Then when he stood up out of *rukūʿ*, he said, '*Allāhumma rabbanā laka'l-ḥamd milʾa's-samāʾi wa milʾa'l-arḍi wa milʾa* mā shʾ*ita min shayʾin baʿd, lā māniʿa li mā aʿṭayta, wa lā muʿṭiya li mā manaʿta wa lā yanfaʿu dha'l-jaddi minka'l-jadd* – O Allah, our Lord, praise belongs to You in quantity as great as the heaven, quantity as great as the earth and quantity as great as what You wish of anything after that. None can forbid what You give, none can give what You prevent [from being given] and the fortune of the one with fortune does not profit him against You.'"[13]

However, there is nothing in any of these traditions to say for sure or even indicate that the Prophet ﷺ said these words when he was an Imam. Even so, still it is established that when a person prays on his own, he should say, '*Samiʿa'llāhu li man ḥamidah rabbanā laka'l-ḥamd*,' and for that reason we wanted to see if there were any *aḥādīth* that said anything about whether or not an Imam should say the same as that said

by a person praying on his own. We looked into the matter and discovered the following:

١٥٠٠ - فَإِذَا يُونُسُ قَدْ حَدَّثَنَا قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّهُمَا سَمِعَاهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ حِينَ يَفْرُغُ مِنْ صَلَاةِ الْفَجْرِ مِنَ الْقِرَاءَةِ وَيُكَبِّرُ وَيَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ، يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ». . . ثُمَّ ذَكَرَ الْحَدِيثَ.

1500. It has been transmitted to us with an *isnād* from Saʿīd ibn al-Musayyib and Abū Salamah that they both heard Abū Hurayrah ﷺ say, "After the Messenger of Allah ﷺ completed his recitation in the Fajr prayer, he said the *takbīr* [then went into *rukūʿ*], then stood up out of *rukūʿ* and said, '*Samiʿa'llāhu li man ḥamidah rabbanā laka'l-ḥamd, allāhumma anji'l-Walīd ibn al-Walīd*—Allah hears the one who praises Him. O our Lord, praise belongs to You. O Allah save Walīd ibn al-Walīd.'" Then he mentioned [the rest of] the *ḥadīth*.[14]

It is possible that the Prophet ﷺ said those words in this *ḥadīth* because they were part of the *qunūt* at the time, and that when he stopped saying the *qunūt* he also stopped saying those words. So we looked around for other *aḥādīth* dealing with this matter and found the following:

١٥٠١ - فَإِذَا رَبِيعٌ الْمُؤَذِّنُ قَدْ حَدَّثَنَا قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّهُ قَالَ: أَنَا أَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللَّهِ ﷺ، كَانَ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ».

1501. It has been transmitted to us with an *isnād* from Maqburī that Abū Hurayrah ﷺ said, "From amongst you, I am the one

whose prayer most closely resembles that of the Messenger of Allah ﷺ. When he said, '*Samiʿa'llāhu li man ḥamidah*—Allah hears the one who praises Him,' he would also say, '*Allāhumma rabbanā laka'l-ḥamd*—O Allah, our Lord, praise belongs to You.'"[15]

١٥٠٢ - وَإِذَا يُونُسُ قَدْ أَخْبَرَنِي قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها، قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَصَلَّى بِالنَّاسِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ».

1502. It has been transmitted to us with an *isnād* from ʿUrwah that ʿĀʾishah رضي الله عنها said, "There was an eclipse of the Sun during the lifetime of the Messenger of Allah ﷺ, so he prayed [the eclipse prayer] with the people. When he stood up out of *rukūʿ*, he said, '*Samiʿa'llāhu li man ḥamidah rabbanā laka'l-ḥamd*—Allah hears the one who praises Him. O our Lord, praise belongs to You.'"[16]

١٥٠٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: ثنا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ مِنَ الرُّكُوعِ قَالَ ذَلِكَ.

1503. It has been transmitted to us with an *isnād* from Sālim from his father رضي الله عنه that the Messenger of Allah ﷺ said that when he stood up out of *rukūʿ*.[17]

In these traditions, there is proof that an Imam should say the same as those who pray on their own, since in the *ḥadīth* of ʿĀʾishah رضي الله عنها, she clearly states that he was leading the people in prayer when he said that. Then, in the *ḥadīth* of Abū Hurayrah رضي الله عنه, he begins by telling us that his prayer was the one which most closely resembled that of the Prophet ﷺ

and mentions that the Prophet ﷺ did that in the prayer and did not do something else. As for Ibn ʿUmar ﷺ, in his *ḥadīth*, he describes what the Prophet ﷺ did in his prayer.

As it is established that the Prophet ﷺ used to say, '*Samiʿa'llāhu li man ḥamidah rabbanā laka'l-ḥamd,*' when he stood up out of *rukūʿ* when he was an Imam, it is proven that that is what every other Imam should do, for we as Muslims are duty-bound to do exactly as the Prophet ﷺ did [with respect to the prayer]. This is how we come to this position by means of the traditions.

As for how we come to this position by means of reason and intellectual consideration, we have seen that they unanimously agree that one who prays on his own should say those words, so we wanted to see whether or not the ruling governing the Imam should be the same as the ruling governing the one who prays on his own. We discovered that when it comes to saying the *takbīr*, reciting [Qurʾan], standing, sitting, and saying the *tashahhud* [and every other part of the prayer], an Imam does exactly the same as those who pray on their own. We also discovered that when it comes to those things that invalidate his prayer or oblige him to do the prostration of forgetfulness, unlike the person who prays behind an Imam, the Imam's ruling is exactly the same as the one who prays on his own.

Therefore, given that every other part of their prayers correspond exactly with each other and given that the one who prays on his own says, '*Samiʿa'llāhu li man ḥamidah, rabbanā laka'l-ḥamd,*' reason dictates that Imams should also say, '*Rabbanā laka'l-ḥamd,*' after they say, '*Samiʿa'llāhu li man ḥamidah.*'

This is the position that we have adopted and was also the verdict of

Abū Yūsuf and Muḥammad, may Allah have mercy on them. As for Imam Abū Ḥanīfah, may Allah have mercy on him, he adopts the first position.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim, Abū Dāwūd and Nasāʾī, and the *ḥadīth* is fully referenced in the chapter entitled, 'Should one raise one hands when saying the *takbīr* for going into *rukūʿ*, coming out of *rukūʿ* and going into prostration?'

2 Its *isnād* is *ṣaḥīḥ*.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ 934) with his *isnād* from Shuʿbah.

4 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr. It has been transmitted by Aḥmad (2/230, no. 7134) with his *isnād* from Muḥammad ibn ʿAmr al-Laythī.

5 Its *isnād* is *ḥasan* on account of Khuṣayb ibn Nāṣiḥ. It has been transmitted by Abū Dāwūd (Prayer/ The Imam praying in a seated position, 603) with his *isnād* from Wuhayb.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by the following five transmitters in their chapters on the prayer: Bukhārī (796); Muslim (913); Abū Dāwūd (848); Tirmidhī (267); and Nasāʾī (1064) with their respective *asānīd* from Mālik. Tirmidhī said, "This is a *ḥasan ṣaḥīḥ ḥadīth*."

7 Those who adopt this position include Imam Abū Ḥanīfah and Imam Mālik.

8 Those who adopt this position include Imams Abū Yūsuf, Muḥammad, Shāfiʿī, and Aḥmad according to one narration (and it was also a narration from Abū Ḥanīfah and was the position chosen by Ṭaḥāwī).

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd and Tirmidhī. A section of this *ḥadīth* was narrated in the chapter entitled, 'How high should a person raise his hands when entering into the prayer?' and it was fully referenced there.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ What he says when he stands up out of *rukūʿ*, 478) with his *isnād* from Hushaym and Ḥafṣ; and Nasāʾī (Taṭbīq/ What he says during that standing, 1067) with his *isnād* from Saʿīd ibn ʿĀmir. The three of them narrated it from Hishām ibn Ḥassān.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ What he says when he stands up out of *rukūʿ*, 476) with his *isnād* from Shuʿbah and Aʿmash; and Abū Dāwūd (Prayer/ What he says when he stands up out of *rukūʿ*, 846), and Ibn Mājah (Establishing the prayers/ What he says when he stands up out of *rukūʿ*, 878) with their respective *asānīd* from Aʿmash. Both of them

narrated it from ʿUbayd ibn al-Ḥasan Abī al-Ḥasan.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ What he says when he stands up out of *rukūʿ*, 477) with his *isnād* from Zādhān ibn Muḥammad; Abū Dāwūd (Prayer/ What he says when he stands up [. . .], 847) with his *isnād* from Walīd ibn Muslim, Abū Mushir, Bashr ibn Bakr and ʿAbdullāh ibn Yūsuf; and Nasāʾī (Taṭbīq/ What he says during that standing, 1069) with his *isnād* from Mukhallad ibn Yazīd. All of them narrated it from Saʿīd ibn ʿAbd alʿAzīz at-Tanūkhī.

13 Its *isnād* is *ḍaʿīf* on account of the fact that Abū ʿAmr al-Munabbihī is unknown. It has been transmitted by Ibn Mājah (Establishing the prayers/ What he says when he stands up out of *rukūʿ*, 879) with his *isnād* from Sharīk from Abū ʿUmar.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The recommendation to say the qunūt in all the prayers etc., 675) in its longer form with his *isnād* from ʿAbdullāh ibn Wahb.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*/ What the Imam and those behind him say etc., 795) with his *isnād* from Muḥammad ibn Abī Dhiʾb.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The eclipse prayer, 901); Abū Dāwūd (Prayer/ The one who says four *takbīr*, 1180); Nasāʾī (The eclipse/ Another type of eclipse prayer, 1473); Ibn Mājah (Establishing the prayers/ The eclipse prayer, 1263) with their respective *asānīd* from ʿAbdullāh ibn Wahb.

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*/ Raising the hands when saying the *takbīr* for entering into the prayer, 735); and Nasāʾī (Entering into the prayer/ 879) and (Taṭbīq/ 1058 & 1060) with their respective *asānīd* from Mālik.

٢٥ - بَابُ الْقُنُوتِ فِي صَلَاةِ الْفَجْرِ وَغَيْرِهَا

25. THE *QUNŪT* IN THE FAJR PRAYER AND IN OTHER PRAYERS

١٥٠٤ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ ﷺ يَقُولُ: كَانَ رَسُولُ اللّٰهِ ﷺ يَقُولُ حِينَ يَفْرُغُ مِنْ صَلَاةِ الْفَجْرِ مِنَ الْقِرَاءَةِ، وَيُكَبِّرُ وَيَرْفَعُ رَأْسَهُ وَيَقُولُ: «سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ». يَقُولُ وَهُوَ قَائِمٌ: «اللّٰهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللّٰهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ. اللّٰهُمَّ الْعَنْ لِحْيَانَ وَرِعْلًا وَذَكْوَانَ وَعُصَيَّةَ، عَصَتِ اللّٰهَ وَرَسُولَهُ».

1504. It has been transmitted to us with an *isnād* from Ibn Shihāb from Saʿīd and Abū Salamah that they both heard Abū Hurayrah ﷺ say, “After the Messenger of Allah ﷺ completed his recitation in the Fajr prayer, he said the *takbīr* [then went into *rukūʿ*], then stood up out of *rukūʿ* and said, *‘Samiʿa’llāhu li man ḥamidah, rabbanā laka’l-ḥamd* – Allah hears the one who praises Him. O our Lord, praise belongs to You.’ And while he was standing, he also said, ‘O Allah, save Walīd ibn al-Walīd, Salamah ibn Hishām, ʿAyyāsh ibn Abī Rabīʿah and all of the Muslims who are oppressed and powerless. O Allah, treat [the tribe of] Muḍar with harshness and severity and subject them to a drought like that to which you subjected [the people] of Yūsuf. O Allah, curse [the tribes of] Liḥyān, Riʿl, Dhakwān and ʿUṣayyah for they have disobeyed Allah and His Messenger.’”[1]

١٥٠٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى الْعِشَاءَ الْآخِرَةَ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ». . . ثُمَّ ذَكَرَ مِثْلَهُ.

1505. It has been transmitted to us with an *isnād* from Abū Salamah from Abū Hurayrah ﷺ that when the Messenger of Allah ﷺ stood up out of *rukūʿ* during the ʿIshāʾ prayer, he said, "O Allah, save Walīd ibn al-Walīd." Then he mentioned the like of what is in the previous *ḥadīth*.[2]

١٥٠٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، قَالَ: قَالَ أَبُو هُرَيْرَةَ ﷺ: لَأُرِيَنَّكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ - أَوْ كَلِمَةً نَحْوَهَا - فَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، دَعَا لِلْمُؤْمِنِينَ وَلَعَنَ الْكَافِرِينَ.

1506. It has been transmitted to us with another *isnād* from Abū Salamah that Abū Hurayrah ﷺ said, "I will show you the prayer of the Messenger of Allah ﷺ. When he stood up out of *rukūʿ*, he said, *'Samiʿa'llāhu li man ḥamidah*' and then made supplication on behalf of the believers and cursed the [hostile] unbelievers."[3]

١٥٠٧ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ بَكْرٍ قَالَ: ثنا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فِي الرَّكْعَةِ الْأَخِيرَةِ مِنْ صَلَاةِ الْعِشَاءِ، قَالَ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ». . . ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ أَبِي بَكْرَةَ عَنْ أَبِي دَاوُدَ.

1507. It has been transmitted to us with another *isnād* from Abū Salamah from Abū Hurayrah ﷺ that after the Messenger of Allah

ﷺ said, *‘Samiʿa’llāhu li man ḥamidah’* in the final *rakʿah* of the ʿIshāʾ prayer, he said, “O Allah, save Walīd ibn al-Walīd.” Then he mentioned the like of what is in the *ḥadīth* above from Abū Dāwūd.[4]

١٥٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ قَالَ: ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ مِثْلَهُ. قَالَ أَبُو هُرَيْرَةَ ﷺ: وَأَصْبَحَ ذَاتَ يَوْمٍ وَلَمْ يَدْعُ لَهُمْ فَذَكَرْتُ ذَلِكَ، فَقَالَ: «أَوَ مَا تَرَاهُمْ قَدْ قَدِمُوا؟»

1508. The like of it has been transmitted to us with another *isnād* from Abū Salamah from Abū Hurayrah ﷺ. Then Abū Hurayrah ﷺ said, “One day during the *Ṣubḥ* prayer he did not make supplication for them and so I asked him about that. He replied, ‘Have you not noticed that they have come here?’”[5]

١٥٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا أَبُو سَلَمَةَ مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: ثنا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: ثنا ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَدْعُوَ لِأَحَدٍ أَوْ يَدْعُوَ عَلَى أَحَدٍ قَنَتَ بَعْدَ الرُّكُوعِ، وَرُبَّمَا قَالَ: إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، «اللَّهُمَّ أَنْجِ الْوَلِيدَ». . . ثُمَّ ذَكَرَ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قَوْلَ أَبِي هُرَيْرَةَ: «فَأَصْبَحَ ذَاتَ يَوْمٍ وَلَمْ يَدْعُ لَهُمْ»، إِلَى آخِرِ الْحَدِيثِ. وَزَادَ: قَالَ: «يَجْهَرُ بِهِ» وَكَانَ يَقُولُ فِي بَعْضِ صَلَاتِهِ: «اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا أَحْيَاءً مِنَ الْعَرَبِ». فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾ [آل عمران: ١٢٨].

1509. It has been transmitted to us with an *isnād* from Saʿīd ibn al-Musayyib and Abū Salamah from Abū Hurayrah ﷺ that when the Messenger of Allah ﷺ wanted to supplicate for or against someone, he would recite a *qunūt* after coming out of *rukūʿ* during

the prayer”—or that [Abū Hurayrah ﷺ] said,—“After saying, *‘Samiʿa’llāhu li man ḥamidah rabbanā laka’l-ḥamd,’* [he ﷺ said], ‘O Allah, save Walīd ibn al-Walīd.’” Then he mentioned the like of what is in the *ḥadīth* above, except in this version he left out the statement of Abū Hurayrah ﷺ, ‘One day, during *Ṣubḥ*, he did not make supplication for them [. . .] till the end of the *ḥadīth*,’ and instead added, ‘He ﷺ said that aloud, and also used to say in the course of certain prayers, “O Allah, curse such-and-such a tribe and such-and-such a tribe.” And so Allah revealed the verse, “You have no part in the affair; either He will turn towards them or He will punish them, for they are wrongdoers.”’ (Qurʾan 3:128)[6]

١٥١٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا حُسَيْنُ بْنُ مَهْدِيٍّ قَالَ: ثنا عَبْدُ الرَّزَّاقِ قَالَ: أنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ حِينَ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: «رَبَّنَا وَلَكَ الْحَمْدُ» فِي الرَّكْعَةِ الْآخِرَةِ. ثُمَّ قَالَ: «اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا» عَلَى نَاسٍ مِنَ الْمُنَافِقِينَ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾ [آل عمران: ١٢٨]

1510. It has been transmitted to us with an *isnād* from Sālim from his father ﷺ that he heard the Messenger of Allah ﷺ say, ‘*Rabbanā wa laka’l-ḥamd*’ in the final *rakʿah* of the *Ṣubḥ* prayer after standing up out of *rukūʿ*, and then say, ‘O Allah curse soand-so and so-and-so,’ mentioning some of the hypocrites by name. Then Allah, may He be exalted, revealed the verse, “You have no part in the affair; either He will turn towards them or He will punish them, for they are wrongdoers.”” (Qurʾan 3:128)[7]

١٥١١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْمُقَدَّمِيُّ قَالَ: ثنا سَلَمَةُ بْنُ رَجَاءٍ قَالَ: ثنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ﷺ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ الْآخِرَةِ، قَالَ: «اللَّهُمَّ أَنْجِ. . .» ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ الَّذِي ذَكَرْنَاهُ فِي أَوَّلِ هَذَا الْبَابِ، وَزَادَ: فَأَنْزَلَ اللَّهُ ﷻ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨]. قَالَ: فَمَا دَعَا رَسُولُ اللَّهِ ﷺ بِدُعَاءٍ عَلَى أَحَدٍ.

1511. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Kaʿb that ʿAbd ar-Raḥmān ibn Abī Bakr ﷺ said, "When the Messenger of Allah ﷺ stood up [out of *rukūʿ*] in the final *rakʿah* [of the prayer], he said, 'O Allah save [. . .].'" Then he mentioned the like of what is in the *ḥadīth* of Abū Hurayrah ﷺ which we mentioned at the beginning of this section. Then he added, "So Allah ﷻ revealed the verse, "You have no part in the affair." (Qurʾan 3:128) So the Messenger of Allah ﷺ did not supplicate against anybody [after that]."[8]

١٥١٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ﷺ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ.

1512. It has been transmitted to us with an *isnād* from Ibn Abī Laylā from Barāʾ ibn ʿĀzib ﷺ that the Messenger of Allah ﷺ used to say the *qunūt* in *Ṣubḥ* and Maghrib.[9]

١٥١٣ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ وَشُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ.

1513. It has been transmitted to us with another *isnād* from Ibn Abī Laylā from Barāʾ ﷺ that the Messenger of Allah ﷺ used to

say the *qunūt* in *Ṣubḥ* and Maghrib.[10]

١٥١٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ نُصَيْرٍ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ ثَلَاثِينَ يَوْمًا.

1514. It has been transmitted to us with an *isnād* from ʿAlqamah that ʿAbdullāh ﷺ said, "The Messenger of Allah ﷺ said the *qunūt* for thirty days."[11]

١٥١٥ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: ثنا خَالِدُ بْنُ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ، عَنِ الْحَارِثِ بْنِ خُفَافٍ، عَنْ خُفَافِ بْنِ إِيمَاءٍ ﷺ، قَالَ: رَكَعَ رَسُولُ اللَّهِ ﷺ ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: «غِفَارٌ، غَفَرَ اللَّهُ لَهَا؛ وَأَسْلَمُ، سَالَمَهَا اللَّهُ؛ وَعُصَيَّةُ، عَصَتِ اللَّهَ وَرَسُولَهُ؛ اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ، اللَّهُمَّ الْعَنْ رِعْلًا وَذَكْوَانَ، اللَّهُ أَكْبَرُ». ثُمَّ خَرَّ سَاجِدًا.

1515. It has been transmitted to us with an *isnād* from Ḥārith ibn Khufāf ﷺ that Khufāf ibn Īmāʾ ﷺ said, "The Messenger of Allah ﷺ went into *rukūʿ*, then stood up [out of *rukūʿ*] and said, 'As for [the tribe of] Ghifār, Allah has forgiven it; as for [the tribe of] Aslam, Allah has granted it safety; and as for [the tribe of] ʿUṣayyah, they have disobeyed Allah and His messenger. O Allah, curse the tribe of Liḥyān. O Allah, curse [the tribes of] Riʿl and Dhakwān.' [Then he said], '*Allāhu akbar*,' and went down into prostration."[12]

١٥١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ الْكُثَيْرِيُّ الْمَدِينِيُّ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ اللَّيْثِيِّ، عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ الْمُدْلِجِيِّ، عَنِ الْحَارِثِ بْنِ خُفَافِ بْنِ إِيمَاءِ بْنِ رَحْضَةَ الْغِفَارِيِّ، عَنْ خُفَافِ بْنِ إِيمَاءٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ أَنَّهُ لَمَّا خَرَّ سَاجِدًا، قَالَ: «اللَّهُ أَكْبَرُ» وَزَادَ: فَقَالَ خُفَافٌ: فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذَلِكَ.

1516. The like of it has been transmitted to us with another *isnād* from Ḥārith ibn Khufāf al-Ghifārī ﷺ from Khufāf ibn Īmāʾ ﷺ from the Messenger of Allah ﷺ except, in this version, he did not mention that he ﷺ said, '*Allāhu akbar*' when he went down into prostration, and added that Khufāf said, "It was by means of this, that permission was granted to curse the unbelievers."[13]

١٥١٧ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1517. The like of it has been transmitted to us with another *isnād* from Muḥammad ibn ʿAmr [from Ḥārith ibn Khufāf al-Ghifārī ﷺ from Khufāf ibn Īmāʾ ﷺ from the Messenger of Allah ﷺ].[14]

١٥١٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، قَالَ: سُئِلَ أَنَسٌ: أَقَنَتَ النَّبِيُّ ﷺ فِي صَلَاةِ الْفَجْرِ؟ قَالَ: نَعَمْ. فَقِيلَ لَهُ - أَوْ - فَقُلْتُ لَهُ -: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: بَعْدَ الرُّكُوعِ يَسِيرًا.

1518. It has been transmitted to us with an *isnād* from Muḥammad who said, "When Anas ﷺ was asked, 'Did the Prophet ﷺ say the *qunūt* in the Fajr prayer?' He replied, 'Yes.' So someone asked him"—or he said, "I asked him"—"'Did he say it before or after the *rukūʿ*?' He replied, 'After the *rukūʿ* for a short

while.’”[15]

١٥١٩ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو مَعْمَرٍ قَالَ: ثنا عَبْدُ الْوَارِثِ قَالَ: ثنا عَمْرُو بْنُ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ فَلَمْ يَزَلْ يَقْنُتُ فِي صَلَاةِ الْغَدَاةِ حَتَّى فَارَقْتُهُ، فَصَلَّيْتُ مَعَ أَبِي بَكْرٍ، فَلَمْ يَزَلْ يَقْنُتُ فِي صَلَاةِ الْغَدَاةِ حَتَّى فَارَقْتُهُ، وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ ﷺ فَلَمْ يَزَلْ يَقْنُتُ فِي صَلَاةِ الْغَدَاةِ حَتَّى فَارَقْتُهُ.

1519. It has been transmitted to us with an *isnād* from Ḥasan that Anas ibn Mālik ﷺ said, “I prayed with the Messenger of Allah ﷺ and he continued to say the *qunūt* in the *Ṣubḥ* prayer until I left him (i.e. until he passed away); and I also prayed with Abū Bakr ﷺ and he too continued to say the *qunūt* in the *Ṣubḥ* prayer until I left him (i.e. until he passed away, and I also prayed with ʿUmar ibn al-Khaṭṭāb ﷺ and he too continued to say the *qunūt* in the *Ṣubḥ* prayer until I left him (i.e. until he passed away).”[16]

١٥٢٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ قَالَ: ثنا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ﷺ: أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْرًا يَدْعُو عَلَى عُصَيَّةَ وَذَكْوَانَ وَرِعْلٍ وَلَحْيَانَ.

1520. It has been transmitted to us [with an *isnād*] from Qatādah from Anas ﷺ that the Prophet ﷺ continued to say the *qunūt* for a month, making supplication against [the tribes of] ʿUṣayyah, Laḥyān, Riʿl and Dhakwān.[17]

١٥٢١ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ: ثنا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ ﷺ، قَالَ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرَّكْعَةِ شَهْرًا. قَالَ: قُلْتُ: فَكَيْفَ الْقُنُوتُ؟ قَالَ: قَبْلَ الرُّكُوعِ.

1521. It has been transmitted to us with an *isnād* from ʿĀṣim that Anas ﷺ said, "The Messenger of Allah ﷺ continued to say the *qunūt* for a month after [the first] *rakʿah*." [ʿĀṣim] said, "I asked him, 'When was the *qunūt*?' He replied, 'Before the *rukūʿ*.'"[18]

١٥٢٢ – حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ ﷺ عَنِ الْقُنُوتِ قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ؟ فَقَالَ: لَا، بَلْ قَبْلَ الرُّكُوعِ. قُلْتُ: إِنَّ نَاسًا يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ بَعْدَ الرُّكُوعِ. قَالَ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا، يَدْعُو عَلَى أُنَاسٍ قَتَلُوا نَاسًا مِنْ أَصْحَابِهِ يُقَالُ لَهُمُ الْقُرَّاءُ.

1522. It has been transmitted to us with an *isnād* from Abū Muʿāwiyah from ʿĀṣim who said, "I asked Anas ibn Mālik ﷺ about whether the *qunūt* was before or after the *rukūʿ*. When he replied that it was said before the *rukūʿ*, I said, 'But some people claim that the Messenger of Allah ﷺ used to say the *qunūt* after the *rukūʿ*.' He replied, 'The Messenger of Allah ﷺ said the *qunūt* for a month, and in the course of it, he would supplicate against a people who had killed a group of his Companions ﷺ, known as the reciters.'"[19]

١٥٢٣ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا شَاذُّ بْنُ فَيَّاضٍ قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ﷺ أَنَّهُ قَالَ: كَانَ الْقُنُوتُ فِي الْفَجْرِ وَالْمَغْرِبِ.

1523. It has been transmitted to us with an *isnād* from Qatādah that Anas ﷺ said, "The *qunūt* [was said] in Fajr and Maghrib."[20]

١٥٢٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ.

1524. It has been transmitted to us [with an *isnād*] from Abū Mijlaz that Anas ibn Mālik ﷺ said, “The Messenger of Allah ﷺ said the *qunūt* for a month, making supplication against [the tribes of] Riʿl and Dhakwān.”[21]

١٥٢٥ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا الْحَارِثُ بْنُ عُبَيْدٍ قَالَ: ثنا حَنْظَلَةُ السَّدُوسِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: كَانَ مِنْ قُنُوتِ النَّبِيِّ ﷺ: «وَاجْعَلْ قُلُوبَهُمْ عَلَى قُلُوبِ نِسَاءٍ كَوَافِرَ».

1525. It has been transmitted to us with an *isnād* from Ḥanẓalah as-Sadūsī that Anas ibn Mālik ﷺ said, “The Prophet ﷺ used to say during his *qunūt*, ‘Make them have hearts like the hearts of unbelieving women.’”[22]

١٥٢٦ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَنَسِ بْنِ مَالِكٍ فَقِيلَ لَهُ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا. فَقَالَ: مَا زَالَ رَسُولُ اللَّهِ ﷺ يَقْنُتُ فِي صَلَاةِ الْغَدَاةِ حَتَّى فَارَقَ الدُّنْيَا.

1526. It has been transmitted to us with an *isnād* from Rabīʿ ibn Anas who said, “I was sitting with Anas ibn Mālik ﷺ when someone said to him, ‘The Messenger of Allah ﷺ only said the *qunūt* for one month.’ He replied, ‘The Messenger of Allah ﷺ continued to say the *qunūt* in the *Ṣubḥ* prayer until he departed from this world.’”[23]

١٥٢٧ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: ثنا شُعْبَةُ، عَنْ مَرْوَانَ الْأَصْفَرِ، قَالَ: سَأَلْتُ أَنَسًا: أَقَنَتَ عُمَرُ؟ فَقَالَ: قَدْ قَنَتَ مَنْ هُوَ خَيْرٌ مِنْ عُمَرَ ﷺ.

1527. It has been transmitted to us [with an *isnād*] from Marwān

al-Aṣfar who said, “I asked Anas ﷺ, ‘Did ʿUmar ﷺ used to say the *qunūt*?’ He replied, ‘One who is better than ʿUmar ﷺ used to say the *qunūt*.’”[24]

١٥٢٨ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا أَبُو بَكْرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ، قَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ عِشْرِينَ يَوْمًا.

1528. It has been transmitted to us with an *isnād* from Ḥumayd that Anas ﷺ said, “The Messenger of Allah ﷺ said the *qunūt* for twenty days.”[25]

١٥٢٩ – حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مَنْصُورٍ الْبَالِسِيُّ قَالَ: ثنا الْهَيْثَمُ بْنُ جَمِيلٍ قَالَ: ثنا أَبُو هِلَالٍ الرَّاسِبِيُّ، عَنْ حَنْظَلَةَ السَّدُوسِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فِي صَلَاةِ الصُّبْحِ يُكَبِّرُ حَتَّى إِذَا فَرَغَ كَبَّرَ فَرَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ، ثُمَّ قَامَ فِي الثَّانِيَةِ فَقَرَأَ حَتَّى إِذَا فَرَغَ كَبَّرَ فَرَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَدَعَا.

1529. It has been transmitted to us with an *isnād* from Ḥanẓalah as-Sadūsī that Anas ibn Mālik ﷺ said, “I saw the Prophet ﷺ say the *takbīr* for the *Ṣubḥ* prayer. Then, after he had finished [his recitation], he said the *takbīr* again and went into *rukūʿ*. Then he stood up [out of *rukūʿ*] and then he went into prostration. Then he stood up for the second *rakʿah* and did his recitation. And then, after he had finished [his recitation], he said the *takbīr* and went into *rukūʿ*. Then he stood up [out of *rukūʿ*] and made supplication.”[26]

١٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ قَالَ: أنا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِي طَلْحَةَ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ﷺ، قَالَ: دَعَا النَّبِيُّ ﷺ ثَلَاثِينَ صَبَاحًا عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ الَّذِينَ عَصَوُا اللّٰهَ وَرَسُولَهُ.

1530. It has been transmitted to us with an *isnād* from Abū Ṭalḥah that Anas ibn Mālik ﷺ said, "For thirty [consecutive] *Ṣubḥ* prayers, the Messenger of Allah ﷺ supplicated against [the tribes of] Riʿl, Dhakwān and ʿUṣayyah who had all disobeyed Allah and His Messenger."[27]

١٥٣١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا هِشَامُ الدَّسْتُوَائِيُّ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ﷺ، قَالَ: قَنَتَ رَسُولُ اللّٰهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ، يَدْعُو عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، ثُمَّ تَرَكَهُ.

1531. It has been transmitted to us with an *isnād* from Qatādah that Anas ibn Mālik ﷺ said, "For a month, the Messenger of Allah ﷺ said *qunūt* after *rukūʿ*, making supplication against some of the tribes of the Arabs. Then he stopped doing that."[28]

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge][29] took the position that the *qunūt* should be said in the Fajr prayer, but they disagreed amongst themselves as to when it should be done and split into two separate groups, with one group saying that it should be said after the *rukūʿ* and the other saying that it should be said before the *rukūʿ*. This second group included Imam Mālik ibn Anas and Ibn Abī Laylā, may Allah be pleased with them both:"

١٥٣٢ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكًا يَقُولُ: الَّذِي أَخَذْتُهُ فِي خَاصَّةِ نَفْسِي، الْقُنُوتُ فِي الْفَجْرِ قَبْلَ الرُّكُوعِ.

1532. It has been transmitted to us with an *isnād* from Ibn Wahb who said, "I heard Mālik say, 'As for what I do myself, I say the *qunūt* before the *rukūʿ*.'"

The first group (those who say that the *qunūt* should be after the *rukūʿ*) use as evidence for their position the *aḥādīth* we transmitted earlier from Abū Hurayrah, Ibn ʿUmar and ʿAbd ar-Raḥmān ibn Abī Bakr ﷺ. As for the second group, they back their position up with the ḥadīth of Sufyān from ʿĀṣim from Anas ﷺ, for in it Anas ﷺ states that the *qunūt* should be said before the *rukūʿ* and that the Prophet ﷺ only said it after the *rukūʿ* for a month.

Others[30] disagreed with them and said, "We do not think that there should be any *qunūt* in the Fajr prayer, neither before the *rukūʿ* nor after it."

One of the proofs in favour of this group is that these *aḥādīth* were narrated in the way that we have mentioned, and one of those from whom they were narrated was ʿAbdullāh ibn Masʿūd ﷺ, for we transmitted from him that the Messenger of Allah ﷺ said the *qunūt* for thirty days. So, it is proven that he was well aware that the Prophet ﷺ had said the *qunūt*. But then we also found the following narrated from him:

١٥٣٣ – حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا شَرِيكٌ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: لَمْ يَقْنُتِ النَّبِيُّ ﷺ إِلَّا شَهْرًا، لَمْ يَقْنُتْ قَبْلَهُ وَلَا بَعْدَهُ.

1533. It has been transmitted to us [with an *isnād*] from ʿAlqamah that ʿAbdullāh ﷺ said, “There was only one month in which the Prophet ﷺ said the *qunūt*; before and after that time, he did not say it.”[31]

١٥٣٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْمُقَدَّمِيُّ قَالَ: ثنا أَبُو مَعْشَرٍ قَالَ: ثنا أَبُو حَمْزَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ ﷺ، قَالَ: قَنَتَ رَسُولُ اللّٰهِ ﷺ شَهْرًا، يَدْعُو عَلَى عُصَيَّةَ وَذَكْوَانَ. فَلَمَّا ظَهَرَ عَلَيْهِمْ تَرَكَ الْقُنُوتَ. وَكَانَ ابْنُ مَسْعُودٍ ﷺ لَا يَقْنُتُ فِي صَلَاةِ الْغَدَاةِ.

1534. It has been transmitted to us with an *isnād* from ʿAlqamah that [ʿAbdullāh] ibn Masʿūd ﷺ said, “The Messenger of Allah ﷺ said the *qunūt* for one month, supplicating against ʿUṣayyah and Dhakwān. Then, after he had been victorious over them, he stopped saying the *qunūt*.” [ʿAlqamah said], “Ibn Masʿūd ﷺ did not say the *qunūt* in the *Ṣubḥ* prayer.”

Abū Jaʿfar ﷺ said, “In this *ḥadīth*, Ibn Masʿūd ﷺ informs us that the only reason the Messenger of Allah ﷺ said the *qunūt* was to supplicate against those tribes and that he stopped doing that after he had been victorious over them]. This means that the command to say the *qunūt* was abrogated, and that is proven by the fact that Ibn Masʿūd ﷺ himself did not say the *qunūt* after the lifetime of the Messenger of Allah ﷺ.”

Another of those who narrated this from the Messenger of Allah ﷺ was Ibn ʿUmar ﷺ. But he told us in his narration that Allah, Mighty and Exalted, abrogated [the practice of cursing the unbelievers in the prayer] when he revealed the verse, “You have no part in the affair; either He will turn towards them or He will punish them, for they are wrongdoers” (Qurʾan 3:128). Ibn ʿUmar ﷺ considered that to mean that [the *qunūt*]

was abrogated, and he himself did not used to say the *qunūt* after the lifetime of the Messenger of Allah ﷺ and used to rebuke others when they said the *qunūt*:

١٥٣٥ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: ثنا شُعْبَةُ قَالَ: ثنا قَتَادَةُ، عَنْ أَبِي مِجْلَزٍ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عُمَرَ ﷺ الصُّبْحَ فَلَمْ يَقْنُتْ، فَقُلْتُ: أَلْكِبْرُ يَمْنَعُكَ؟ فَقَالَ: مَا أَحْفَظُهُ عَنْ أَحَدٍ مِنْ أَصْحَابِي.

1535. It has been transmitted to us with an *isnād* from Abū Mijlaz who said, "I prayed *Ṣubḥ* behind Ibn ʿUmar ﷺ and he did not say the *qunūt*, so I said to him, 'Was it old age which prevented you from saying it?' He said, 'I did not learn [the *qunūt*] from any of my companions.'"

١٥٣٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا وَهْبٌ وَمُؤَمَّلٌ قَالَا حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ أَبِي الشَّعْثَاءِ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْقُنُوتِ، فَقَالَ: مَا شَهِدْتُ وَمَا رَأَيْتُ. هَكَذَا فِي حَدِيثِ وَهْبٍ، وَفِي حَدِيثِ مُؤَمَّلٍ: وَلَا رَأَيْتُ أَحَدًا يَفْعَلُهُ.

1536. It has been transmitted to us with an *isnād* from Abū'sh-Shaʿthāʾ who said, "I asked Ibn ʿUmar ﷺ about the *qunūt* and he said, 'I did not see anyone do it.'"

١٥٣٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا زَائِدَةُ، عَنِ الْأَشْعَثِ، عَنْ أَبِيهِ، قَالَ: سُئِلَ ابْنُ عُمَرَ ﷺ عَنِ الْقُنُوتِ، فَقَالَ: وَمَا الْقُنُوتُ؟ فَقَالَ: إِذَا فَرَغَ الْإِمَامُ مِنَ الْقِرَاءَةِ فِي الرَّكْعَةِ الْآخِرَةِ، قَامَ يَدْعُو. قَالَ: مَا رَأَيْتُ أَحَدًا يَفْعَلُهُ وَإِنِّي لَأَظُنُّكُمْ – مَعَاشِرَ أَهْلِ الْعِرَاقِ – تَفْعَلُونَهُ.

1537. It has been transmitted to us with an *isnād* from Ashʿath

from his father that when Ibn ʿUmar ﷺ was asked about the *qunūt,* he said, “What is the *qunūt*?” Someone replied, “After the Imam completes his recitation in the final *rakʿah*, he stands and makes supplication.” [Ibn ʿUmar ﷺ] said, “I did not see anyone do that. I think that it is only you, O people of Iraq, who do it.”

١٥٣٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، قَالَ: سُئِلَ ابْنُ عُمَرَ ﷺ عَنِ الْقُنُوتِ. . . فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: مَا رَأَيْتُ وَلَا عَلِمْتُ.

1538. The like of it has been transmitted to us with an *isnād* from Tamīm ibn Salamah from Ibn ʿUmar ﷺ, but in this version he said, “I did not see [anyone do it] nor did I know of [anyone doing it].”

So what has been narrated from Ibn ʿUmar ﷺ in this section with regard to the *qunūt* is that he saw the Messenger of Allah ﷺ say the *qunūt* after he stood up [out of *rukūʿ*] in the final *rakʿah* [of the prayer] up until the verse, “You have no part in the affair; either He will turn towards them or He will punish them, for they are wrongdoers” (Qurʾan 3:128) was revealed, at which point [the Messenger of Allah ﷺ] stopped saying the *qunūt*.

Then, when Abū Mijlaz asked him whether it was old age that prevented him from saying the *qunūt,* he replied, “I did not learn [the *qunūt*] from any of my companions,” meaning that he did not know of any of the Companions ﷺ who continued to say the *qunūt* after the Prophet ﷺ had stopped saying it.

Also then, when Abū’sh-Shaʿthāʾ asked him about the *qunūt,* and he responded by asking what the *qunūt* was, and Abū’sh-Shaʿthāʾ told him

that it was the supplication that a person does in the final *rakʿah* of the prayer after completing his recitation, he replied, “I did not see anyone do that,” meaning that the only *qunūt* he had ever seen the Messenger of Allah ﷺ say was the one after the *rukūʿ*, and as Abū’sh-Shaʿthāʾ had asked him about a supplication that takes place before the *rukūʿ*, he denied that he had seen the Prophet ﷺ or his *khulafāʾ* do that.

Another of those who narrated the *qunūt* from the Messenger of Allah ﷺ was ʿAbd ar-Raḥmān ibn Abī Bakr ؓ. In his *ḥadīth*, he narrated that the *qunūt* of the Messenger of Allah ﷺ consisted of the supplications he used to make against those tribes he mentioned, and that that particular practice was abrogated by Allah, Mighty and Majestic, with the verse, “You have no part in the affair; either He will turn towards them or He will punish them, for they are wrongdoers” (Qurʾan 3:128). Also, as the *qunūt* was made up of those supplications, that meant that the *qunūt* itself was also abrogated.

Another of those who narrated the *qunūt* from the Messenger of Allah ﷺ was Khufāf ibn Īmāʾ ؓ; he narrated that when the Messenger of Allah ﷺ stood up out of *rukūʿ* he said, “As for [the tribe of] Ghifār, Allah has forgiven it; as for [the tribe of] Aslam, Allah has granted it safety; and as for [the tribe of] ʿUṣayyah, they have disobeyed Allah and His messenger. O Allah, curse the tribe of Liḥyān,” and those mentioned with them. This *ḥadīth* states that the Prophet ﷺ cursed those whom he cursed. But in the *aḥādīth* of ʿAbd ar-Raḥmān and Ibn ʿUmar ؓ, it states that this practice of cursing was abrogated by the verse we mentioned above, so their *aḥādīth* abrogate that of Khufāf ؓ, making it obligatory to abandon the practice of saying the *qunūt*.

Another of those who narrated the *qunūt* from the Messenger of Allah

ﷺ was Barāʾ ibn ʿĀzib ؓ; he mentioned that the Messenger of Allah ﷺ said the *qunūt* in Fajr and Maghrib. However he did not define what that *qunūt* was, so it is possible that it is the same *qunūt* mentioned by Ibn ʿUmar and ʿAbd ar-Raḥmān ibn Abī Bakr ؓ, and later abrogated by the abovementioned verse of Qurʾan. Then, there is also the fact that in his *ḥadīth*, Barāʾ ؓ made the ruling for saying the *qunūt* applies to both Fajr and Maghrib. But everyone who opposes us unanimously agrees that the *qunūt* the Prophet ﷺ used to do in the Maghrib prayer is abrogated, and so, if they say that that *qunūt* is abrogated, they cannot then go and use this *ḥadīth* as a proof that the *qunūt* the Prophet ﷺ used to say in Fajr, is not also abrogated.

Another one of those who narrated the *qunūt* in Fajr was Anas ibn Mālik ؓ; according to the transmission of Ḥasan, he mentioned that the Prophet ﷺ continued to say the *qunūt* in Fajr until he departed from this world. This *ḥadīth* seems to confirm that the *qunūt* was established in the Fajr prayer and that that particular *qunūt* was not abrogated.

However, there are other narrations from him which seem to contradict this one:

Muḥammad ibn Sīrīn narrated that Anas ؓ was asked whether the Messenger of Allah ﷺ used to say the *qunūt* in the *Ṣubḥ* prayer and he said that he did. Then he was asked if that was before or after the *rukūʿ* and said, “It was after the *rukūʿ* for a short while.” Abū Ṭalḥah narrated that he said that he said the *qunūt* for thirty consecutive *Ṣubḥ* prayers, supplicating against Riʿl and Dhakwān, and Qatādah narrated something similar from him. And Ḥumayd narrated that he said that the Messenger of Allah ﷺ said the *qunūt* for twenty days.

All of these men narrated something different to that which Ḥasan

narrated. Moreover, ʿĀṣim narrated that Anas ﷺ absolutely denied that there was a *qunūt* after *rukūʿ* and said that the Prophet ﷺ only did that for a month and that the *qunūt* was before the *rukūʿ*. So, this narration also contradicts the narration of Ḥasan.

Therefore, because two different contradictory positions have been narrated by Anas ﷺ, it is not permissible for anyone to take any of his *aḥādīth* as a proof for their position, since if he were to quote one of the *aḥādīth* from Anas ﷺ to back up his position, his opponent could quote another *ḥadīth* from him that says the exact opposite.

As for the statement of Anas ﷺ, 'Rather, the *qunūt* is before the *rukūʿ*,' he did not state that that was something the Prophet ﷺ said, so it is possible that it was either his own personal opinion or he heard it from someone else. If it was his own personal opinion, then there are other Companions of the Messenger of Allah ﷺ who had opposing personal opinions, and it is not possible to say that one personal opinion is stronger than another, without some sort of proof to back up that claim.

If someone were to say, "But Abu Jaʿfar ar-Rāzī narrated that Rabīʿ ibn Anas said, 'I was sitting with Anas ibn Mālik ﷺ when someone said to him, "The Messenger of Allah ﷺ only said the *qunūt* for one month." He replied, 'The Messenger of Allah ﷺ continued to say the *qunūt* in the *Ṣubḥ* prayer until he departed from this world,'" then let it be said to him, "It is possible that the *qunūt* mentioned here is the same one referred to in the *ḥadīth* of Ḥasan above. And if that is the case, then it is contradicted by the other *aḥādīth* we mentioned above, and it is possible that the *qunūt* mentioned here is the *qunūt* before the *rukūʿ*, mentioned in the *ḥadīth* of ʿĀṣim.

Therefore, nothing in the *aḥādīth* of Anas ﷺ from the Prophet ﷺ decisively prove the *qunūt* before the *rukūʿ*. The only thing they prove is that the *qunūt* the Prophet ﷺ said after the *rukūʿ* is abrogated.[32]

Another one of those who narrated the *qunūt* in Fajr was Abū Hurayrah ﷺ; he narrated that the *qunūt* of the Messenger of Allah ﷺ was his supplication for some people and supplication against others. Then he mentioned in his *ḥadīth* that the Prophet ﷺ stopped doing that when Allah, Mighty and Majestic, revealed the verse, "You have no part in the affair; either He will turn towards them or He will punish them, for they are wrongdoers" (Qurʾan 3:128).

Some people respond, saying, "How could this *ḥadīth* possibly mean what you say it means when it has been narrated that Abū Hurayrah ﷺ himself used to say the *qunūt* in the *Ṣubḥ* prayer after the lifetime of the Messenger of Allah ﷺ?" and mention the following:

١٥٣٩/ ١٥٤٠ - حَدَّثَنَا يُونُسُ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ، ح: وَحَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَا: ثنا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، قَالَ: كَانَ أَبُو هُرَيْرَةَ ﷺ يَقْنُتُ فِي صَلَاةِ الصُّبْحِ.

> 1539/1540. It has been transmitted to us with two *asānīd* from Jaʿfar ibn Rabīʿah that Aʿraj said, "Abū Hurayrah ﷺ used to say the *qunūt* in the *Ṣubḥ* prayer."

If they say that this tradition shows that Abū Hurayrah ﷺ only considered the part of the *qunūt* that consisted of supplication against people to be abrogated, and not the act of saying the *qunūt* itself, then let it be said to him, "In a longer version of the first *ḥadīth* we mentioned in this section:

١٥٤١ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ ذَلِكَ الْحَدِيْثَ بِطُوْلِهِ. ثُمَّ قَالَ فِيْهِ: ثُمَّ قَدْ بَلَغَنَا أَنَّهُ تَرَكَ ذَلِكَ حِيْنَ أُنْزِلَ عَلَيْهِ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ الْآيَةَ.

1541. It has been transmitted to us that Ibn Shihāb said, after narrating the *ḥadīth* in full, 'However, it has reached us that [the Prophet ﷺ] stopped saying that when the verse, "You have no part in the affair; either He will turn towards them or He will punish them, for they are wrongdoers" (Qurʾan 3:128) was revealed to him.'

Thus, it was Zuhrī who mentioned that the revelation of this verse abrogated the practice [of *qunūt*], and not Abū Hurayrah ﷺ." So it is distinctly possible that Abū Hurayrah ﷺ knew nothing about the abrogating nature of this verse and so continued to act by what he knew to be a practice of the Messenger of Allah ﷺ because he had heard no proof to the contrary, and therefore continued to say the *qunūt* until the time of his death.

ʿAbdullāh ibn ʿUmar and ʿAbd ar-Raḥmān ibn Abī Bakr ﷺ, on the other hand, both knew that this verse had been revealed in order to abrogate what the Prophet ﷺ had done up to that point, and so we based our conclusions on how they interpreted it and have left that which was abrogated by it.

Another proof is found in the *ḥadīth* of Khufāf ibn Īmāʾ ﷺ; when the Prophet ﷺ finished supplicating against those tribes against whom he was supplicating, he said "*Allāhu akbar*," and went down into prostration. This proves that when the verse was revealed, the Prophet ﷺ stopped saying everything that he had used to say in that *qunūt*.

Furthermore, the supplications he used to make on behalf of the Muslim prisoners were stopped when they came back [to Madinah]. That fact is mentioned in the *ḥadīth* of Abū Hurayrah ﷺ we mentioned earlier in which he said, "One day, during *Ṣubḥ*, he did not make supplication for them so I asked him about that. He replied, 'Have you not noticed that they have come here?'"

The Messenger of Allah ﷺ used to say that particular *qunūt* in ʿIshāʾ as well as Fajr. All of the scholars agree that when that particular *qunūt* was abrogated from the ʿIshāʾ prayer [by the return of those Muslim prisoners], it was not replaced by another, so the same ought to be true of Fajr, and its *qunūt* should also have been completely abrogated by that.

After examining all of these traditions in detail and uncovering their true significance, we have found that they do not contain any proof that a person should say the *qunūt* in the Fajr prayer today, so we did not command our followers to do it but rather commanded them to leave it.

Some of the Companions of the Messenger of Allah ﷺ even denied that the *qunūt* had any basis whatsoever in the *Dīn*:

١٥٤٢/ ١٥٤٣/ ١٥٤٤ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ وَحُسَيْنُ بْنُ نَصْرٍ وَعَلِيُّ بْنُ شَيْبَةَ، عَنْ يَزِيدَ بْنِ هَارُونَ قَالَ: أنا أَبُو مَالِكٍ الْأَشْجَعِيُّ سَعْدُ بْنُ طَارِقٍ، قَالَ: قُلْتُ لِأَبِي: يَا أَبَتِ، إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ ﷺ وَخَلْفَ أَبِي بَكْرٍ وَخَلْفَ عُمَرَ وَخَلْفَ عُثْمَانَ وَخَلْفَ عَلِيٍّ هَاهُنَا بِالْكُوفَةِ قَرِيبًا مِنْ خَمْسِ سِنِينَ، أَفَكَانُوا يَقْنُتُونَ فِي الْفَجْرِ؟ فَقَالَ: أَيْ بُنَيَّ، مُحْدَثٌ.

1542/1543/1544. It has been transmitted to us with an *isnād* from Abū Mālik al-Ashjaʿī Saʿd ibn Ṭāriq who said, "I said to my

father, ‘Father, you prayed behind the Messenger of Allah ﷺ, behind Abū Bakr, behind ʿUmar, behind ʿUthmān, and behind ʿAlī ؓ for nearly five years here in Kūfah. Did any of them say the *qunūt* in Fajr?’ He said, ‘My son, [that is] an innovation.’”[33]

Abū Jaʿfar ؒ said, “We do not say that the *qunūt* was an innovation in the sense that it never happened [in the lifetime of the Messenger of Allah ﷺ], but we do say that those other things we narrated in this section [such as the revelation of the abrogating verse], came after it.”[34]

As it has not been proven to us that the Messenger of Allah ﷺ [continued] to say the *qunūt*, we decided to look at what has been narrated from his Companions ؓ regarding that. We found the following:

١٥٤٥ – فَإِذَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيُّ قَدْ حَدَّثَنَا قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا ابْنُ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ صَلَاةَ الْغَدَاةِ فَقَنَتَ فِيهَا بَعْدَ الرُّكُوعِ وَقَالَ فِي قُنُوتِهِ: اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ، وَنَشْكُرُكَ وَلَا نَكْفُرُكَ، وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ.

1545. It has been transmitted to us with an *isnād* from ʿUbayd ibn ʿUmayr who said, “I prayed *Ṣubḥ* behind ʿUmar ؓ and he said the *qunūt* after *rukūʿ*. He said in his *qunūt*, *‘Allāhumma innā nastaʿīnuka wa nastaghfiruka wa nuthnī ʿalayka’l-khayra kullah, wa nashkuruka wa lā nakfuruka wa nakhlaʿu wa natruku man yafjuruk. Allāhumma iyyāka naʿbudu wa laka nuṣallī wa nasjudu wa ilayka nasʿā wa naḥfidu, narjū raḥmataka wa nakhshā ʿadhābaka inna*

ʿadhābaka bi'l-kuffāri mulḥiq—O Allah, truly we seek Your help and Your forgiveness and praise You for all good. We thank You and are not ungrateful to You and submit ourselves to You and abandon all those who reject You. O Allah, You alone we worship. We pray and prostrate to You. We strive and struggle in Your Way. We hope for Your mercy and fear Your punishment, certainly Your punishment encircles the unbelievers.'"

١٥٤٦ - وَإِذَا صَالِحٌ قَدْ حَدَّثَنَا قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا حُصَيْنٌ، عَنْ ذَرِّ بْنِ عَبْدِ اللَّهِ الْهَمْدَانِيِّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى الْخُزَاعِيِّ، عَنْ أَبِيهِ ﷺ: أَنَّهُ صَلَّى خَلْفَ عُمَرَ فَفَعَلَ مِثْلَ ذَلِكَ، إِلَّا أَنَّهُ قَالَ: وَنُثْنِي عَلَيْكَ وَلَا نَكْفُرُكَ، وَنَخْشَى عَذَابَكَ الْجِدَّ.

1546. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Abzā al-Khuzāʿī that he prayed behind ʿUmar ﷺ and that ʿUmar did the like of what is mentioned in the previous tradition, except in his version he said that ʿUmar ﷺ said, "*nuthnī ʿalayka wa lā nakfuruk*—We praise You and are not ungrateful to You," and "*nakhshā ʿadhābaka'l-jidd*—We fear Your harsh punishment."

١٥٤٧ - وَإِذَا ابْنُ مَرْزُوقٍ قَدْ حَدَّثَنَا قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ ﷺ: أَنَّ عُمَرَ قَنَتَ فِي صَلَاةِ الْغَدَاةِ قَبْلَ الرُّكُوعِ بِالسُّورَتَيْنِ.

1547. It has been transmitted to us with another *isnād* from ʿAbd ar-Raḥmān ibn Abzā ﷺ that ʿUmar ﷺ said the *qunūt* in the *Ṣubḥ* prayer before the *rukūʿ* and, [in his *qunūt*] said two supplications.

١٥٤٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ ﷺ: أَنَّهُ كَانَ يَقْنُتُ فِي صَلَاةِ الصُّبْحِ بِسُورَتَيْنِ: اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ.

1548. It has been transmitted to us [with an *isnād*] from Miqsam from Ibn ʿAbbās ﷺ from ʿUmar ﷺ that he would say two supplications in his *qunūt* in the *Ṣubḥ* prayer: '*Allāhumma innā nastaʿīnuka*—O Allah, we seek Your help,' and '*Allāhumma iyyāka naʿbudu*—O Allah, You alone we worship.'

١٥٤٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ بْنِ الْخَطَّابِ صَلَاةَ الصُّبْحِ، فَقَرَأَ بِالْأَحْزَابِ، فَسَمِعْتُ قُنُوتَهُ وَأَنَا فِي آخِرِ الصُّفُوفِ.

1549. It has been transmitted to us with an *isnād* from Qatādah that Abū Rāfiʿ said, "I prayed the *Ṣubḥ* prayer behind ʿUmar ibn al-Khaṭṭāb ﷺ and he recited Sūrah al-Aḥzāb. [Then he said the *qunūt*] and I was able to hear his *qunūt* even though I was in the back rows."

١٥٥٠/ ١٥٥١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، ح: وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا إِسْرَائِيلُ، كِلَاهُمَا عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ ﷺ، قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ صَلَاةَ الصُّبْحِ، فَلَمَّا فَرَغَ مِنَ الْقِرَاءَةِ فِي الرَّكْعَةِ الثَّانِيَةِ، كَبَّرَ ثُمَّ قَنَتَ، ثُمَّ كَبَّرَ فَرَكَعَ.

1550/1551. It has been transmitted to us with two *asānīd* from Mukhāriq that Ṭāriq ibn Shihāb ﷺ said, "I prayed the *Ṣubḥ* prayer behind ʿUmar ﷺ. When he completed his recitation in the second *rakʿah*, he said the *takbīr* and then said the *qunūt*. Then he said the *takbīr* and went into *rukūʿ*."

١٥٥٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ مُخَارِقٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1552. The like of it has been transmitted to us with another *isnād* from Mukhāriq [from Ṭāriq ibn Shihāb ﷺ].

١٥٥٣ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا ابْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، ذَكَرَ لَهُ قَوْلَ ابْنِ عُمَرَ فِي الْقُنُوتِ، فَقَالَ: أَمَا إِنَّهُ قَدْ قَنَتَ مَعَ أَبِيهِ، وَلَكِنَّهُ نَسِيَ.

1553. It has been transmitted to us with an *isnād* from Muḥammad ibn Sīrīn that Saʿīd ibn al-Musayyib mentioned to him what Ibn ʿUmar ﷺ had said about the *qunūt*, so he replied, "He used to say the *qunūt* with his father, but he must have forgotten that."

Abū Jaʿfar ﷺ said, "Although the traditions which we mentioned above are all narrated from ʿUmar ﷺ, the opposite of that has also been narrated from him:"

١٥٥٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ أَنَّ عُمَرَ ﷺ كَانَ لَا يَقْنُتُ فِي صَلَاةِ الصُّبْحِ.

1554. It has been transmitted to us with an *isnād* from Ibrāhīm from Aswad that ʿUmar ﷺ did not use to say the *qunūt* in the *Ṣubḥ* prayer.

١٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: ثنا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَمْرِو بْنِ مَيْمُونٍ، قَالَا: صَلَّيْنَا خَلْفَ عُمَرَ الْفَجْرَ فَلَمْ يَقْنُتْ.

1555. It has been transmitted to us with an *isnād* from Ibrāhīm

that both Aswad and ʿAmr ibn Maymūn said, “We prayed Fajr behind ʿUmar ﷺ and he did not say the *qunūt*.”

١٥٥٦ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ الْحَمِيدِ بْنُ صَالِحٍ قَالَ: ثنا أَبُو شِهَابٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ وَمَسْرُوقٍ أَنَّهُمْ قَالُوا: كُنَّا نُصَلِّي خَلْفَ عُمَرَ الْفَجْرَ فَلَمْ يَقْنُتْ.

1556. It has been transmitted to us with an *isnād* from Ibrāhīm that Aswad, ʿAlqamah and Masrūq all said, “We used to pray Fajr behind ʿUmar ﷺ and he did not say the *qunūt*.”

١٥٥٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ الْحَمِيدِ بْنُ صَالِحٍ قَالَ: ثنا أَبُو شِهَابٍ بِإِسْنَادِهِ هَذَا، أَنَّهُمْ قَالُوا: كُنَّا نُصَلِّي خَلْفَ عُمَرَ، نَحْفَظُ رُكُوعَهُ وَسُجُودَهُ، وَلَا نَحْفَظُ قِيَامَ سَاعَةٍ. يَعْنُونَ: الْقُنُوتَ.

1557. It has been transmitted to us with another *isnād* from Ibrāhīm that Aswad, ʿAlqamah and Masrūq all said, “We used to pray behind ʿUmar ﷺ and observed how he did his *rukūʿ* and prostration. We never once observed him standing for a time,” meaning “[say] the *qunūt*.”

١٥٥٨ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَمْرِو بْنِ مَيْمُونٍ، قَالَا: صَلَّيْنَا خَلْفَ عُمَرَ فَلَمْ يَقْنُتْ فِي الْفَجْرِ.

1558. It has been transmitted to us with another *isnād* from Ibrāhīm that Aswad and ʿAmr ibn Maymūn said, “We prayed behind ʿUmar ﷺ and he did not say the *qunūt* in Fajr.”

١٥٥٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ مَنْصُورٍ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنْ عَمْرِو بْنِ مَيْمُونٍ، نَحْوَهُ.

1559. The like of it has been transmitted to us with an *isnād* from Ibrahim from ʿAmr ibn Maymūn.

Abū Jaʿfar ﵀ said, “This is the total opposite of what we narrated from ʿUmar ﵁ in the first group of traditions, so it is probable that he did both of these things but at different times. So we looked into the matter further and found the following:”

١٥٦٠ – فَإِذَا يَزِيدُ بْنُ سِنَانٍ قَدْ حَدَّثَنَا قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ قَالَ: ثنا مِسْعَرُ بْنُ كِدَامٍ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: رُبَّمَا قَنَتَ عُمَرُ ﵁.

1560. It has been transmitted to us with an *isnād* from ʿAbd al-Malik ibn Maysarah that Zayd ibn Wahb said, “ʿUmar ﵁ would perhaps say the *qunūt*.”

In this tradition, Zayd tells us that it is possible that ʿUmar ﵁ would say the *qunūt* and also possible that he would not say it. Therefore we decided to look deeper to discover what it was that caused ʿUmar ﵁ to sometimes say the *qunūt* and found the following:

١٥٦١ – فَإِذَا ابْنُ أَبِي عِمْرَانَ قَدْ حَدَّثَنَا قَالَ: ثنا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ، عَنْ أَبِي شِهَابٍ الْحَنَّاطِ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: كَانَ عُمَرُ ﵁ إِذَا حَارَبَ قَنَتَ، وَإِذَا لَمْ يُحَارِبْ لَمْ يَقْنُتْ.

1561. It has been transmitted to us with an *isnād* from Ibrāhīm that Aswad said, “When ʿUmar ﵁ was at war he would say the *qunūt*, and when he was not at war he would not say the *qunūt*.”

In this tradition, Aswad tells us what it was that caused ʿUmar ﵁ to say the *qunūt*: he used to do that when he was at war in order to supplicate against his enemies and ask for Allah’s help and victory against them,

just as the Prophet ﷺ had done before him when some of his Companions ﷺ were murdered, and Allah revealed the verse, “You have no part in the affair; either He will turn towards them or He will punish them, for they are wrongdoers.” (Qurʾan 3:128)

ʿAbd ar-Raḥmān ibn Abī Bakr ﷺ said, “The Messenger of Allah ﷺ never supplicated against anyone after that.”

So ʿAbd ar-Raḥmān ibn Abī Bakr, Ibn ʿUmar ﷺ and those who agreed with them considered the above verse to abrogate the ruling that allowed people to supplicate [against people] in the prayer. But as for ʿUmar ﷺ, he only considered that abrogation to apply in times of peace, and not in times of war. However, this in itself does not prove the position of those who say the *qunūt* should always be said in Fajr to be false.

This way all of the traditions ascribed to ʿUmar ﷺ can be explained. As for ʿAlī ibn ʿAbī Ṭālib ﷺ, the following has been narrated from him:

١٥٦٢ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ ﷺ: أَنَّهُ كَانَ يَقْنُتُ فِي صَلَاةِ الصُّبْحِ قَبْلَ الرُّكُوعِ.

1562. It has been transmitted to us with an *isnād* from Abū ʿAbd ar-Raḥmān that ʿAlī ﷺ used to say the *qunūt* in the *Ṣubḥ* prayer before the *rukūʿ*.

١٥٦٣/ ١٥٦٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ وَأَبُو دَاوُدَ قَالَا: ثنا شُعْبَةُ، ح: وَحَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ كِلَاهُمَا عَنْ أَبِي حَصِينٍ، عَنْ عَبْدِ اللّٰهِ بْنِ مَعْقِلٍ - فِي حَدِيثِ سُفْيَانَ - قَالَ: كَانَ عَلِيٌّ وَأَبُو مُوسَى ﷺ يَقْنُتَانِ فِي صَلَاةِ الْغَدَاةِ. وَفِي حَدِيثِ شُعْبَةَ: قَنَتَ بِنَا عَلِيٌّ وَأَبُو مُوسَى ﷺ.

1563/1564. It has been transmitted to us with two *asānīd* from Shuʿbah that ʿAbdullāh ibn Maʿqil ﷺ said, "Both ʿAlī and Abū Mūsā ﷺ used to say the *qunūt* with us in the *Ṣubḥ* prayer."

١٥٦٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، قَالَ: سَمِعْتُ ابْنَ مَعْقِلٍ يَقُولُ: صَلَّيْتُ خَلْفَ عَلِيٍّ الصُّبْحَ فَقَنَتَ.

1565. It has been transmitted to us with an *isnād* from ʿUbayd ibn al-Ḥasan who said, "I heard Ibn Maʿqil ﷺ say, 'When I prayed *Ṣubḥ* behind ʿAlī ﷺ, he said the *qunūt*.'"

Abū Jaʿfar ﷺ said, "It is possible that ʿAlī ﷺ saw the *qunūt* as something that should always be said in the Fajr prayer, and it is possible that he only used to say it at specific times and in specific circumstances, just as ʿUmar ﷺ used to do before him. So we looked further and discovered the following:"

١٥٦٦ - فَإِذَا رَوْحُ بْنُ الْفَرَجِ قَدْ حَدَّثَنَا قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ اللَّهِ ﷺ لَا يَقْنُتُ فِي الْفَجْرِ، وَأَوَّلُ مَنْ قَنَتَ فِيهَا عَلِيٌّ ﷺ، وَكَانُوا يَرَوْنَ أَنَّهُ إِنَّمَا فَعَلَ ذَلِكَ لِأَنَّهُ كَانَ مُحَارِبًا.

1566. It has been transmitted to us with an *isnād* from Ibrāhīm who said, "'ʿAbdullāh ﷺ did not used to say the *qunūt* in Fajr; the first person to say the *qunūt* in Fajr was ʿAlī ﷺ, but it has been narrated that he only did that because he was at war."

١٥٦٧ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحْرِزُ بْنُ هِشَامٍ قَالَ: ثنا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِنَّمَا كَانَ عَلِيٌّ ﷺ يَقْنُتُ فِيهَا هَاهُنَا لِأَنَّهُ كَانَ مُحَارِبًا، فَكَانَ يَدْعُو عَلَى أَعْدَائِهِ فِي الْقُنُوتِ فِي الْفَجْرِ وَالْمَغْرِبِ.

1567. It has been transmitted to us with an *isnād* from Ibrāhīm who said, "ʿAlī ﷺ only used to say the *qunūt* [in Fajr] in this place because he was at war; he used to supplicate against his enemies in the *qunūt* in Fajr and Maghrib."

It is proven by these traditions that ʿAlī ﷺ viewed the *qunūt* in exactly the same way that ʿUmar ﷺ did. Moreover, ʿAlī ﷺ did not restrict his *qunūt* to Fajr or view it as something specific to it, for he also said it in Maghrib, as was mentioned by Ibrāhīm and [as is confirmed by the following]:

١٥٦٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ، عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَعْقِلٍ يَقُولُ: صَلَّيْتُ خَلْفَ عَلِيٍّ ﷺ الْمَغْرِبَ فَقَنَتَ وَدَعَا.

1568. It has been transmitted to us with an *isnād* from Ḥusayn ibn ʿAbd ar-Raḥmān who said, "I heard ʿAbd ar-Raḥmān ibn Maʿqil ﷺ say, 'I prayed Maghrib behind ʿAlī ﷺ and he said the *qunūt* and made supplication.'"

All the scholars agree that one does not say the *qunūt* in Maghrib when one is not at war and that ʿAlī ﷺ only said the *qunūt* in it because he was at war. And according to us, the same is true with regard to his *qunūt* in Fajr.

As for Ibn ʿAbbās ﷺ, the following has been narrated from him:

١٥٦٩ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ: ثنا سُفْيَانُ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: صَلَّيْتُ مَعَهُ الْفَجْرَ فَقَنَتَ قَبْلَ الرَّكْعَةِ.

1569. It has been transmitted to us with an *isnād* from Abū Rajāʾ

who said about Ibn ʿAbbās ﷺ, “I prayed Fajr with him and he said the *qunūt* before *rukūʿ*.”

١٥٧٠ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا عَوْفٌ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، وَزَادَ وَقَالَ: هَذِهِ الصَّلَاةُ الْوُسْطَى.

1570. The like of it has been transmitted to us with another *isnād* from Abū Rajāʾ, but in this version he added that [Ibn ʿAbbās ﷺ] said, “This is the middle prayer.”

However, it is possible that Ibn ʿAbbās ﷺ only said the *qunūt* for the same reason that ʿAlī ﷺ said it, so we looked to see if there was anything indicating that he also sometimes did the opposite [not saying *qunūt* in Fajr] and discovered the following:

١٥٧١ – فَإِذَا أَبُو بَكْرَةَ قَدْ حَدَّثَنَا قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ وَاقِدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ فَكَانَا لَا يَقْنُتَانِ فِي صَلَاةِ الصُّبْحِ.

1571. It has been transmitted to us with an *isnād* from Wāqid that Saʿīd ibn Jubayr said, “I prayed behind both Ibn ʿUmar and Ibn ʿAbbās ﷺ and neither of them said the *qunūt* in the *Ṣubḥ* prayer.”

١٥٧٢ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ قَالَ: أنا زَائِدَةُ، عَنْ مَنْصُورٍ قَالَ: ثنا مُجَاهِدٌ – أَوْ سَعِيدُ بْنُ جُبَيْرٍ – أَنَّ ابْنَ عَبَّاسٍ ﷺ كَانَ لَا يَقْنُتُ فِي صَلَاةِ الْفَجْرِ.

1572. It has been transmitted to us with an *isnād* from Manṣūr from either Mujāhid or Saʿīd ibn Jubayr that Ibn ʿAbbās ﷺ did not used to say the *qunūt* in the Fajr prayer.

١٥٧٣ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا حُصَيْنٌ، عَنْ عِمْرَانَ بْنِ الْحَارِثِ السُّلَمِيِّ، قَالَ: صَلَّيْتَ خَلْفَ ابْنِ عَبَّاسٍ فِي دَارِهِ الصُّبْحَ، فَلَمْ يَقْنُتْ قَبْلَ الرُّكُوعِ وَلَا بَعْدَهُ.

1573. It has been transmitted to us with an *isnād* from Ḥuṣayn that ʿImrān ibn al-Ḥārith as-Sulamī said, "When I prayed *Ṣubḥ* behind Ibn ʿAbbās ﷺ in his house, he did not say the *qunūt* before or after the *rukūʿ*."

١٥٧٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: أنا عِمْرَانُ بْنُ الْحَارِثِ السُّلَمِيُّ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ الصُّبْحَ، فَلَمْ يَقْنُتْ.

1574. It has been transmitted to us with an *isnād* from Ḥuṣayn ibn ʿAbd ar-Raḥmān that ʿImrān ibn al-Ḥārith as-Sulamī said, "When I prayed *Ṣubḥ* behind Ibn ʿAbbās ﷺ, he did not say the *qunūt*."

Abū Jaʿfar ﷺ said, "The one who narrated from him that he used to say the *qunūt* was Abū Rajāʾ, and Abū Rajāʾ was only with Ibn ʿAbbās ﷺ when Ibn ʿAbbās was governing Basrah on behalf of ʿAlī ﷺ. As for those who narrated that he did not say the *qunūt*, one of them was Saʿīd ibn Jubayr and he used to pray with him in Makkah after that. Therefore, we can say that Ibn ʿAbbās's ﷺ position when it came to saying the *qunūt* was the same as that of ʿUmar ﷺ[and ʿAlī ﷺ]; they all only said the *qunūt* in Fajr in those specific circumstances we mentioned, and those same circumstances also caused them to say the *qunūt* in other prayers. Then, as soon as those circumstances came to an end, they stopped saying it."

It has also been transmitted to us that other Companions of the Messenger of Allah ﷺ did not say the *qunūt* at all:

١٥٧٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ، قَالَ: كَانَ عَبْدُ اللَّهِ ﷺ لَا يَقْنُتُ فِي صَلَاةِ الصُّبْحِ.

1575. It has been transmitted to us with an *isnād* from Abū Isḥāq that ʿAlqamah said, "ʿAbdullāh ﷺ did not say the *qunūt* in the *Ṣubḥ* prayer."

١٥٧٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا الْمَسْعُودِيُّ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ، عَنْ أَبِيهِ، قَالَ: كَانَ ابْنُ مَسْعُودٍ ﷺ لَا يَقْنُتُ فِي شَيْءٍ مِنَ الصَّلَوَاتِ إِلَّا الْوِتْرَ، فَإِنَّهُ كَانَ يَقْنُتُ قَبْلَ الرَّكْعَةِ.

1576. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn al-Aswad that his father said, "Ibn Masʿūd ﷺ did not say the *qunūt* in any of his prayers except for the *Witr* prayer, in which he used to say the *qunūt* before the [final] *rakʿah*."

١٥٧٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ، قَالَ: كَانَ عَبْدُ اللَّهِ لَا يَقْنُتُ فِي صَلَاةِ الصُّبْحِ.

1577. It has been transmitted to us with another *isnād* from Abū Isḥāq that ʿAlqamah said, "ʿAbdullāh ﷺ did not say the *qunūt* in the *Ṣubḥ* prayer."

١٥٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: أنا الْمَسْعُودِيُّ. . . فَذَكَرَ مِثْلَ حَدِيثِ أَبِي بَكْرَةَ عَنْ أَبِي دَاوُدَ، عَنِ الْمَسْعُودِيِّ، بِإِسْنَادِهِ.

1578. The like of it has been transmitted to us with another *isnād* from Masʿūdī [from ʿAbd ar-Raḥmān ibn al-Aswad from his

father].

١٥٧٩ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا ابْنُ مُبَارَكٍ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنِ الْحَارِثِ الْعُكْلِيِّ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، قَالَ: لَقِيتُ أَبَا الدَّرْدَاءِ بِالشَّامِ فَسَأَلْتُهُ عَنِ الْقُنُوتِ، فَلَمْ يَعْرِفْهُ.

1579. It has been transmitted to us with an *isnād* from ʿAlqamah ibn Qays who said, "When I met Abū'd-Dardāʾ ﷺ in Shām and asked him about the *qunūt*, he was not aware of it [having been done]."

١٥٨٠/ ١٥٨١ – حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّهُ كَانَ لَا يَقْنُتُ فِي شَيْءٍ مِنَ الصَّلَوَاتِ.

1580/1581. It has been transmitted to us with two *asānīd* from Nāfiʿ that Ibn ʿUmar ﷺ did not used to say the *qunūt* in any of his prayers.

١٥٨٢ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أنا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ ﷺ يُصَلِّي بِنَا الصُّبْحَ بِمَكَّةَ، فَلَا يَقْنُتُ.

1582. It has been transmitted to us with an *isnād* from ʿAmr ibn Dīnār who said, "ʿAbdullāh ibn az-Zubayr ﷺ used to pray *Ṣubḥ* with us in Makkah and he did not used to say the *qunūt*."

Abū Jaʿfar ﷺ said, "Here we find that Ibn Masʿūd ﷺ never used to say the *qunūt* in his *Ṣubḥ* prayer, despite the fact that the Muslims were constantly fighting against their enemies throughout the time of the caliphate of ʿUmar ﷺ. In these traditions, we also discover that Abū'd-

Dardāʾ ﷺ denied the existence of the *qunūt*, and that Ibn az-Zubayr ﷺ did not do it, even though he was at war at that time, for the only time he led people in prayer was when he was fighting [against Ḥajjāj in Makkah]."

So all of these Companions ﷺ disagreed with the position, held by ʿUmar ibn al-Khaṭṭāb, ʿAlī ibn Abī Ṭālib and ʿAbdullāh ibn ʿAbbās ﷺ, that the *qunūt* should be said in times of war even though it was established that it not be said in times of peace. Due to this difference of opinion, it becomes necessary for us to turn to reason and intellectual consideration instead in order to work out which of the two positions is the correct one. We looked at the matter and saw that the prayers in which they used to say the *qunūt* were Fajr and Maghrib, except for Abū Hurayrah ﷺ who is narrated as having said it during

ʿIshāʾ as well. However, the Arabic term "ʿIshāʾ" is used for both Maghrib and ʿIshāʾ, so it is probable that this narration also referred to Maghrib. As for Ẓuhr and ʿAṣr, no one is known to have said the *qunūt* during them, in times of war or otherwise. And so, given that no *qunūt* is said in these two prayers during times of war or outside of times of war, and that no *qunūt* is said in Fajr, Maghrib or ʿIshāʾ outside of times of war, it follows that there should also be no *qunūt* in these latter three prayers during times of war.

Then we looked at the *Witr* prayer and saw that a majority of scholars considered that a *qunūt* should always be said in it, while a few considered that a *qunūt* should only be said in it on the middle night of the month of Ramaḍān. So, the reason they said this *qunūt* was due to the prayer itself and not due to their being at war or not any other reason. And given that we have established that in none of the other

prayers was it the prayer itself that made saying the *qunūt* necessary, it follows that it should not be made obligatory by any other reason either.

Therefore, through reason and analogy, it is proven that the *qunūt* should not be said in Fajr; in times of war or otherwise. This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.[35]

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim from Ibn Wahb. This *ḥadīth* was referenced in the chapter entitled, 'When the Imam says, "*Samiʿa'llāhu li man ḥamidah*—Allah hears the one who praises Him," should he then say, *"Rabbanā wa laka'l-ḥamd*—Our Lord, praise belongs to You?"'

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān/* Chapter without a title, no. 126, 797); Muslim (Prayer/ The recommendation of saying the qunūt in all the prayers etc., 676); Abū Dāwūd (Prayer/ Saying the qunūt in the prayer,1440); and Nasāʾī (Taṭbīq/ Saying the qunūt in the Ẓuhr prayer,1076) with their respective *asānīd* from Hishām ad-Dastawāʾī.

3 Its *isnād* is *ṣaḥīḥ*.

4 Its *isnād* is *ṣaḥīḥ*.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (775); and also by Abū Dāwūd (1442) with their respective *asānīd* from Walīd ibn Muslim.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Tafsīr/* 'You have no part in the affair,' 4560) from Abū Salamah Mūsā ibn Ismāʿīl.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Military Expeditions/ "You have no part in the affair", 4069), (*Tafsīr/* "You have no part in the affair", 4559) and (Holding firm/ "You have no part in the affair" etc., 7346) with their respective *asānīd* from ʿAbdullāh ibn al-Mubārak; and Nasāʾī (Taṭbīq/ Cursing hypocrites in the qunūt, 1079) with his *isnād* from ʿAbd ar-Razzāq. Both of them narrated it from Maʿmar.

8 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq and ʿAbd ar-Raḥmān ibn al-Ḥārith. It has been transmitted by Ḥāzimī in *al-Iʿtibār* (as is mentioned in the *Itḥāf al-maharah* of Ḥāfiẓ Ibn Ḥajar as part of the *Musnad* of ʿAbd ar-Raḥmān ibn Abī Bakr) with his *isnād* from Abū Yaʿlā from Muḥammad ibn Abī Bakr al-Maqdamī. It has also been transmitted as a *mursal ḥadīth* by Ṭabarī in his *Tafsīr* (4/113 & 114) with his *isnād* from Muḥammad ibn Isḥāq from ʿAbd ar-Raḥmān ibn al-Ḥārith from ʿAbdullāh ibn Kaʿb from Abū Bakr ibn ʿAbd ar-Raḥmān ibn al-Ḥārith ibn Hishām.

Ḥāfiẓ mentioned in *at-Tahdhīb* in his biography of ʿAbdullāh ibn Kaʿb al-Ḥimyarī, that he narrated from Abū Bakr ibn ʿAbd ar-Raḥmān ibn al-Ḥārith ibn Hishām, and that ʿAbd ar-Raḥmān ibn al-Ḥārith narrated from him; and in my opinion, that is correct.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The recommendation of saying the qunūt etc., 678); Abū Dāwūd (Prayer/ Saying the qunūt in the prayer, 1441); and Tirmidhī (Prayer/ Saying the qunūt in the Fajr prayer, 401) with their respective *asānīd* from Shuʿbah. Tirmidhī said that the *ḥadīth* was *ḥasan ṣaḥīḥ*.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place with his *isnād* from Sufyān; and Nasāʾī (Taṭbīq/ Saying the qunūt in the Maghrib prayer, 1077) with his *isnād* from Shuʿbah and Sufyān. The two of them narrated it from ʿAmr ibn Murrah.

11 Its *isnād* is *ḍaʿīf* on account of Abū Ḥamzah al-Aʿwar. The author transmitted it with his *isnād* from Sharīk and Abū Maʿshar al-Barāʾ Yūsuf ibn Yazīd, both of who narrated it from Abū Ḥamzah, albeit with different wordings. It has been transmitted by Bazzār as is mentioned in *al-Kashf* (1/ no. 555) with his *isnād* from Sharīk; and Ṭabarānī in *al-Kabīr* (9974) with his *isnād* from Nuṣayr ibn al-Ashʿath. Both of them narrated it from Abū Ḥamzah. Haythamī said in *al-Mujmaʿ* (2/137), "It contains Abū Ḥamzah al-Aʿwar al-Qaṣṣāb and he is weak."

12 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr ibn ʿAlqamah and Khālid ibn ʿAbdillāh. It has been transmitted by Ḥakīm with his *isnād* from Muḥammad ibn Bashar.

13 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr ibn ʿAlqamah and Khālid ibn ʿAbdillāh. It has been transmitted by Ḥakīm with his *isnād* from Darāwardī.

14 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr ibn ʿAlqamah and Khālid ibn ʿAbdillāh. It has been transmitted by Muslim (Prayer/ The recommendation of saying the qunūt etc., 679) with his *isnād* from Ismāʿīl ibn Jaʿfar ibn Abī Kathīr from Muḥammad ibn ʿAmr ibn ʿAlqamah; and by Muslim again with his *isnād* from Ismāʿīl from ʿAbd ar-Raḥmān ibn Ḥarmalah, and with his *isnād* from ʿImrān ibn Abī Anas. The two of them narrated it from Ḥanẓalah ibn ʿAlī from Khufāf ibn Īmāʾ .

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Witr/ Saying the qunūt before the *rukūʿ* and after it, 1001) from Musaddad; Abū Dāwūd (Prayer/ Saying the qunūt in the prayer, 1444) from Sulaymān ibn Ḥarb and Musaddad; and Nasāʾī (Taṭbīq/ Saying the qunūt in the *Ṣubḥ* prayer, 1072) from Qutaybah. The three of them narrated it from Ḥammād ibn Zayd; and by Muslim (Prayer/ The recommendation of saying the qunūt etc., 677) with his *isnād* from Ismāʿīl; and Ibn Mājah (Establishing the prayers/ Saying the qunūt before and after the *rukūʿ*, 1184) with his *isnād* from ʿAbd al-Wahhāb. The three of them (Ḥammād, Ismāʿīl and ʿAbd al-Wahhāb) all narrated it from Ayyūb.

16 Its *isnād* is *ḍaʿīf* on account of ʿAmr ibn ʿUbayd. It has been transmitted by Dāraquṭnī in *as-Sunan* (2/39); and Bayhaqī in *al-Kubrā* (2/202) with their respective *asānīd* from ʿAmr ibn ʿUbayd.

17 Its *isnād* is *ḥasan* on account of Saʿīd ibn Bashīr.

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū ʿAwānah (2/285) with his *isnād* from Qabīṣah ibn ʿAṭiyyah.

19 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAmr, although the *ḥadīth* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Witr/ Saying the qunūt before and after the *rukūʿ*, 1002) with his *isnād* from ʿAbd al-Wāḥid, (Funerals/ The one who sits at the time of calamity etc., 1300) with his *isnād* from Muḥammad ibn Fuḍayl, (The *jizyah*/ The Imam's supplication against those who break their promises, 3170) with his *isnād* from Thābit ibn Zayd ﷺ, and (Supplications/ Making supplications against the idolators, 6394) with his *isnād* from Abu'l-Aḥwaṣ; and Muslim (Prayer/ The recommendation of saying qunūt etc., 677) with his *isnād* from Abū Muʿāwiyah, Ibn ʿUyaynah, Ḥafṣ ibn Ghiyāth, Muḥammad ibn Fuḍayl and Marwān. The eight of them narrated it from ʿĀṣim al-Aḥwal.

20 Its *isnād* is *ḥasan* on account of Shādh ibn Fayāḍ. It has been transmitted by Bukhārī (Witr/ Saying the qunūt before and after the *rukūʿ*, 1004) with his *isnād* from Abū Qilābah from Anas ﷺ, saying, "The qunūt was said in Maghrib and Fajr."

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Witr/ Saying the qunūt before and after the *rukūʿ*, 1003) from Aḥmad ibn Yūnus from Zāʾidah ibn Qudāmah, and (Military expeditions/ The battle of ar-Rajīʿ etc., 4094) with his *isnād* from Ibn al-Mubārak; Muslim in the abovementioned place with his *isnād* from Muʿtamir; and Nasāʾī (Taṭbīq/ Saying the qunūt after the *rukūʿ*, 1071) with his *isnād* from Jarīr ibn ʿAbd al-Ḥamīd. The four of them narrated it from Sulaymān at-Taymī.

22 Its *isnād* is *ḍaʿīf* on account of Ḥanẓalah as-Sadūsī. It has been transmitted by Abū Yaʿlā (4286); and al-Bazzār as is mentioned in *al-Kashf* (1/no. 558) with their respective *asānīd* from Ḥammād ibn Zayd from Ḥanẓalah as-Sadūsī. Al-Haythamī said in *al-Mujmaʿ* (2/139), 'It contains Ḥanẓalah ibn ʿUbaydillāh as-Sadūsī who was considered weak by Aḥmad, Ibn al-Madīnī and a group of others. Ibn Ḥibbān, however, considered him trustworthy." (*Itḥāf al-khiyarah* 2/385)

23 Its *isnād* is *ḥasan* on account of Abū Jaʿfar ar-Rāzī and Rabīʿ ibn Anas. It has been transmitted by Dāraquṭnī in *as-Sunan* (2/38) with his *isnād* from Abū Nuʿaym from Abū Jaʿfar; ʿAbd ar-Razzāq (4964); and Aḥmad (3/162) from Abū Jaʿfar.

24 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (3/166) with his *isnād* from Khālid al-Ḥadhdhāʾ from Ibn Sīrīn who said, "I asked Anas ibn Mālik ﷺ whether ʿUmar ﷺ said the

qunūt. He replied, 'Yes, as did one who was better than ʿUmar ﷺ, for the Messenger of Allah ﷺ said it after the *rukūʿ*.'" It has also been transmitted by Abū Yaʿlā (2834); and by way of Ḥāzimī in *al-Iʿtibār* (p. 89) from Sufyān ibn Wakīʿ from ʿAbd al-Wahhāb ath-Thaqafī from Khālid al-Ḥadhdhāʾ from Ibn Sīrīn who said, "I asked Anas ibn Mālik ﷺ whether ʿUmar ﷺ said the qunūt in the *Ṣubḥ* prayer and he replied, 'One who was better than ʿUmar ﷺ said the qunūt; the Messenger of Allah ﷺ,'" without mentioning whether ʿUmar ﷺ said the qunūt or not. And [in this *isnād*], Sufyān ibn Wakīʿ is weak. It has also been transmitted by Aḥmad (3/316) with his *isnād* from Shuʿbah from Qatādah from Anas ﷺ, and in his version, he mentions that the Prophet ﷺ said the qunūt for a month. Marwān said, "Meaning, 'I asked Anas ﷺ whether ʿUmar ﷺ said the qunūt and he replied that he did not.'"

25 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (3/207) from Abū Bakr ibn ʿAyyāsh, and (3/235) from ʿUbaydah ibn Ḥumayd. Both of them narrated it from Ḥumayd aṭ-Ṭawīl. In the *ḥadīth* of ʿUbaydah, it says that he said it in the *Ṣubḥ* prayer for fifteen days. But it has been narrated with more than one *isnād* from him from Anas ﷺ that the Prophet ﷺ said the qunūt for a month, and that is the version that has been transmitted by the authors of the two *Ṣaḥīḥ* collections.

26 Its *isnād* is *ḍaʿīf* on account of Ḥanẓalah as-Sadūsī. It has been transmitted by Aḥmad (3/232) from ʿAlī ibn ʿĀṣim, and (3/282) by way of Saʿīd ibn Abī ʿArūbah; and ʿAbd ar-Razzāq (4965) by way of Maṭar. The three of them narrated from Ḥanẓalah as-Sadūsī that the Messenger of Allah ﷺ said the qunūt after the *rukūʿ* for a month, and in one version, he added, "supplicating in the *Ṣubḥ* prayer."

27 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Rajāʾ. It has been transmitted by Aḥmad (3/210) from ʿAbd aṣ-Ṣamad, and (3/289) from ʿAffān; and Bukhārī (*Jihād*/ The one who is stabbed in the Way of Allah, 2801) from Ḥafṣ ibn ʿUmar, and (Military Expeditions/ The battle of ar-Rajīʿ etc., 4091) from Mūsā ibn Ismāʿīl in its longer form. The four of them narrated it from Hammām ibn Yaḥyā; and by Aḥmad (3/215); Bukhārī (*Jihād*/ The excellence of Allah's Words, "Do not say that those who are killed in the Way of Allah" etc., 2814), and (Military expeditions/ The battle of ar-Rajīʿ etc., 4095); and Muslim in the abovementioned place (677) by way of Mālik. Both of them (Hammām and Mālik) narrated it from Isḥāq ibn ʿAbdillāh ibn Abī Ṭalḥah. But they differ with regard to Hammām, for in the narration of ʿAbdullāh ibn Rajāʾ transmitted by Ṭaḥāwī, the narration of Mūsā ibn Ismāʿīl transmitted by Bukhārī, and the narration of ʿAffān transmitted by ʿAffān, it says, 'thirty mornings,' while in the narration of Ḥafṣ ibn ʿUmar transmitted by Bukhārī and the narration of ʿAbd aṣ-Ṣamad transmitted by Aḥmad, it says, 'forty mornings.' The first, 'thirty,' is the one which has been preserved.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Military expeditions/ The battle of

ar-Rajīʿ etc., 4089); Muslim in the abovementioned place; Nasāʾī (Taṭbīq/ Cursing in the qunūt, 1078); and Ibn Mājah (Establishing the prayers/ Saying the qunūt in the Fajr prayer, 1243) with their respective *asānīd* from Hishām ad-Dastawāʾī; and by Nasāʾī (Taṭbīq/ Abandoning the qunūt, 1080) with his *isnād* from Shuʿbah and Hishām. Both of them narrated it from Qatādah.

29 Those who adopted this position included Imam Mālik, Imam Shāfiʿī and Imam Aḥmad according to one narration.

30 Those who adopted this position included Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

31 Its *isnād* is *ḍaʿīf* on account of Abū Ḥamzah al-Aʿwar. The author transmitted earlier in this chapter, and we referenced it there.

32 On top of that, the *ḥadīth* of Abū Jaʿfar ar-Rāzī is *ḍaʿīf* because of the weakness of the aforementioned Abū Jaʿfar. As for his teacher, Rabīʿ ibn Anas, it has been said in *at-Tahdhīb*, "People are wary of any *ḥadīth* of his that has Abū Jaʿfar in its chain of narration because the *aḥādīth* [Abū Jaʿfar] narrated from him are all *muḍṭarib*." As for Anas ibn Mālik ﷺ, he did not say the qunūt in the *Ṣubḥ* prayer. It is narrated from Ghālib ibn Farqad who said, "I spent two months with Anas ibn Mālik ﷺ and during that time he did not say the qunūt in the *Ṣubḥ* prayer."

If it is established that the qunūt after the *rukūʿ* is abrogated, then the *ḥadīth* of Abū Jaʿfar must either be considered a mistake, or be interpreted as referring to standing for a long time, since the word 'qunūt' can also be used to mean, 'standing for a long time,' as in the *ḥadīth*, 'The best of the prayer is standing for a long time.' And there is no doubt that the *Ṣubḥ* prayer is the longest of all the prayers in terms of the length of time you stand. The problem stems from the fact that although the word 'qunūt' has these different meanings, it has come to be used in the lexicon of the people of jurisprudence to refer exclusively to the well-known supplication. That is why, whenever people hear that he used to do qunūt in the Fajr prayer until he departed from this world, they automatically understand it as referring to the qunūt they find in their lexicon, or interpret the *ḥadīth* of Abū Jaʿfar as referring to the qunūt of calamities (i.e. that he continued to say the qunūt whenever calamitous events occurred).

33 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Prayer/ Not saying the qunūt, 402) with his *isnād* from Yazīd ibn Hārūn and Abū ʿAwānah; Nasāʾī (Taṭbīq/ Abandoning the qunūt, 1081) with his *isnād* from Khalaf ibn Khalīfah; and Ibn Mājah (Establishing the prayers/ Saying the qunūt in the Fajr prayer, 1214) with his *isnād* from Yazīd ibn Hārūn, Ḥafṣ ibn Ghiyāth and ʿAbdullāh ibn Idrīs. The five of them all narrated it from Saʿd ibn Ṭāriq. Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

34 Ibn Ḥibbān said, "This was an innovation that was innovated after the Prophet ﷺ, after its

ruling had been lifted and abrogated.

35 What is apparent from Ṭaḥāwī's words is that people should not say the qunūt in any prayer other than Witr, regardless of whether it is at a time of war or at any other time, and that is the position expressed in most of the texts. But, more than one author has mentioned that there is no harm in saying the qunūt in a time of tribulation, and according to that view, the legislation of the qunūt for times of calamity continued after the Prophet ﷺ and was not abrogated. Ibn al-Hummām said after researching the matter, "By *ijtihād*, the legislation for the qunūt being said in times of calamity must remain in place, because it has not been narrated of the Prophet ﷺ that he did not say the qunūt during a calamitous event after this, but rather that he simply did not say it after that. So *ijtihād* directs one to think that that may only be because no other calamitous events necessitating the qunūt took place after that; and that the legislation remained in place. Furthermore, it is in that light, that the *qunūts* said by the Companions رضي الله عنهم after his lifetime may be understood. If one does consider the legislation of saying the qunūt to have been lifted, then that is taking into consideration the reason for it being abandoned; that reason is that when Allah's Words, "You have no part in the affair" were revealed, the practice was abandoned. Allah knows best."

٢٦ - بَابٌ: مَا يُبْدَأُ بِوَضْعِهِ فِي السُّجُودِ: الْيَدَيْنِ أَوِ الرُّكْبَتَيْنِ؟

26. SHOULD A PERSON PLACE HIS HANDS OR HIS KNEES ON THE GROUND FIRST WHEN HE GOES INTO PROSTRATION?

١٥٨٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ الْمُغِيرَةِ الْكُوفِيُّ قَالَ: ثنا أَصْبَغُ بْنُ الْفَرَجِ قَالَ: ثنا الدَّرَاوَرْدِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّهُ كَانَ إِذَا سَجَدَ، بَدَأَ بِوَضْعِ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ، وَكَانَ يَقُولُ: كَانَ النَّبِيُّ ﷺ يَصْنَعُ ذَلِكَ.

1583. It has been transmitted to us with an *isnād* from Nāfiʿ that when Ibn ʿUmar ﷺ went into prostration he would place his hands on the ground before his knees, and he would say, "The Prophet ﷺ used to do that."[1]

١٥٨٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ وَأَصْبَغُ بْنُ الْفَرَجِ قَالَا: ثنا الدَّرَاوَرْدِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1584. The like of it has been transmitted to us with an *isnād* from Aʿraj from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[2]

١٥٨٥ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ، وَلَكِنْ يَضَعُ يَدَيْهِ ثُمَّ رُكْبَتَيْهِ».

1585. It has been transmitted to us with an *isnād* from Aʿraj from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When you go into prostration, do not kneel down like a camel does, but place your hands [on the ground] first and then your knees."[3]

Some people said, commenting on this *ḥadīth*, "This is impossible and makes no sense because camels go down on their arms (i.e. forelegs) first and then their hind legs; and in the *ḥadīth*, he began by commanding people not to kneel like a camel does, and then commanded them to place their hands on the ground before their knees. So first, he commanded people to not do as a camel does and then commanded them to do as a camel does."[4]

However, one of the proofs used against these people and used to prove that the above *ḥadīth* does in fact make sense is to point out that camels—and indeed all other beasts of burden—have knees in their arms (i.e. forelegs) as well as their hind legs, whereas human beings only have knees in their legs [and not their arms]. Therefore the meaning of the *ḥadīth* is that a man should not go down into prostration on the knees in his legs in the way that a camel kneels down on the knees in its forelegs, but rather should place his arms that do not contain knees upon the ground first and then his knees; by doing that, he does the opposite of that which a camel does.

Some of the people [of knowledge][5] based their position on the traditions above and said that when a person goes into prostration, he should place his hands on the ground before his knees.

Others[6] disagreed with them and said that he should put his knees on the ground before his hands. They based their position on the following:

١٥٨٦ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ، بَدَأَ بِرُكْبَتَيْهِ قَبْلَ يَدَيْهِ.

1586. It has been transmitted to us [with an *isnād*] from ʿAbdullāh ibn Saʿīd from his grandfather from Abū Hurayrah ﷺ that when the Prophet ﷺ went into prostration, he would place his knees on the ground first before his hands.[7]

١٥٨٧ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدُ بْنُ مُوسَى قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَجَدَ أَحَدُكُمْ فَلْيَبْدَأْ بِرُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَلَا يَبْرُكْ بُرُوكَ الْفَحْلِ».

1587. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Saʿīd from his grandfather from Abū Hurayrah ﷺ that the Prophet ﷺ said, “When you go into prostration, begin with your knees before your hands; do not kneel down like a [camel] stallion does.”[8]

This is the opposite of what Aʿraj narrated from Abū Hurayrah ﷺ, and in this *ḥadīth*, the meaning of, ‘do not kneel down like a camel,’ is, ‘do not go down on your hands like a camel goes down on its hands (i.e. its forelegs).’

١٥٨٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عِمْرَانَ قَالَ: ثنا إِسْحَاقُ بْنُ أَبِي إِسْرَائِيلَ قَالَ: أنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا شَرِيكٌ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ الْجَرْمِيِّ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ، بَدَأَ بِوَضْعِ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ.

1588. It has been transmitted to us with an *isnād* from Kulayb al-Jarmī from his father that Wāʾil ibn Ḥujr ﷺ said, “When the

Messenger of Allah ﷺ went into prostration, he would place his knees on the ground before his hands."[9]

١٥٨٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ قَالَ: ثنا هَمَّامٌ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، وَلَمْ يَذْكُرْ وَائِلًا.

1589. The like of it has been transmitted to us with another *isnād* from Kulayb, but in this version he did not mention Wāʾil ﷺ, but narrated it directly from the Prophet ﷺ.[10]

This was how Ibn Abī Dāwūd narrated it from his memory, mentioning Sufyān ath-Thawrī. But that was a mistake on his part—the correct version of the *isnād* contains Shaqīq instead, for he was Abu'l-Layth. This is how Yazīd ibn Sinān related to us from his book:

١٥٩٠ - حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ شَقِيقٍ أَبِي لَيْثٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ.

1590. It has been transmitted to us with another *isnād* from Kulayb from his father.[11]

The Shaqīq Abu'l-Layth who is found in this *isnād*, is not known.

As the traditions that have been narrated to us about how a person should go into prostration seem to contradict one another, we decided to look at who narrated what. We discovered that two contradictory positions have been narrated by Abū Hurayrah ﷺ, whereas only one position was narrated by Wāʾil ﷺ. In addition, as the *asānīd* of the two contradictory positions of Abū Hurayrah ﷺ are equally strong, we must discount them both, for it is impossible to choose one over the other. Therefore we must fall back on the position narrated by Wāʾil ﷺ [that a

person should go down on his knees first].

As for how we come to this position by means of reason and intellectual consideration, we have seen that there are seven parts of the body that a person is commanded to place upon the floor when he goes into prostration. This fact is mentioned in the following traditions from the Messenger of Allah ﷺ:

١٥٩١ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ ﷺ قَالَ: قَالَ النَّبِيَّ ﷺ: «أُمِرَ الْعَبْدُ أَنْ يَسْجُدَ عَلَى سَبْعَةِ آرَابٍ: وَجْهِهِ وَكَفَّيْهِ وَرُكْبَتَيْهِ وَقَدَمَيْهِ، أَيُّهَا لَمْ يَقَعْ فَقَدِ انْتَقَصَ».

1591. It has been transmitted to us with an *isnād* from ʿĀmir ibn Saʿd that his father ﷺ said, "The Prophet ﷺ said, 'The slave [of Allah] is commanded to place seven parts of his body on the ground in prostration; his face, his two hands, his two knees and his two feet. If any of these things is not placed on the floor, then [his prostration] is deficient.'"[12]

١٥٩٢ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ ﷺ، قَالَ: إِذَا سَجَدَ الْعَبْدُ، سَجَدَ عَلَى سَبْعَةِ آرَابٍ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

1592. The like of it has been transmitted to us with another *isnād* from ʿĀmir ibn Saʿd from his father, but in this version he said, "When the slave [of Allah] goes into prostration, he should prostrate on seven parts of his body [. . .]."[13]

١٥٩٣/ ١٥٩٤/ ١٥٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ وَفَهْدٌ قَالَا: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ، ح: وَحَدَّثَنَا يُونُسُ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: ثنا اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ ﷺ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ؛ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

1593/1594/1595. It has been transmitted to us with two *asānīd* from ʿĀmir ibn Saʿd ibn Abī Waqqāṣ from ʿAbbās ibn ʿAbd al-Muṭṭalib ﷺ that he heard the Messenger of Allah ﷺ say, 'When the slave prostrates, seven parts of his body prostrate with him; his face, his two hands, his two knees and his two feet.'[14]

١٥٩٦ - وَمَا حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ الْهَادِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1596. A similar *isnād* has been transmitted to us from Yazīd ibn al-Hād.

١٥٩٧ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ.

1597. It has been transmitted to us with an *isnād* from Ṭāwūs that Ibn ʿAbbās ﷺ said, "The Prophet ﷺ was commanded to prostrate on seven bones (i.e. seven parts of the body)."[15]

١٥٩٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ الْمِنْهَالِ قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: ثنا رَوْحُ بْنُ الْقَاسِمِ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1598. The like of it has been transmitted to us with an *isnād* from ʿAṭāʾ from Ibn ʿAbbās ﷺ from the Prophet ﷺ.[16]

These are the parts of the body upon which a person must prostrate. We looked at these parts of the body in order to see which of them they agree about, in terms of the order in which they must be placed on the ground and which of them they disagree about. We discovered that, although there is disagreement about the two hands and the two knees, everyone unanimously agrees that the face should be placed on the ground last and removed from the ground first. Then, after the head has been removed from the ground, everyone unanimously agrees that the hands are removed from the ground second and then the knees are removed. Therefore, because the head is removed from the ground first and placed on the ground last, and because the hands are removed from the ground before the knees, by analogy with the head, reason dictates that the hands be placed on the ground after the knees. This is the position that we have adopted and was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

This position has also been narrated from ʿUmar ibn al-Khaṭṭāb ﷺ and others:

١٥٩٩ – حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا عُمَرُ بْنُ حَفْصٍ قَالَ: ثنا أَبِي قَالَ: ثنا الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ أَصْحَابِ عَبْدِ اللّٰهِ، عَلْقَمَةَ وَالْأَسْوَدِ، فَقَالَا: حَفِظْنَا عَنْ عُمَرَ فِي صَلَاتِهِ أَنَّهُ خَرَّ بَعْدَ رُكُوعِهِ عَلَى رُكْبَتَيْهِ كَمَا يَخِرُّ الْبَعِيرُ، وَوَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ.

1599. It has been transmitted to us with an *isnād* from Ibrāhīm that the two companions of ʿAbdullāh, ʿAlqamah and Aswad, said, “We observed ʿUmar ﷺ in the prayer and saw that, after his

rukūʿ, he went down into prostration on his knees as a camel does, placing his knees on the ground before his hands."

١٦٠٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عُمَرَ الضَّرِيرُ قَالَ: أنا حَمَّادُ بْنُ سَلَمَةَ أَنَّ الْحَجَّاجَ بْنَ أَرْطَاةَ أَخْبَرَهُمْ قَالَ: قَالَ إِبْرَاهِيمُ النَّخَعِيُّ، حُفِظَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ﷺ، أَنَّ رُكْبَتَيْهِ، كَانَتَا تَقَعَانِ إِلَى الْأَرْضِ قَبْلَ يَدَيْهِ.

1600. It has been transmitted to us with an *isnād* from Ibrāhīm an-Nakhāʾī that he had learnt that when Ibn Masʿūd ﷺ [went into prostration], his knees were placed on the ground before his hands.

١٦٠١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الرَّجُلِ يَبْدَأُ بِيَدَيْهِ قَبْلَ رُكْبَتَيْهِ إِذَا سَجَدَ، فَقَالَ: أَوَ يَصْنَعُ ذَلِكَ إِلَّا أَحْمَقُ أَوْ مَجْنُونٌ؟

1601. It has been transmitted to us with an *isnād* from Mughīrah who said, "I asked Ibrāhīm about a man who, when he prostrated, placed his hands on the ground before his knees. He replied, 'Does anyone do that except for a fool or a madman?'"

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Khuzaymah (627) with his *isnād* from Aṣbagh ibn al-Faraj. Ibn Khuzaymah considered it to be *ṣaḥīḥ*, but it is defective, for Dāraquṭnī considered it weak because the only one to narrate it from ʿUbaydullāh ibn ʿUmar was ʿAbd al-ʿAzīz ad-Darāwardī. Nasāʾī said, "His *aḥādīth* from ʿUbaydullāh are *munkar*." It has also been transmitted by Bukhārī in his *Ṣaḥīḥ* (The *adhān*/ going down with the *takbīr* when he prostrates) as a *mawqūf ḥadīth*; and it is as a *mawqūf ḥadīth* that all the *Ḥāfiẓ* scholars have narrated it.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ How one should put one's knees to the ground before one's hands, 840) from Saʿīd ibn Manṣūr; and Nasāʾī (Taṭbīq/ The first part of the body to be put on the ground etc., 1092) with his *isnād* from Marwān. Both of them narrated it from ʿAbd al-ʿAzīz ibn Muḥammad ad-Darāwardī. It has been transmitted by Abū Dāwūd again; by Tirmidhī (Prayer/ Chapter on it, 296); and by Nasāʾī again (1091) with

their respective *asānīd* from ʿAbdullāh ibn Nāfiʿ. Both of them (Darāwardī and ʿAbdullāh) narrated it from Muḥammad ibn ʿAbdillāh ibn al-Ḥasan from Abū'z-Zinād. Tirmidhī said, "It is a *gharīb ḥadīth*, for we do not know it as being a *ḥadīth* of Abu'z-Zinād except through this chain of narration." It is also transmitted by Bukhārī in *at-Tārīkh al-Kabīr* (Biography of Muḥammad ibn ʿAbdillāh ibn al-Ḥasan, 1/139) from Muḥammad ibn ʿUbaydillāh from Darāwardī, and he said about it, "It is not corroborated by any other *ḥadīth*, and I do not know whether he heard from Abu'z-Zinād or not."

3 Its *isnād* is *ṣaḥīḥ*.

4 Ibn al-Qayyim said in *Zād al-Maʿād*, "The Prophet ﷺ forbade people from imitating animals in the prayer, so he prohibited them from kneeling down in the manner of a camel, turning around in the manner of a fox, spreading ones arms upon the ground in the manner of a lion, sitting on one's hind legs in the manner of a dog, moving up and down like a crow pecking and raising ones hands at the time of the *salām* like the tails of headstrong stallions." So the movements of a person in the prayer should be different from the movements of animals. When camels kneel, they first place their arms (i.e. forelegs) on the ground, leaving their legs (i.e. hind legs) standing, and that is what he forbade us from doing. As for them saying that the knees of a camel are in its arms, then that makes no sense, since the knee is part of the leg. The only reason the word knee is used to refer to those that are in the arms, is because of common usage. If it were to have been how they said, then the Prophet ﷺ would have said, 'Let them kneel like camels kneel,' because the part of the camel that touches the ground first is its arms. (*Amānī al-Aḥbār*)

5 Those who adopted this position include Imam Mālik, Awzāʿī and Imam Aḥmad according to one narration.

6 Those who adopted this position include Imam Abū Ḥanīfah, Imam Shāfiʿī and Imam Aḥmad.

7 Its *isnād* is *ḍaʿīf* on account of ʿAbdullāh ibn Saʿīd ibn Abī Saʿīd. It has been transmitted by Ibn Abī Shaybah (1/2702) from Muḥammad ibn Fuḍayl.

8 Its *isnād* is *ḍaʿīf* on account of ʿAbdullāh ibn Saʿīd ibn Abī Saʿīd.

9 Its *isnād* is *ḥasan* on account of Sharīk and ʿĀṣim ibn Kulayb. It has been transmitted by Tirmidhī (Prayer/ placing the knees on the ground before the hands when going into prostration, 268); Abū Dāwūd (Prayer/ How one should put one's knees to the ground before one's hands, 838); Nasāʾī (Taṭbīq/ The first part of the body to be put on the ground etc., 1090); Ibn Mājah (Establishing the prayers/ Prostration, 882) with their respective *asānīd* from Yazīd ibn Hārūn from Sharīk. Tirmidhī said, "It is a *ḥasan gharīb ḥadīth*, for I do not know anyone who narrated it

like this apart from Sharīk." Dāraquṭnī said, "Yazīd ibn Hārūn was the only one who narrated it from Sharīk, and no one apart from Sharīk narrated it from ʿĀṣim; and Sharīk is not considered strong when he is the only one to narrate a *ḥadīth*." Bayhaqī said, "This is counted as one of the *aḥādīth* that Judge Sharīk narrated on his own." Khaṭṭābī said, "The *ḥadīth* of Wāʾil ﷺ is sounder than the *ḥadīth* of Abū Hurayrah ﷺ."

10 Its *isnād* is *mursal*.

11 Its *isnād* is *ḍaʿīf* on account of Shaqīq Abu'l-Layth. Tirmidhī said, "Hammām narrated from ʿĀṣim ibn Kulayb as a *mursal ḥadīth*, but the correct *isnād* is Hammām from Shaqīq from ʿĀṣim, just like Ṭaḥāwī and Abū Dāwūd transmitted it. For it has been transmitted by Abū Dāwūd (Prayer/ How one should put one's knees to the ground before one's hands, 839) with his *isnād* from Hammām from Shaqīq.

This *ḥadīth* also has another path that Abū Dāwūd transmitted in the abovementioned place (839) with his *isnād* from Hammām from Muḥammad ibn Juḥādah from ʿAbd al-Jabbār from his father Wāʾil ﷺ as a *muttaṣil ḥadīth*, except for the fact that ʿAbd al-Jabbār did not hear it from his father. This *ḥadīth* is backed up by a *ḥadīth* from Anas ﷺ that has been transmitted by Bayhaqī (2/99); Dāraquṭnī (1/344) with their respective *asānīd*, but the *isnād* for that *ḥadīth* contains ʿAlāʾ ibn Ismāʿīl, who is unknown.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Abī Shaybah (1/234),ʿAbd ibn Ḥumayd (1/82 & 156); and Abū Yaʿlā (702) with their respective *asānīd* from ʿAbdullāh ibn Jaʿfar. Haythamī said in *al-Mujmaʿ* (2/124) after attributing it to Abū Yaʿlā, "It contains Mūsā ibn Muḥammad ibn Ḥayyān whom Abū Zarʿah considered weak." Ḥāfiẓ said in *ad-Dāriyah*, "It has been transmitted by Abū Yaʿlā by way of ʿĀmir from from his father, but that is a mistake, for ʿĀmir actually only narrated it from ʿAbbās." I say, "Aḥmad (1/206) narrated it from ʿAbd ar-Raḥmān ibn Mahdī from ʿAbdullāh ibn Jaʿfar from Ismāʿīl from ʿĀmir from Abbās."

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The parts of the body of prostration etc., 491); Abū Dāwūd (Prayer/ The parts of the body of prostration, 891); Tirmidhī (Prayer/ Prostrating on seven parts of the body, 272); and Nasāʾī (Taṭbīq/ An explanation of that, 1095) with their respective *asānīd* from Bakr ibn Muḍar. Also, by Nasāʾī again (Prostrating on the feet, 1100) with his *isnād* from Layth; both of them narrated it from Yazīd ibn al-Hād.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bazzār (1319) with his *isnād* from Darāwardī; and Ibn Mājah (Establishing the prayers/ Prostration, 885) with his *isnād* from ʿAbd al-ʿAzīz ibn Abī Ḥāzim; both of them narrated it from Yazīd ibn al-Hād.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*/ Prostrating on seven bones, 809); and Nasāʾī (Taṭbīq/ 1116) with their respective *asānīd* from Sufyān ibn ʿUyaynah;

again by Bukhārī (810); and Abū Dāwūd (Prayer/ The parts of the body of prostration, 890) with their respective *asānīd* from Shuʿbah; again by Bukhārī (The *adhān/* Not holding back hair, 815); Tirmidhī (Prayer/ Prostrating on seven parts of the body, 273); and Nasāʾī (Taṭbīq/ On many parts of the body should one prostrate, 1094) with their respective *asānīd* from Ḥammād ibn Zayd; by Muslim (Prayer/ The parts of the body of prostration etc., 490) with his *isnād* from Shuʿbah and Ḥammād ibn Zayd; and again by Bukhārī (The *adhān/* Not holding back one's clothing etc., 816) with his *isnād* from Abū ʿAwānah; by Nasāʾī (Taṭbīq/ The prohibition against holding back one's hair in prostration, 1114) with his *isnād* from Shuʿbah and Rūḥ ibn al-Qāsim; and by Ibn Mājah (Establishing the prayers/ Prostration, 883) with his *isnād* from Abū ʿAwānah and Ḥammād ibn Zayd. All of them narrated it from ʿAmr ibn Dīnār. Tirmidhī said, "It is *ḥasan ṣaḥīḥ*."

16 Its *isnād* is *ṣaḥīḥ*.

٢٧ - بَابٌ: وَضْعُ الْيَدَيْنِ فِي السُّجُودِ: أَيْنَ يَنْبَغِي أَنْ يَكُونَ؟

27. WHEREABOUTS SHOULD THE HANDS BE PLACED WHEN A PERSON IS IN PROSTRATION?

١٦٠٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبَّاسِ بْنِ سَهْلٍ، قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ ﷺ، فَذَكَرُوا صَلَاةَ رَسُولِ اللَّهِ ﷺ. فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ، أَمْكَنَ أَنْفَهُ وَجَبْهَتَهُ وَنَحَّى يَدَيْهِ عَنْ جَنْبَيْهِ، وَوَضَعَ كَفَّيْهِ حَذْوَ مَنْكِبَيْهِ.

1602. It has been transmitted to us with an *isnād* from ʿAbbās ibn Sahl who said, "Abū Ḥumayd, Abū Usayd and Sahl ibn Saʿd ﷺ came together and discussed the prayer of the Messenger of Allah ﷺ with each other. Abū Ḥumayd ﷺ said, 'I am the most knowledgeable amongst you when it comes to the prayer of the Messenger of Allah ﷺ. When the Messenger of Allah ﷺ went into prostration, he would place his nose and forehead firmly upon the ground, distance his arms from his sides, and place his hands [upon the ground] level with his shoulders.'"[1]

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge][2] based their position on this *ḥadīth* and said that a person should place his hands level with his shoulders when he is in prostration."

Others[3] disagreed with them and said that a person should place his hands level with his ears when he is in prostration. They based their position on the following:

١٦٠٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ الْجَرْمِيِّ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ ﷺ، قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ إِذَا سَجَدَ، كَانَتْ يَدَاهُ حِيَالَ أُذُنَيْهِ.

1603. It has been transmitted to us with an *isnād* from ʿĀṣim ibn Kulayb al-Jarmī from his father that Wāʾil ibn Ḥujr ﷺ said, "When the Messenger of Allah ﷺ was in prostration, his hands were level with his ears."[4]

١٦٠٤ - حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا خَالِدٌ قَالَ: ثنا عَاصِمٌ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1604. The like of it has been transmitted to us with another *isnād* from ʿĀṣim [from his father from Wāʾil ibn Ḥujr ﷺ.][5]

١٦٠٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو مَعْمَرٍ قَالَ: ثنا عَبْدُ الْوَارِثِ قَالَ: ثنا مُحَمَّدُ بْنُ جُحَادَةَ قَالَ: حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ وَائِلِ بْنِ حُجْرٍ، قَالَ: كُنْتُ غُلَامًا، لَا أَعْقِلُ صَلَاةَ أَبِي، فَحَدَّثَنِي وَائِلُ بْنُ عَلْقَمَةَ عَنْ أَبِي وَائِلِ بْنِ حُجْرٍ ﷺ، قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللّٰهِ ﷺ، فَكَانَ إِذَا سَجَدَ وَضَعَ وَجْهَهُ بَيْنَ كَفَّيْهِ.

1605. It has been transmitted to us with an *isnād* from ʿAbd al-Jabbār, the son of Wāʾil ibn Ḥujr ﷺ, who said, "I was a young boy who did not yet understand my father's prayer so Wāʾil ibn ʿAlqamah informed me that my father Wāʾil ibn Ḥujr ﷺ said, 'I prayed with the Messenger of Allah ﷺ and when he prostrated he would place his face between his hands.'"[6]

١٦٠٦ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ بْنِ مُوسَى قَالَ: ثنا سَهْلُ بْنُ عُثْمَانَ قَالَ: ثنا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْحَجَّاجِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ﷺ، قَالَ: سَأَلْتُهُ: أَيْنَ كَانَ رَسُولُ اللّٰهِ ﷺ يَضَعُ جَبْهَتَهُ إِذَا صَلَّى؟ قَالَ: بَيْنَ كَفَّيْهِ.

1606. It has been transmitted to us with an *isnād* from Abū Isḥāq

who said, “I asked Barāʾ ﷺ where the Prophet ﷺ used to place his forehead when he prayed and he replied, ‘Between his hands.’”[7]

All of those who say that a person should place his hands level with his shoulders in prostration also say that he should raise his hands to the level of his shoulders when he enters into the prayer, and all of those who say that a person should place his hands level with his ears in prostration also say that he should raise his hands to the level of his ears when he enters into the prayer.

As we have already proven in this book that the position of those who say that a person should raise his hands to the level of his ears when he enters into the prayer is the sounder one, it follows that the position of those who say that a person should place his hands level with his ears when in prostration, also be the more correct.[8]

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf, and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Fulayḥ ibn Sulaymān. It has been transmitted by Abū Dāwūd, Tirmidhī and Ibn Mājah. This *ḥadīth* was transmitted earlier in the chapter entitled, ‘Should one raise one’s hands when saying the *takbīr* for going into *rukūʿ*, coming out of *rukūʿ* and going into prostration?,’ except there he limited it to mentioning raising the hands when going into *rukūʿ* and prostration. The whole thing, however, is part of a single *ḥadīth* which he cut into parts, placing relevant bits within each chapter.

2 Those who adopted this position include Imam Shāfiʿī and Imam Aḥmad.

3 Those who adopted this position include Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

4 Its *isnād* is *ḥasan* on account of Muʾammal. This *ḥadīth* was fully referenced in the chapter entitled, ‘How high should a person raise his hands when entering into the prayer?’

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bayhaqī (2/131) with his *isnād* from Musaddid from Khālid ibn ʿAbdillāh from ʿĀṣim ibn Kulayb, and in his version it says, ‘He placed his hands

[on the ground] and prostrated between the two of them.' It has also been transmitted by ʿAbd ar-Razzāq (2/175, 2984); and Isḥāq ibn Rāhwayh [. . .] from Thawrī; by Abū Dāwūd (Prayer/ Raising the hands in the prayer, 726); and Nasāʾī (Forgetfulness/ 1266) with their respective *asānīd* from Bashar ibn al-Mufaḍḍal; again by Abū Dāwūd (727); and Nasāʾī (Entering into the prayer/ The placing of the right on the left etc., 890) with their respective *asānīd* from Zāʾidah; and Nasāʾī (Taṭbīq/ 1103) with his *isnād* from Idrīs. The four of them all narrated it from ʿĀṣim ibn Kulayb.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd in the abovementioned place (723) from ʿUbaydullāh ibn ʿUmar from ʿAbd al-Wārith; and by Muslim (Prayer/ Placing the right hand on the left hand etc., 401) with his *isnād* from Hammām. The two of them narrated it from Muḥammad ibn Juḥādah.

7 Its *isnād* is *ḥasan* on account of Ḥajjāj ibn Arṭāh. It has been transmitted by Tirmidhī (Prayer/ Where should a man put his face when he prostrates, 271) from Qutaybah from Ḥafṣ ibn Ghiyāth.

8 Ibn al-Hummām said, "If someone were to say that one should place them wherever is easier for him to do so as that combines all the narrations, basing that position on the fact that he ﷺ used to do it one way on some occasions and the other way on other occasions, but also say that the better of the two is placing the head between the hands because that is closer to the Sunnah of keeping the arms apart than the other. If someone were to say this, then that would be good." (*Amānī al-Aḥbār*)

٢٨ - بَابٌ: صِفَةُ الْجُلُوسِ فِي الصَّلَاةِ كَيْفَ هُوَ؟

28. HOW SHOULD A PERSON SIT IN THE PRAYER?

١٦٠٧ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، عَنْ يَحْيَى بْنِ سَعِيدٍ: أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَرَاهُمُ الْجُلُوسَ، فَنَصَبَ رِجْلَهُ الْيُمْنَى وَثَنَى رِجْلَهُ الْيُسْرَى، وَجَلَسَ عَلَى وَرِكِهِ الْيُسْرَى، وَلَمْ يَجْلِسْ عَلَى قَدَمَيْهِ. ثُمَّ قَالَ: أَرَانِي هَذَا عَبْدُ اللّٰهِ بْنُ عَبْدِ اللّٰهِ بْنِ عُمَرَ، وَحَدَّثَنِي أَنَّ أَبَاهُ عَبْدَ اللّٰهِ بْنَ عُمَرَ كَانَ يَفْعَلُ ذَلِكَ.

1607. It has been transmitted to us with an *isnād* from Yaḥyā ibn Saʿīd that Qāsim ibn Muḥammad showed them how they should sit in the prayer; he placed his right foot upright with his toes on the ground, folded his left foot underneath it and sat upon his left buttock without sitting directly upon his feet. Then he said, "ʿAbdullāh ibn ʿAbdillāh ibn ʿUmar showed me this and told me that his father ʿAbdullāh ibn ʿUmar ﷺ used to do it."[1]

١٦٠٨ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ أَنَّهُ أَخْبَرَهُ: أَنَّهُ كَانَ يَرَى عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ يَتَرَبَّعُ فِي الصَّلَاةِ إِذَا جَلَسَ. قَالَ: فَفَعَلْتُهُ يَوْمَئِذٍ وَأَنَا حَدِيثُ السِّنِّ، فَنَهَانِي عَبْدُ اللّٰهِ بْنُ عُمَرَ، وَقَالَ: إِنَّمَا سُنَّةُ الصَّلَاةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى وَتَثْنِيَ الْيُسْرَى. فَقُلْتُ لَهُ: فَإِنَّكَ تَفْعَلُ ذَلِكَ. فَقَالَ: إِنَّ رِجْلَيَّ لَا تَحْمِلَانِي.

1608. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn al-Qāsim from ʿAbdullāh ibn ʿAbdillāh ibn ʿUmar that he saw [his father] ʿAbdullāh ibn ʿUmar ﷺ sit cross-legged when he sat in the prayer. Then [ʿAbdullāh ibn ʿAbdillāh ibn ʿUmar]

said, “One day while I was still young, I did that, so ʿAbdullāh ibn ʿUmar forbade me from doing it, saying, ‘The *Sunnah* of prayer is to place one’s right foot upright and fold one’s left foot.’ ‘But you do it,’ I said to him, so he replied, ‘My feet can no longer bear the weight [and allow me to fulfil the *Sunnah*].’”[2]

Abū Jaʿfar said, “Some of the people [of knowledge][3] said that whenever someone sits in the prayer, he should place his right foot upright, fold his left foot [underneath it] and sit directly upon the earth. They based their position on the description given in the ḥadīth of Yaḥyā ibn Saʿīd and which was confirmed as a Sunnah of the prayer in the ḥadīth of ʿAbd ar-Raḥmān ibn al-Qāsim. They said, commenting on the words, ‘Sunnah of the prayer,’ “The Sunnah is what comes from the Messenger of Allah .””

Others[4] disagreed with them and said, “A person should sit at the end of the prayer as you describe, but when he sits for the first *tashahhud* he should sit upon his left foot (i.e. with his buttocks on his foot, not directly on the ground).” One of the proofs this group used against the first group was to point out that the statement of ʿAbdullāh ibn ʿUmar that it was a Sunnah of the prayer does not necessarily mean that it came from the Messenger of Allah , for it is possible that the Sunnah which he referred to was his own personal opinion or something taken from those who came after the Prophet . [The term Sunnah may be used in this way] because the Prophet said, “You must follow my Sunnah and the Sunnah of the rightly-guided *khulafāʾ* after me,” and has been used in this way by others, such as when Saʿīd ibn al-Musayyib said to Rabīʿah about the blood money due on the fingers of a woman, “It is

the Sunnah, nephew," even though that was a ruling given by Zayd ibn Thābit ﷺ. Therefore, he called the ruling of Zayd ﷺ a Sunnah, even though he had not got that from the Prophet ﷺ.

Another proof which the second group use against the first, is to point out that when ʿAbdullāh ibn ʿUmar ﷺ was asked by his son why he did not sit in the way he described as being *Sunnah*, he replied that his feet could no longer bear his weight. This implies that if they had been able to bear his weight, he would have sat on one of them and placed the other one upright, because he mentioned both feet and that indicates that both feet should be used, not just one of them. So the method of sitting in this *ḥadīth* is different to that in the *ḥadīth* of Yaḥyā ibn Saʿīd.

The following has been narrated from Abū Ḥumayd as-Sāʿidī ﷺ from the Prophet ﷺ concerning this matter:

١٦٠٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشَرَةٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَحَدُهُمْ أَبُو قَتَادَةَ، قَالَ: قَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالُوا: لِمَ؟ فَوَاللَّهِ مَا كُنْتَ أَكْثَرَنَا لَهُ تَبَعَةً وَلَا أَقْدَمَنَا لَهُ صُحْبَةً. فَقَالَ: بَلَى. قَالُوا: فَاعْرِضْ، فَذَكَرَ أَنَّهُ كَانَ فِي الْجِلْسَةِ الْأُولَى يَثْنِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا، حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي يَكُونُ فِي آخِرِهَا التَّسْلِيمُ أَخَّرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ مُتَوَرِّكًا عَلَى شِقِّهِ الْأَيْسَرِ. قَالَ: فَقَالُوا جَمِيعًا: صَدَقْتَ.

1609. It has been transmitted to us [with an *isnād*] from Muḥammad ibn ʿAmr ibn ʿAṭāʾ who said, "I heard Abū Ḥumayd as-Sāʿidī ﷺ say to a group of ten Companions of the Prophet ﷺ including Abū Qatādah ﷺ, 'I am the most knowledgeable amongst you when it comes to the prayer of the Prophet ﷺ.' They

said, ‘How can that be? For by Allah, you are not the one among us who followed the Messenger of Allah ﷺ the most or accompanied him the longest.’ He replied, ‘Yes, [I am],’ so they said, ‘Show us.’ So he replied that [the Prophet ﷺ] used to fold his left foot on its side and then sit on it in the first sitting in the prayer. After the last prostration before the *salām* (i.e. the last sitting in the prayer), he used to sit on his left side with his left buttock directly upon the ground and his left foot folded under his right foot. They said, ‘You have spoken the truth.’”[5]

١٦١٠/ ١٦١١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ قَالَ: ثنا عَمِّي عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ مُحَمَّدٍ الْقُرَشِيِّ وَيَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، ح: قَالَ: وَأَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ وَعَبْدِ الْكَرِيمِ بْنِ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ أَبِي حُمَيْدٍ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ نَحْوَهُ، غَيْرَ أَنَّهُ لَمْ يَقُلْ: فَقَالُوا جَمِيعًا: صَدَقْتَ.

1610/1611. The like of it has been transmitted to us with another *isnād* from Muḥammad ibn ʿAmr ibn ʿAṭāʾ from Abū Ḥumayd ﷺ, but in this version he did not mention that they said, ‘You have spoken the truth.’[6]

١٦١٢ - حَدَّثَنِي أَبُو الْحُسَيْنِ الْأَصْبَهَانِيُّ - هُوَ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ مَخْلَدٍ - قَالَ: ثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا خَالِدُ بْنُ مَخْلَدٍ قَالَ: ثنا عَبْدُ السَّلَامِ بْنُ حَفْصٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيِّ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1612. The like of it has been transmitted to us with another *isnād* from ʿAmr ibn Ḥalḥalah ad-Duʾalī [from Muḥammad ibn ʿAmr ibn ʿAṭāʾ from Abū Ḥumayd ﷺ].

This *ḥadīth* reinforces the position of this group of people.

Another group[7] disagreed with both these positions and said, "All of the sittings in the prayer should be the same and should be like the first sitting mentioned by the second group; a person should place his right foot upright and then lay his left foot upon the ground and sit upon it." They based their position upon the following:

١٦١٣/ ١٦١٤ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ وَرَوْحُ بْنُ الْفَرَجِ قَالَا: حَدَّثَنَا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ الْجَرْمِيِّ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ الْحَضْرَمِيِّ ﷺ، قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللّٰهِ ﷺ، فَقُلْتُ: لَأَحْفَظَنَّ صَلَاةَ رَسُولِ اللّٰهِ ﷺ. قَالَ: فَلَمَّا قَعَدَ لِلتَّشَهُّدِ فَرَشَ رِجْلَهُ الْيُسْرَى ثُمَّ قَعَدَ عَلَيْهَا، وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، وَوَضَعَ مِرْفَقَهُ الْأَيْمَنَ عَلَى فَخِذِهِ الْيُمْنَى، ثُمَّ عَقَدَ أَصَابِعَهُ وَجَعَلَ حَلْقَةً بِالْإِبْهَامِ وَالْوُسْطَى، ثُمَّ جَعَلَ يَدْعُو بِالْأُخْرَى.

1613/1614. It has been transmitted to us with an *isnād* from Kulayb that Wāʾil ibn Ḥujr al-Ḥaḍramī ﷺ said, "I prayed behind the Messenger of Allah ﷺ and said [to myself], 'I will learn by heart the prayer of the Messenger of Allah ﷺ.'" Then [Wāʾil ﷺ] said, "When he sat for [the first] *tashahhud*, he laid his left foot upon the ground then sat upon it, placed his left hand upon his left thigh and his right elbow upon his right thigh. Then he clenched his fingers into a fist with his thumb upon his middle finger. Then he started to supplicate with the other finger (i.e. the index finger)."[8]

١٦١٥ - حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا خَالِدٌ، عَنْ عَاصِمٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1615. The like of it has been transmitted to us with an *isnād* from

ʿĀṣim [from Kulayb from Wāʾil ibn Ḥujr al-Ḥaḍramī ﷺ].[9]

Abū Jaʿfar ﷺ said, “This *ḥadīth* corresponds to their position because the words of Wāʾil ﷺ, ‘Then he clenched his fingers [. . .] and started to supplicate,’ prove that the sitting that he referred to was that at the end of the prayer. Therefore, this *ḥadīth* contradicts that of Abū Ḥumayd ﷺ, so we decided to look at the soundness of their respective *asānīd* and found the following:”

١٦١٦/ ١٦١٧ - فَإِذَا فَهْدٌ وَيَحْيَى بْنُ عُثْمَانَ قَدْ حَدَّثَانَا قَالَا: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ - قَالَ: يَحْيَى وَسَعِيدُ بْنُ أَبِي مَرْيَمَ - قَالَا: حَدَّثَنَا عَطَّافُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، قَالَ: حَدَّثَنِي رَجُلٌ أَنَّهُ وَجَدَ عَشَرَةً مِنْ أَصْحَابِ النَّبِيِّ ﷺ جُلُوسًا. . . فَذَكَرَ نَحْوَ حَدِيثِ أَبِي عَاصِمٍ سَوَاءً.

> 1616/1617. It has been transmitted to us with an *isnād* from ʿAṭṭāf ibn Khālid from Muḥammad ibn ʿAmr ibn ʿAṭāʾ who said, “A man told me that he found ten of the Companions of the Messenger of Allah ﷺ sitting together.” Then he mentioned the like of what is mentioned in the *ḥadīth* of Kulayb which we transmitted earlier.

Abū Jaʿfar ﷺ said, “This shows that the *ḥadīth* of Abū Ḥumayd ﷺ is unsound, for it is from Muḥammad ibn ʿAmr ibn ʿAṭāʾ from an [unnamed] man, and the people of *ḥadīth* do not accept as a valid proof, traditions narrated with an *isnād* of this sort. If they were to mention the weakness of ʿAṭṭāf as a narrator, then let it be said to them, ‘Firstly, you consider ʿAbdulḥamīd (one of the narrators of the earlier version of the *ḥadīth*) to be even weaker than ʿAṭṭāf. Secondly, you do not discard all of ʿAṭṭāf’s traditions but rather claim that all of his early *aḥādīth* are sound,

while all of those he narrated at the end of his life are questionable.' This is what is said by Yaḥyā ibn Muʿīn in his book. Abū Ṣāliḥ heard the *ḥadīth* in question from ʿAṭṭāf very early on in his life, so it is one of those which was considered *ṣaḥīḥ* by Yaḥyā. Furthermore, no one said Muḥammad ibn ʿAmr heard this *ḥadīth* like this directly from Abū Ḥumayd ﷺ except for ʿAbdulḥamīd, and you consider him to be even weaker [than ʿAṭṭāf]. All the others narrators transmitted it with a *muttaṣil isnād* from Muḥammad ibn ʿAmr from Abū Ḥumayd ﷺ, and none of them describe the sitting like ʿAbdulḥamīd did:"

١٦١٨ - حَدَّثَنَا نَصْرُ بْنُ عَمَّارٍ الْبَغْدَادِيُّ قَالَ: ثنا عَلِيُّ بْنُ إِشْكَابَ قَالَ: حَدَّثَنِي أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ قَالَ: ثنا أَبُو خَيْثَمَةَ قَالَ: ثنا الْحَسَنُ بْنُ الْحُرِّ قَالَ: حَدَّثَنِي عِيسَى بْنُ عَبْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ - أَحَدِ بَنِي مَالِكٍ - عَنْ عَيَّاشٍ - أَوْ عَبَّاسٍ - ابْنِ سَهْلٍ السَّاعِدِيِّ، وَكَانَ فِي مَجْلِسٍ فِيهِ أَبُوهُ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَفِي الْمَجْلِسِ أَبُو هُرَيْرَةَ وَأَبُو أُسَيْدٍ وَأَبُو حُمَيْدٍ السَّاعِدِيُّ مِنَ الْأَنْصَارِ ﷺ: أَنَّهُمْ تَذَاكَرُوا الصَّلَاةَ. فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالُوا: وَكَيْفَ؟ فَقَالَ: اتَّبَعْتُ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ. قَالُوا: فَأَرِنَا، قَالَ: فَقَامَ يُصَلِّي وَهُمْ يَنْظُرُونَ، فَبَدَأَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ نَحْوَ الْمَنْكِبَيْنِ، ثُمَّ كَبَّرَ لِلرُّكُوعِ وَرَفَعَ يَدَيْهِ أَيْضًا، ثُمَّ أَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، غَيْرَ مُقْنِعٍ رَأْسَهُ وَلَا مُصَوِّبِهِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ، ثُمَّ رَفَعَ يَدَيْهِ ثُمَّ قَالَ: اللَّهُ أَكْبَرُ، فَسَجَدَ فَانْتَصَبَ عَلَى كَفَّيْهِ وَرُكْبَتَيْهِ وَصُدُورِ قَدَمَيْهِ وَهُوَ سَاجِدٌ، ثُمَّ كَبَّرَ فَجَلَسَ فَتَوَرَّكَ إِحْدَى رِجْلَيْهِ وَنَصَبَ قَدَمَهُ الْأُخْرَى، ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ، فَلَمْ يَتَوَرَّكْ. ثُمَّ عَادَ فَرَكَعَ الرَّكْعَةَ الْأُخْرَى وَكَبَّرَ كَذَلِكَ، ثُمَّ جَلَسَ بَعْدَ الرَّكْعَتَيْنِ، حَتَّى إِذَا هُوَ أَرَادَ أَنْ يَنْهَضَ لِلْقِيَامِ قَامَ بِتَكْبِيرٍ، ثُمَّ رَكَعَ الرَّكْعَتَيْنِ، ثُمَّ سَلَّمَ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَسَلَّمَ عَنْ شِمَالِهِ أَيْضًا: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

1618. It has been transmitted to us with an *isnād* from ʿĪsā ibn ʿAbdillāh ibn Mālik from Muḥammad ibn ʿAmr ibn ʿAṭāʾ, a

member of Banū Mālik, from ʿAyyāsh or ʿAbbās ibn Sahl as-Sāʿidī who was in a gathering attended by his father; a Companion of the Prophet ﷺ. Also in the gathering were Abū Hurayrah, Abū Usayd and Abū Ḥumayd as-Sāʿidī ﷺ from among the *Anṣār*. They were discussing the prayer, so Abū Ḥumayd ﷺ said, "I am the most knowledgeable amongst you when it comes to the prayer of the Messenger of Allah ﷺ." They said, "How can that be?" so he replied, "I observed that from the Messenger of Allah ﷺ." They said, "Show us," so he got up and prayed while they watched him. He started by saying the *takbīr* and raised his hands up to the level of his shoulders. Then he said *takbīr* for the *rukūʿ* and raised his hands again. Then he placed his hands firmly on his knees with his head level, not raising it high [above the level of his back and shoulders] or bending it down low [below the level of his back and shoulders]. Then he stood up out of *rukūʿ* and said, '*Samiʿallāhu li man ḥamidah, allāhumma rabbanā wa laka'l-ḥamd*—Allah hears the one who praises Him. O Allah, our Lord, praise belongs to You.' Then he raised his hands again, said '*Allāhu akbar*,' and then prostrated, supporting himself on his hands, knees and the balls of his feet whilst he was in prostration. Then he said the *takbīr* and sat up, folding one of his legs under his buttocks and placing the other upright. Then he said the *takbīr* and prostrated again. Then he said the *takbīr* and stood up without returning to a sitting position. Then he prayed another *rakʿah*, saying the *takbīr* and performing the *rukūʿ* in the same way as before. Then he sat down at the end of those two *rakʿahs*. Then, when he made to get up after that, he stood up saying a *takbīr*.

Then he completed two more *rakʿahs* then he said *salām* to his right, saying, '*As-salāmu ʿalaykum wa raḥmatu'llāh*,' and *salām* to his left, also saying, '*As-salāmu ʿalaykum wa raḥmatu'llāh*.'[10]

١٦١٩ - حَدَّثَنَا نَصْرُ بْنُ عَمَّارٍ قَالَ: ثنا عَلِيٌّ قَالَ: ثنا أَبُو بَدْرٍ قَالَ: ثنا أَبُو خَيْثَمَةَ قَالَ: ثنا الْحَسَنُ بْنُ الْحُرِّ قَالَ: حَدَّثَنِي عِيسَى هَذَا الْحَدِيثَ هَكَذَا أَوْ نَحْوَهُ، وَحَدِيثُ عِيسَى أَنَّ مِمَّا حَدَّثَهُ أَيْضًا فِي الْجُلُوسِ فِي التَّشَهُّدِ: أَنْ يَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، وَيَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، ثُمَّ يُشِيرَ فِي الدُّعَاءِ بِإِصْبَعٍ وَاحِدَةٍ.

1619. The like of it has been transmitted to us with another *isnād* from ʿĪsā, but in this version he added, "When he sat for the *tashahhud*, he placed his left hand on his left thigh and his right hand on his right thigh. Then he pointed with a single finger and supplicated."[11]

١٦٢٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبَّاسِ بْنِ سَهْلٍ، قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ ﷺ، فَذَكَرُوا صَلَاةَ رَسُولِ اللَّهِ ﷺ . . فَذَكَرُوا الْقُعُودَ عَلَى مَا ذَكَرَهُ عَبْدُ الْحَمِيدِ فِي حَدِيثِهِ فِي الْمَرَّةِ الْأُولَى، وَلَمْ يَذْكُرْ غَيْرَهُ ذَلِكَ.

1620. It has been transmitted to us with an *isnād* from Fulayḥ ibn Sulaymān that ʿAbbās ibn Sahl said, "Abū Ḥumayd, Abū Usayd and Sahl ibn Saʿd ﷺ got together to discuss the prayer of the Messenger of Allah ﷺ." Then he narrated that they described the first sitting position in the same way as it is described in the *ḥadīth* of ʿAbdulḥamīd, but did not mention anything else.[12]

١٦٢١ - حَدَّثَنِي أَبُو الْحُسَيْنِ الْأَصْبَهَانِيُّ قَالَ: ثنا هِشَامُ بْنُ عَمَّارٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عَيَّاشٍ قَالَ: ثنا عُتْبَةُ بْنُ أَبِي حَكِيمٍ، عَنْ عِيسَى بْنِ عَبْدِ اللّٰهِ الْعَدَوِيِّ، عَنِ الْعَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ لِأَصْحَابِ رَسُولِ اللّٰهِ ﷺ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللّٰهِ ﷺ. قَالُوا: مِنْ أَيْنَ؟ قَالَ: رَقَبْتُ ذَلِكَ مِنْهُ حَتَّى حَفِظْتُ صَلَاتَهُ. قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حِذَاءَ وَجْهِهِ، فَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ» فَعَلَ مِثْلَ ذَلِكَ، فَقَالَ: «رَبَّنَا وَلَكَ الْحَمْدُ». وَإِذَا سَجَدَ فَرَّجَ بَيْنَ فَخِذَيْهِ غَيْرَ حَامِلٍ بَطْنَهُ عَلَى شَيْءٍ مِنْ فَخِذَيْهِ، وَلَا مُفْتَرِشٍ ذِرَاعَيْهِ، فَإِذَا قَعَدَ لِلتَّشَهُّدِ أَضْجَعَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْيُمْنَى عَلَى صَدْرِهَا وَيَتَشَهَّدُ.

1621. It has been transmitted to us with an *isnād* from ʿĪsā ibn ʿAbdullāh al-ʿAdawī from ʿAbbās ibn Sahl that Abū Ḥumayd as-Sāʿidī ﷺ used to say to the Companions of the Messenger of Allah ﷺ, "I am the most knowledgeable amongst you when it comes to the prayer of the Messenger of Allah ﷺ." When they said, "How can that be?" he replied, "I observed the Messenger of Allah ﷺ and learnt how he prayed by heart." Then he said, "The Messenger of Allah ﷺ used to say *takbīr* and raise his hands to the level of his face when he entered into the prayer. Then he did the same when he said the *takbīr* for *rukūʿ*. Then when he stood up out of *rukūʿ*, he said, *'Samiʿallāhu li man ḥamidah,'* and did the same. Then he said, '*Rabbanā wa laka'l-ḥamd.*' Then when he prostrated, he prostrated in such a way that there was a gap between his thighs, with his stomach not resting upon them and his arms not laid flat upon the floor. Then when he sat for the *tashahhud*, he laid his left foot down upon its side and placed his right foot upright. Then he said the *tashahhud*."[13]

This is the source of the *ḥadīth* of Abū Ḥumayd ﷺ and its description of the sitting position is no different to that described in the *ḥadīth* of Wāʾil ﷺ. As for the version transmitted by Muḥammad ibn ʿAmr, it is unknown and does not have a direct *isnād* from Abū Ḥumayd ﷺ, and our proof of that is that he narrated that he was in a gathering attended by Abū Ḥumayd and Abū Qatādah ﷺ. But Abū Qatādah ﷺ had died some time before that, for he was killed in the time of the caliphate of ʿAlī ﷺ and ʿAlī ﷺ prayed over him. Therefore Abū Qatādah ﷺ died [when Muḥammad ibn ʿAmr was very young and so it could not have been he who attended that gathering].

As the *muttaṣil* version of the *ḥadīth* of Abū Ḥumayd ﷺ agrees with the *ḥadīth* of Wāʾil ﷺ, the position taken from that *ḥadīth* is proved to be the correct one and it becomes impermissible for anyone to oppose it. And this is further reinforced by a sound use of reasoning and intellectual consideration, for we have seen that during the first sitting for the *tashahhud* and during each of the sittings between the two prostrations, a person sits by laying his left foot on its side and sitting upon it. The disagreement of the scholars relates to the final sitting of the prayer, a sitting the ruling for which must be one of two things; either *Sunnah* or obligatory.

If it is a *Sunnah*, then it should be like the first sitting [for the *tashahhud*], and if it is obligatory, then it should be like the sittings between the two prostrations. [As both of these sittings—the one for the first *tashahhud* and the ones between the prostrations—are the same, it follows that the final sitting should also be like them]. And that proves the position derived from the *ḥadīth* of Wāʾil ﷺ to be the correct one.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and

Muḥammad, may Allah have mercy on them.

Ibrāhīm an-Nakhāʿī also adopted this position:

١٦٢٢ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ: أَنَّهُ كَانَ يَسْتَحِبُّ إِذَا جَلَسَ الرَّجُلُ فِي الصَّلَاةِ أَنْ يَفْرِشَ قَدَمَهُ الْيُسْرَى عَلَى الْأَرْضِ ثُمَّ يَجْلِسَ عَلَيْهَا.

1622. It has been transmitted to us [with an *isnād*] from Mughīrah that Ibrāhīm recommended that when a man sits in his prayer, he should lay his left foot on its side upon the ground and then sit upon it.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ How to sit in the *tashahhud*, 961) with his *isnād* from Mālik.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ The Sunnah of sitting in the *tashahhud*); and Abū Dāwūd (958) with their respective *asānīd* from Mālik without mentioning the story. Abū Dāwūd also transmitted it (959 & 960) with his respective *asānīd* from ʿAbd al-Wahhāb and Jarīr from Yaḥyā ibn Saʿīd from Qāsim from ʿAbdullāh ibn ʿAbdillāh that Ibn ʿUmar ﷺ said, "Part of the Sunnah of the prayer is to lay your left foot on the ground and place your right foot upright." Abū Dāwūd said, "It was narrated with this wording by Ḥammād ibn Zayd from Yaḥyā." It has also been transmitted by Nasāʾī (Taṭbīq/ 1157 & 1159) with his respective *asānīd* from Layth and ʿAmr ibn al-Ḥārith from Yaḥyā, with his version reading, 'Sitting on his left foot.'

3 Those who adopted this position include Imam Mālik.

4 Those who adopted this position include Imam Shāfiʿī.

5 Its *isnād* is *ḥasan* on account of ʿAbd al-Ḥamīd ibn Jaʿfar. This *ḥadīth* was transmitted by the author in the chapter entitled, 'Should one raise one's hands when saying the *takbīr* for going into *rukūʿ*, coming out of *rukūʿ* and going into prostration?,' except there he mentioned a part of it that was relevant to that chapter, and here he mentions another part.

6 Its *isnād* is *ṣaḥīḥ*. This is the same way Ibn Wahb narrated it, for Ibn Wahb according to the transmission of the author, narrated it through two paths; the path of Layth and the path of Ibn Lahīʿah. As for the path of Layth, it has been transmitted by Bukhārī (Prayer/ The Sunnah of

sitting in the *tashahhud*, 828) with his *isnād* from Layth from Yazīd ibn Muḥammad and Yazīd ibn Abī Ḥabīb, the two of whom narrated it from Muḥammad ibn ʿAmr ibn Ḥalḥalah from Muḥammad ibn ʿAmr ibn ʿAṭāʾ from Abū Ḥumayd; and as for the path of Ibn Lahīʿah, it has been transmitted by Abū Dāwūd (Prayer/ The mention of *tawarruk* (sitting with one's left foot folded under one's right foot) in the fourth *rakʿah*, 965) from Qutaybah from Ibn Lahīʿah from Yazīd ibn Abī Ḥabīb; and by Bayhaqī (2/172) with his *isnād* by way of Ibn Wahb from Ibn Lahīʿah from Yazīd and ʿAbd al-Karīm ibn al-Ḥārith, both of whom narrated it from Muḥammad ibn ʿAmr ibn Ḥalḥalah. In *Maʿānī al-Āthār* (i.e. this book) no mention is made of Muḥammad ibn ʿAmr ibn Ḥalḥalah in the path of Ibn Lahīʿah, but both Abū Dāwūd and Bayhaqī narrated it with Muḥammad ibn ʿAmr ibn Ḥalḥalah in their *asānīd*. The correct version is that he be dropped from the *isnād* as in *Maʿānī al-Āthār*, and God knows best.

7 Those who adopt this position include Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

8 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* was fully referenced in the chapter entitled, 'Should one raise one's hands when saying the *takbīr* for going into *rukūʿ*, coming out of *rukūʿ* and going into prostration?'

9 Its *isnād* is *ṣaḥīḥ*.

10 Its *isnād* is *munqaṭiʿ*.

11 Its *isnād* is *ḥasan* on account of Shujāʿ ibn al-Walīd. It has been transmitted by Abū Dāwūd (Prayer/ Entering into the prayer, 733) from ʿAlī ibn Ishkāb.

12 Its *isnād* is *ḥasan* on account of Fulayḥ. This *ḥadīth* was mentioned and referenced in the chapter entitled, 'Should one raise one's hands when saying the *takbīr* for going into *rukūʿ*, coming out of *rukūʿ* and going into prostration?'

13 Its *isnād* is *ḥasan* on account of Hishām ibn ʿAmmār, Ismāʿīl ibn ʿAyyāsh and ʿĪsā ibn ʿAbdillāh al-ʿAdawī. That ʿĪsā heard it from ʿAbbās ibn Sahl is established, as is mentioned by Abū Dāwūd from Ibn al-Mubārak. This *ḥadīth* was mentioned and fully referenced in the chapter entitled, 'How high should a person raise his hands when entering into the prayer?'

٢٩ - بَابٌ: التَّشَهُّدُ فِي الصَّلَاةِ: كَيْفَ هُوَ؟

29. WHAT FORM SHOULD THE *TASHAHHUD* TAKE IN THE PRAYER?

١٦٢٣ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَمَالِكُ بْنُ أَنَسٍ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُمَا، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ: أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ﵁ يُعَلِّمُ النَّاسَ التَّشَهُّدَ عَلَى الْمِنْبَرِ وَهُوَ يَقُولُ: قُولُوا: التَّحِيَّاتُ لِلَّهِ الزَّاكِيَاتُ لِلَّهِ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

1623. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn ʿAbdilqārī ﵁ that he heard ʿUmar ibn al-Khaṭṭāb ﵁ teaching people how to say the *tashahhud* from the *minbar*. He said, "Say, *'At-taḥiyyātu li'llāh, az-zākiyātu li'llāh, aṣ-ṣalawātu li'llāh. As-salāmu ʿalayka ayyuha'n-nabiyyu wa raḥmatu'llāhi wa barakātuhu, assalāmu ʿalaynā wa ʿalā ʿibādi'llāhi'ṣ-ṣāliḥīn. Ashhadu an lā ilāha illa'llāh, wa ashhadu anna Muḥammadan ʿAbduhu wa rasūluh*—Greetings are for Allah, purity is for Allah, and prayers are for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessing. Peace be upon us and the righteous worshippers of Allah. I bear witness that there is no god but Allah alone and I bear witness that Muhammad is His slave and Messenger.'"[1]

١٦٢٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أنا ابْنُ شِهَابٍ، عَنْ حَدِيثِ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ، فَذَكَرَ مِثْلَهُ.

1624. The like of it has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn ʿAbdilqārī ﷺ [from ʿUmar ibn al-Khaṭṭāb ﷺ].[2]

١٦٢٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا ابْنُ جُرَيْجٍ، قَالَ: قُلْتُ لِنَافِعٍ: كَيْفَ كَانَ ابْنُ عُمَرَ ﷺ يَتَشَهَّدُ؟ قَالَ: كَانَ يَقُولُ: بِسْمِ اللّٰهِ، التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ لِلَّهِ وَالزَّاكِيَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصَّالِحِينَ. ثُمَّ يَتَشَهَّدُ فَيَقُولُ: شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ، شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ.

1625. It has been transmitted to us with an *isnād* from Ibn Jurayj who said, "I said to Nāfiʿ, 'How did Ibn ʿUmar ﷺ used to say the *tashahhud*.' He replied, 'He used to say, "*Bismi'llāh, at-taḥiyyātu li'llāh, wa aṣ-ṣalawātu li'llāh, wa az-zākiyātu li'llāh. Assalāmu ʿalayka ayyuha'n-nabiyyu wa raḥmatu'llāhi wa barakātuhu, as-salāmu ʿalaynā wa ʿalā ʿibādi'llāhi'ṣ-ṣāliḥīn* – In the Name of Allah. Greetings are for Allah, prayers are for Allah, and purity is for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessing. Peace be upon us and the righteous worshippers of Allah." Then he said the *shahādah* saying, "*Shahidtu an lā ilāha illa'llāh, wa shahidtu anna Muḥammadan rasūlu'llāh*—I bear witness that there is no god but Allah alone and I bear witness that Muhammad is the Messenger of Allah."'"

١٦٢٦/ ١٦٢٧ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ، ح: وَحَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ قَالَا: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللّٰهِ، عَنْ أَبِيهِ ﷺ، قَالَ: إِذَا تَشَهَّدَ أَحَدُكُمْ، فَلْيَقُلْ. . . ثُمَّ ذَكَرَ مِثْلَ تَشَهُّدِ عُمَرَ.

1626/1627. It has been transmitted to us with two *asānīd* from Sālim ibn ʿAbdillāh that his father said, "When any one of you says the *tashahhud*, say this." Then he mentioned the same *tashahhud* ʿUmar ﷺ mentioned [from the *minbar*].[3]

١٦٢٨/ ١٦٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ وَفَهْدٌ قَالَا: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ، قَالَ: كَانَتْ عَائِشَةُ ﷺ تُعَلِّمُنَا التَّشَهُّدَ وَتُشِيرُ بِيَدِهَا. . . ثُمَّ ذَكَرَ مِثْلَهُ.

1628/1629. It has been transmitted to us with an *isnād* from Qāsim who said, "ʿĀʾishah ﷺ taught us the *tashahhud* and she used to point with her finger [in the *tashahhud*]." Then he mentioned the same *tashahhud* that is mentioned above.[4]

Some of the people [of knowledge][5] based their position on these traditions and said, "This is how the *tashahhud* should be in the prayer because this was how ʿUmar ibn al-Khaṭṭāb ﷺ taught it to the people from the *minbar*. When he said it, he was in the presence of the Emigrants and the *Anṣār* and not one of them repudiated him."

Others disagreed with them and said, "If the *tashahhud* that you mentioned were obligatory then none of the Companions of the Messenger of Allah ﷺ would have held a different position to that of ʿUmar ﷺ or differed with him with regard to it. But there were many of them who said something different in their *tashahhud* to that mentioned

by ʿUmar ﷺ in the *ḥadīth* above. Furthermore, they also transmitted these opposing positions from the Messenger of Allah ﷺ."

One of those who held a different position with regard to the *tashahhud* was ʿAbdullāh ibn Masʿūd ﷺ. He narrated the following from the Prophet ﷺ:

١٦٣٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ وَوَهْبٌ وَأَبُو عَامِرٍ قَالُوا: ثنا هِشَامٌ الدَّسْتُوَائِيُّ، عَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ ﷺ، قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ، قُلْنَا: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى جَبْرَائِيلُ، السَّلَامُ عَلَى مِيكَائِيلَ. فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

> 1630. It has been transmitted to us with an *isnād* from Abū Wāʾil that Ibn Masʿūd ﷺ said, "When we prayed behind the Prophet ﷺ we said, 'Peace be upon Allah, peace be upon Jibrāʾīl, and peace be upon Mīkāʾīl.' So the Messenger of Allah ﷺ turned to us and said, 'Do not say, "Peace be upon Allah," for Allah is as-*Salām*. Rather say, "*At-taḥiyyātu li'llāh, wa aṣ-ṣalawātu wa aṭ-ṭayyibāt. As-salāmu ʿalayka ayyuha'n-nabiyyu wa raḥmatu'llāhi wa barakātuhu, as-salāmu ʿalaynā wa ʿalā ʿibādi'llāhi'ṣ-ṣāliḥīn. Ashhadu an lā ilāha illa'llāh, wa ashhadu anna Muḥammadan ʿAbduhu wa rasūluh*— Greetings are for Allah, and so are prayers and good words. Peace be upon you, O Prophet, and the mercy of Allah and His blessing. Peace be upon us and the righteous worshippers of Allah. I bear witness that there is no god but Allah alone and I bear witness that Muhammad is His slave and Messenger."'"[6]

١٦٣١ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا شُعْبَةُ، عَنْ حَمَّادٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1631. The like of it has been transmitted to us with another *isnād* from Ḥammād [from Abū Wāʾil from Ibn Masʿūd ﷺ from the Prophet ﷺ].[7]

١٦٣٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ ﷺ مِثْلَهُ.

1632. The like of it has been transmitted to us with an *isnād* from Shaqīq from ʿAbdullāh [ibn Masʿūd] ﷺ from the Prophet ﷺ.[8]

١٦٣٣ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ قَالَ: ثنا وُهَيْبٌ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ﷺ مِثْلَهُ.

1633. The like of it has been transmitted to us with another *isnād* from Abū Wāʾil from ʿAbdullāh [ibn Masʿūd] ﷺ from the Prophet ﷺ.[9]

١٦٣٤/ ١٦٣٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا مُحِلُّ بْنُ مُحْرِزٍ الضَّبِّيُّ، ح: وَحَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا مُحِلُّ بْنُ مُحْرِزٍ قَالَ: ثنا شَقِيقٌ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ. وَزَادَ حُسَيْنٌ فِي حَدِيثِهِ، قَالُوا: وَكَانُوا يَتَعَلَّمُونَهَا كَمَا يَتَعَلَّمُ أَحَدُكُمُ السُّورَةَ مِنَ الْقُرْآنِ.

1634/1635. The like of it has been transmitted to us with two *asānīd* from Shaqīq from ʿAbdullāh [ibn Masʿūd] ﷺ from the Prophet ﷺ, but in his version Ḥusayn added that they said, "They used to memorise [the *tashahhud*] in the way that you memorise *sūrah* from the Qurʾan today."[10]

١٦٣٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عُمَرُ بْنُ حَبِيبٍ قَالَ: ثنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّٰهِ ﷺ: أَنَّهُ قَالَ: أَخَذْتُ التَّشَهُّدَ مِنْ فِي رَسُولِ اللّٰهِ ﷺ وَلَقَّنَنِيهَا كَلِمَةً كَلِمَةً. ثُمَّ ذَكَرَ التَّشَهُّدَ الَّذِي فِي حَدِيثِ أَبِي وَائِلٍ وَزَادَ، قَالَ: فَكَانُوا يُخْفُونَ التَّشَهُّدَ وَلَا يُظْهِرُونَهُ.

1636. It has been transmitted to us with an *isnād* from Aswad that ʿAbdullāh ﷺ said, "I learnt the *tashahhud* from the mouth of the Messenger of Allah ﷺ and he dictated it to me word by word." Then he mentioned the same *tashahhud* that is in the *ḥadīth* of Abū Wāʾil. Then he added, "They used to say the *tashahhud* quietly and did not say it out loud."[11]

١٦٣٧ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَحْمَدُ بْنُ عَبْدِ اللّٰهِ بْنِ يُونُسَ قَالَ: ثنا زُهَيْرٌ قَالَ: ثنا مُغِيرَةُ الضَّبِّيُّ قَالَ: ثنا شَقِيقُ بْنُ سَلَمَةَ. . . ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ حَمَّادٍ وَمَنْصُورٍ وَسُلَيْمَانَ وَمُحِلٍّ عَنْ أَبِي وَائِلٍ، غَيْرَ أَنَّهُ لَمْ يَقُلْ: وَبَرَكَاتُهُ.

1637. The like of the previous traditions narrated from Abū Wāʾil has been transmitted to us [with an *isnād*] from Shaqīq ibn Salamah, but in this version he did not say, '*wa barakātuhu*—and His blessing.'[12]

١٦٣٨/ ١٦٣٩/ ١٦٤٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا شُعْبَةُ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُوسَى قَالَ: أنا إِسْرَائِيلُ، كِلَاهُمَا عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللّٰهِ ﷺ، قَالَ: كُنَّا لَا نَدْرِي مَا نَقُولُ بَيْنَ كُلِّ رَكْعَتَيْنِ غَيْرَ أَنْ نُسَبِّحَ وَنُكَبِّرَ وَنَحْمَدَ رَبَّنَا ﷻ، وَإِنَّ مُحَمَّدًا عُلِّمَ فَوَاتِحَ الْكَلِمِ وَخَوَاتِمَهُ - أَوْ قَالَ: وَجَوَامِعَهُ - فَقَالَ: «إِذَا قَعَدَ أَحَدُكُمْ فِي الرَّكْعَتَيْنِ فَلْيَقُلْ». . . ثُمَّ ذَكَرَ مِثْلَهُ.

1638/1639/1640. It has been transmitted to us with three *asānīd*

from Abu'l-Aḥwaṣ that ʿAbdullāh ﷺ said, "We did not used to know what we should say when [we sat down] after every two *rakʿahs*, so we used to glorify our Lord, proclaim His greatness, praise Him and [say] that Muḥammad ﷺ has been given the keys and the seals of speech. Then [the Prophet ﷺ] said to us, 'When you sit after [completing] two *rakʿahs*, say this.'" Then he mentioned the same [*tashahhud*] that is in the traditions above.[13]

١٦٤١ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا شَبَابَةُ بْنُ سَوَّارٍ وَعَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَا: ثنا الْمَسْعُودِيُّ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ خُطْبَةَ الصَّلَاةِ. . . فَذَكَرَ مِثْلَهُ.

1641. It has been transmitted to us with an *isnād* from Abu'l-Aḥwaṣ that ʿAbdullāh ﷺ said, "The Messenger of Allah ﷺ taught us the *khuṭbah* of the prayer (i.e. the *tashahhud*)." Then he mentioned the like of what is in the previous traditions.[14]

Another of those who held a different position with regard to the *tashahhud* was ʿAbdullāh ibn ʿAbbās ﷺ. He narrated the following from the Prophet ﷺ:

١٦٤٢ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا شُعَيْبُ بْنُ اللَّيْثِ وَأَسَدُ بْنُ مُوسَى قَالَا: ثنا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُوسٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ».

1642. It has been transmitted to us with an *isnād* from Saʿīd ibn Jubayr and Ṭāwūs that Ibn ʿAbbās ﷺ said, "The Messenger of

Allah ﷺ used to teach us the *tashahhud* in the same way that he used to teach us the Qurʾan. He said [in his *tashahhud*], ‘*At-taḥiyyātu, al-mubārakātu, aṣ-ṣalawātu, aṭ-ṭayyibāt li'llāh. As-salāmu ʿalayka ayyuha'n-nabiyyu wa raḥmatu'llāhi wa barakātuhu, as-salāmu ʿalaynā wa ʿalā ʿibādi'llāhi'ṣ-ṣāliḥīn. Ashhadu an lā ilāha illa'llāh, wa ashhadu anna Muḥammadan ʿAbduhu wa rasūluh*—Greetings, blessings, prayers and good words are all for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessing. Peace be upon us and the righteous worshippers of Allah. I bear witness that there is no god but Allah alone and I bear witness that Muhammad is the Messenger of Allah.’”[15]

١٦٤٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: أنا أَبُو عَاصِمٍ قَالَ: أنا ابْنُ جُرَيْجٍ، قَالَ: سُئِلَ عَطَاءٌ - وَأَنَا أَسْمَعُ - عَنِ التَّشَهُّدِ فَقَالَ: التَّحِيَّاتُ الْمُبَارَكَاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ. . . ثُمَّ ذَكَرَ مِثْلَهُ. ثُمَّ قَالَ: لَقَدْ سَمِعْتُ عَبْدَ اللّٰهِ بْنَ الزُّبَيْرِ يَقُولُهُنَّ عَلَى الْمِنْبَرِ، يُعَلِّمُهُنَّ النَّاسَ، وَلَقَدْ سَمِعْتُ عَبْدَ اللّٰهِ بْنَ عَبَّاسٍ يَقُولُ مِثْلَ مَا سَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ. قُلْتُ: فَلَمْ يَخْتَلِفِ ابْنُ الزُّبَيْرِ وَابْنُ عَبَّاسٍ؟ فَقَالَ: لَا.

1643. It has been transmitted to us with an *isnād* from Ibn Jurayj who said, “I heard ʿAṭāʾ say when he was asked about the *tashahhud*, ‘[It is] “*At-taḥiyyātu, al-mubārakātu, aṭ-ṭayyibāt, aṣ-ṣalawātu li'llāh* – Greetings, blessings, good news and prayers are all for Allah.”’” Then he completed the *tashahhud* in the same way as in the previous *ḥadīth*. Then [ʿAṭāʾ] said, “I heard Ibn az-Zubayr ﷺ speak those words on the *minbar* in order to teach them to the people. I also heard ʿAbdullāh ibn ʿAbbās ﷺ say the like of what Ibn az-Zubayr ﷺ said.” [Ibn Jurayj] asked him, “Did Ibn az-

Zubayr and Ibn ʿAbbās ﷺ differ with one other [with regard to the wording of the *tashahhud*].” [ʿAṭāʾ] replied, “No.”[16]

Another of those who held a different position with regard to the *tashahhud* was ʿAbdullāh ibn ʿUmar ﷺ:

١٦٤٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: ثنا أَبَانُ بْنُ يَزِيدَ قَالَ: ثنا قَتَادَةُ قَالَ: حَدَّثَنِي عَبْدُ اللّٰهِ بْنُ بَابِي الْمَكِّيُّ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ عَبْدِ اللّٰهِ بْنِ عُمَرَ، فَلَمَّا قَضَى صَلَاتَهُ ضَرَبَ يَدَهُ عَلَى فَخِذِي، فَقَالَ: أَلَا أُعَلِّمُكَ تَحِيَّةَ الصَّلَاةِ كَمَا كَانَ رَسُولُ اللّٰهِ ﷺ يُعَلِّمُنَا؟ قَالَ: فَتَلَا هَؤُلَاءِ الْكَلِمَاتِ، مِثْلَ مَا فِي حَدِيثِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.

1644. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Bābī al-Makkī who said, “I prayed beside ʿAbdullāh ibn ʿUmar ﷺ. When he completed the prayer he struck my thigh with his hand and said, ‘Should I not teach you the Greeting of the Prayer (i.e. the *tashahhud*) exactly as the Prophet ﷺ taught it to us?’” Then he recited the same words that are mentioned in the *ḥadīth* of Ibn Masʿūd ﷺ from the Prophet ﷺ.[17]

١٦٤٥/١٦٤٦ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ وَيَحْيَى بْنُ إِسْمَاعِيلَ الْبَغْدَادِيُّ بِطَبَرِيَّةَ قَالَا: ثنا نَصْرُ بْنُ عَلِيٍّ قَالَ: ثنا أَبِي قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، قَالَ ابْنُ أَبِي دَاوُدَ فِي حَدِيثِهِ عَنْ مُجَاهِدٍ، وَقَالَ يَحْيَى: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنِ ابْنِ عُمَرَ ﷺ عَنْ رَسُولِ اللّٰهِ ﷺ فِي التَّشَهُّدِ: «التَّحِيَّاتُ لِلّٰهِ الصَّلَوَاتُ الطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» إِلَّا أَنَّ يَحْيَى زَادَ فِي حَدِيثِهِ: قَالَ ابْنُ عُمَرَ ﷺ: زِدْتُ فِيهَا: وَبَرَكَاتُهُ، وَزِدْتُ فِيهَا: وَحْدَهُ لَا شَرِيكَ لَهُ.

1645/1646. It has been transmitted to us with an *isnād* from

Mujāhid from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ that the *tashahhud* [was as follows], '*At-taḥiyyātu li'llāh, aṣ-ṣalawātu aṭ-ṭayyibāt. As-salāmu ʿalayka ayyuha'n-nabiyyu wa raḥmatu'llāh, as-salāmu ʿalaynā wa ʿalā ʿibādi'llāhi'ṣ-ṣāliḥīn. Ashhadu an lā ilāha illa'llāh, wa ashhadu anna Muḥammadan ʿAbduhu wa rasūluh*—Greetings are for Allah, and so are good prayers. Peace be upon you, O Prophet, and the mercy of Allah. Peace be upon us and the righteous worshippers of Allah. I bear witness that there is no god but Allah alone and I bear witness that Muhammad is His slave and Messenger.' In the version of Yaḥyā (one of the narrators), Ibn ʿUmar ﷺ said, "I added the words, '*wa barakātuhu*—And His blessing,' to it, and the words, '*waḥdahu lā sharīka lah*—One without partner.'"[18]

١٦٤٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: ثنا أَبِي قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، قَالَ: كُنْتُ أَطُوفُ مَعَ ابْنِ عُمَرَ بِالْبَيْتِ وَهُوَ يُعَلِّمُنِي التَّشَهُّدَ، يَقُولُ: التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ - قَالَ ابْنُ عُمَرَ: وَزِدْتُ فِيهَا: وَبَرَكَاتُهُ - السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. قَالَ ابْنُ عُمَرَ: وَزِدْتُ فِيهَا: وَحْدَهُ لَا شَرِيكَ لَهُ - وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

1647. It has been transmitted to us with an *isnād* from Mujāhid who said, "When I performed *ṭawāf* of the House [of Allah] with Ibn ʿUmar ﷺ, he taught me to say the *tashahhud* [in the following way], '*At-taḥiyyātu li'llāh, aṣ-ṣalawātu aṭ-ṭayyibāt. As-salāmu ʿalayka ayyuha'n-nabiyyu wa raḥmatu'llāh* – Greetings are for Allah, and so are good prayers. Peace be upon you, O Prophet, and the mercy of Allah.' Ibn ʿUmar ﷺ said, 'I added, "*wa*

barakātuhu, as-salāmu ʿalaynā wa ʻalā ʿibādi'llāhi'ṣ-ṣāliḥīn. Ashhadu an lā ilāha illa'llāh—And His blessing, Peace be upon us and the righteous worshippers of Allah. I bear witness that there is no god but Allah alone" here.' Ibn ʿUmar ﷺ [further] said, 'I added, "*waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan ʿAbduhu wa rasūluh*—One without partner. And I bear witness that Muhammad is His slave and Messenger" here.'"[19]

١٦٤٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، عَنْ عُبَيْدِ اللَّهِ بْنِ مُعَاذٍ، عَنْ أَبِيهِ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ ﷺ، وَلَمْ يَذْكُرِ النَّبِيَّ ﷺ، إِلَّا أَنَّ قَوْلَ ابْنِ عُمَرَ فِيهِ: «وَزِدْتُ فِيهِ» مَا يَدُلُّ أَنَّهُ أَخَذَ ذَلِكَ عَنْ غَيْرِهِ، مِمَّنْ هُوَ خِلَافُ عُمَرَ ﷺ: إِمَّا رَسُولُ اللَّهِ ﷺ وَإِمَّا أَبُو بَكْرٍ ﷺ.

1648. The like if it has been transmitted to us with another *isnād* from Mujāhid from Ibn ʿUmar ﷺ, but in this version he did not mention the Prophet ﷺ. However, the words of Ibn ʿUmar ﷺ, 'I added [such-and-such] in it,' prove that he got the rest of the *tashahhud* from someone else; in other words, he either got it from the Messenger of Allah ﷺ or from Abū Bakr ﷺ.[20]

١٦٤٩ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: كَانَ أَبُو بَكْرٍ ﷺ يُعَلِّمُنَا التَّشَهُّدَ عَلَى الْمِنْبَرِ كَمَا تُعَلِّمُونَ الصِّبْيَانَ الْكِتَابَ، ثُمَّ ذَكَرَ مِثْلَ تَشَهُّدِ ابْنِ مَسْعُودٍ ﷺ سَوَاءً.

1649. It has been transmitted to us with an *isnād* from Abu'ṣ-Ṣiddīq an-Nājī from Ibn ʿUmar ﷺ who said, "Abū Bakr ﷺ used to teach the *tashahhud* to us from the *minbar* in the same way that you teach your children the Book (i.e. the Qurʾan)." Then he

mentioned a *tashahhud* which was the same as the one narrated by Ibn Masʿūd ﷺ.

This *tashahhud* from Ibn ʿUmar ﷺ is different to the one which is narrated from him by Sālim and Nāfiʿ, and is preferable to it since he narrated this one from the Prophet ﷺ and Abū Bakr ﷺ and then taught it to Mujāhid, and it is absolutely impossible that Ibn ʿUmar ﷺ would leave something he learnt from the Messenger of Allah ﷺ for something he learnt from someone else.

Another of those who held a different position with regard to the *tashahhud* was Abū Saʿīd al-Khudrī ﷺ:

١٦٥٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُوسَى بْنُ هَارُونَ الْبَرْدِيُّ قَالَ: ثنا سَهْلُ بْنُ يُوسُفَ الْأَنْمَاطِيُّ – قَالَ: ابْنُ أَبِي دَاوُدَ: بَصْرِيٌّ ثِقَةٌ – قَالَ: ثنا حُمَيْدٌ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، قَالَ: كُنَّا نَتَعَلَّمُ التَّشَهُّدَ كَمَا نَتَعَلَّمُ السُّورَةَ مِنَ الْقُرْآنِ. . . ثُمَّ ذَكَرَ مِثْلَ تَشَهُّدِ ابْنِ مَسْعُودٍ ﷺ سَوَاءً.

1650. It has been transmitted to us with an *isnād* from Abu'l-Mutawakkil from Abū Saʿīd al-Khudrī ﷺ who said, "We used to learn the *tashahhud* in the same way in which we used to learn *sūrah* of the Qurʾan." Then he mentioned a *tashahhud* which was the same as the one narrated by Ibn Masʿūd ﷺ."[21]

Another of those who held a different position with regard to the *tashahhud* was Jābir ibn ʿAbdillāh ﷺ. The following has been narrated from him from the Messenger of Allah ﷺ:

١٦٥١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا أَيْمَنُ بْنُ نَابِلٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﵄، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: بِسْمِ اللَّهِ وَبِاللَّهِ. . . ثُمَّ ذَكَرَ مِثْلَ تَشَهُّدِ ابْنِ مَسْعُودٍ سَوَاءً، إِلَّا أَنَّهُ قَالَ: عَبْدُ اللَّهِ وَرَسُولُهُ، وَأَسْأَلُ اللَّهَ الْجَنَّةَ وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ.

1651. It has been transmitted to us with an *isnād* from Muḥammad ibn Muslim Abu'z-Zubayr from Jābir ibn ʿAbdillāh ﵄ who said, "The Messenger of Allah ﷺ taught us the *tashahhud* in the same way that he taught us *sūrah* from the Qurʾan. It was, '*bismi'llāhi wa bi'llāh*—In the Name of Allah and by Allah.'" Then he mentioned a *tashahhud* which was the same as the one narrated by Ibn Masʿūd ﵁ except that in his version there was, '*ʿAbdu'llāhi wa rasūluh, wa asʾalu'llāha'l-jannah, wa aʿūdhu bi'llāhi mina'n-nār*—[that Muḥammad is] the slave of Allah and His messenger. I ask Allah for the Garden, and I seek refuge in Allah from the Fire.'[22]

Another of those who held a different position with regard to the *tashahhud* was Abū Mūsā al-Ashʿarī ﵁. The following has been narrated from him from the Prophet ﷺ:

١٦٥٢/ ١٦٥٣ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، قَالَ: سَمِعْتُ أَبَا مُوسَى الْأَشْعَرِيَّ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا فَعَلَّمَنَا صَلَاتَنَا وَبَيَّنَ لَنَا سُنَّتَنَا، فَقَالَ: «إِذَا كَانَ فِي الْقَعْدَةِ الثَّانِيَةِ فَلْيَكُنْ مِنْ قَوْلِ أَحَدِكُمْ، التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ». - أَوْ قَالَ: «سَلَّامٌ» شَكَّ سَعِيدٌ - «عَلَيْكَ يَا أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

1652/1653. It has been transmitted to us with an *isnād* from Ḥiṭṭān ibn ʿAbdillāh ar-Riqāshī who said, “I heard Abū Mūsā al-Ashʿarī ﷺ say, ‘The Messenger of Allah ﷺ taught us the prayer in [one of his] *khuṭbahs* and explained the *Sunnah* to us. He said, “When you are in the second sitting, you should say, ‘*At-taḥiyyātu, aṭ-ṭayyibāt, aṣ-ṣalawātu li’llāh. As-salāmu’* – or he said ‘*Salāmun.*’ Saʿīd was unsure which one he said—‘*ʿalayka ayyuha’n-nabiyyu wa raḥmatu’llāhi wa barakātuhu, as-salāmu ʿalaynā wa ‘alā ʿibādi’llāhi’ṣ-ṣāliḥīn. Ashhadu an lā ilāha illa’llāh, wa ashhadu anna Muḥammadan ʿAbduhu wa rasūluh*—Greetings, good words and prayers are all for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessing. Peace be upon us and the righteous worshippers of Allah. I bear witness that there is no god but Allah alone and I bear witness that Muhammad is His slave and Messenger.’”””[23]

١٦٥٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا هَمَّامٌ قَالَ: ثنا قَتَادَةُ قَالَ: ثنا أَبُو غَلَّابٍ يُونُسُ بْنُ جُبَيْرٍ أَنَّ حِطَّانَ بْنَ عَبْدِ اللَّهِ الرَّقَاشِيَّ حَدَّثَهُ، قَالَ: قَالَ لِي أَبُو مُوسَى الْأَشْعَرِيُّ ﷺ: إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا فَعَلَّمَنَا سُنَّتَنَا، وَعَلَّمَنَا صَلَاتَنَا فَقَالَ: «إِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

1654. It has been transmitted to us with another *isnād* from Ḥiṭṭān ibn ʿAbdillāh ar-Riqāshī that Abū Mūsā al-Ashʿarī ﷺ said to him, “The Messenger of Allah ﷺ taught us the *Sunnah* and taught us the prayer in [one of his] *khuṭbahs*. He said, ‘When you are in the

sitting position, you should say, "*At-taḥiyyātu, aṭ-ṭayyibāt, aṣ-ṣalawātu li'llāh. As-salāmu ʿalayka ayyuha'n-nabiyyu wa raḥmatu'llāhi wa barakātuhu, as-salāmu ʿalaynā wa ʿalā ʿibādi'llāhi'ṣ-ṣāliḥīn. Ashhadu an lā ilāha illa'llāh, wa ashhadu anna Muḥammadan ʿAbduhu wa rasūluh*—Greetings, good words and prayers are all for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessing. Peace be upon us and the righteous worshippers of Allah. I bear witness that there is no god but Allah alone and I bear witness that Muhammad is His slave and Messenger."""[24]

Another of those who held a different position with regard to the *tashahhud* was ʿAbdullāh ibn az-Zubayr ﷺ. The following has been narrated from him from the Prophet ﷺ:

١٦٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ أَبُو قُرَّةَ قَالَ: ثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أنا ابْنُ لَهِيعَةَ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ يَزِيدَ أَنَّ أَبَا أَسْلَمَ الْمُؤَذِّنَ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ ﷺ يَقُولُ: إِنَّ تَشَهُّدَ رَسُولِ اللَّهِ ﷺ الَّذِي كَانَ يَتَشَهَّدُ بِهِ: بِسْمِ اللَّهِ وَبِاللَّهِ خَيْرِ الْأَسْمَاءِ، التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا، وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي.

1655. It has been transmitted to us with an *isnād* from Abū Aslam al-*Muʾadhdhin* that he heard ʿAbdullāh ibn az-Zubayr ﷺ say, "The way in which the Messenger of Allah ﷺ used to say the *tashahhud* is as follows, '*Bismi'llāhi wa bi'llāh. At-taḥiyyātu, aṭ-ṭayyibāt, aṣ-ṣalawātu li'llāh. Ashhadu an lā ilāha illa'llāh waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan ʿAbduhu wa rasūluh, arsalahu bi'l-

ḥaqqi bashīran wa nadhīran, wa anna'–s-sāʿata ātiyatun lā rayba fīhā. As-salāmu ʿalayka ayyuha'n-nabiyyu wa raḥmatu'llāhi wa barakātuhu, as-salāmu ʿalaynā wa ʿalā ʿibādi'llāhi'ṣ-ṣāliḥīn. Allāhumma'ghfir lī wa'hdinī—In the Name of Allah and by Allah. Greetings, good words and prayers are all for Allah. I bear witness that there is no god but Allah alone, One without partner, and I bear witness that Muhammad is His slave and Messenger whom He sent with the Truth as a bearer of good news and a warner, [and I bear witness] that the Hour is coming and there is no doubt in it. Peace be upon you, O Prophet, and the mercy of Allah and His blessing. Peace be upon us and the righteous worshippers of Allah. O Allah, forgive me and guide me.'"[25]

All of these traditions—and the *tashahhud*s mentioned in them—have been transmitted from the Messenger of Allah ﷺ, and they are all different to the *tashahhud* found in the *ḥadīth* of ʿUmar ؓ. And these traditions are *mutawātir* from the Messenger of Allah ﷺ and so it would not be correct for anyone to say a *tashahhud* that is any way different from that mentioned in them. Furthermore, a person should not add anything to what is said in it. The only version which has something extra added to it is that narrated by Ibn ʿAbbās ؓ, for he added the word, '*al-mubārakātu*.'

Some people[26] said that his narration is preferable to other narrations because there is an addition in it and [narrations with] additions are preferable to [narrations that] have something missing.

Others[27] said, "The [*tashahhud*] in the narrations of Ibn Masʿūd ؓ, Abū Mūsā ؓ, and Mujāhid from Ibn ʿUmar ؓ is preferable, because

their *asānīd* are sounder and they all agree with one another [when it comes to the wording of the *tashahhud*]. [Their *asānīd* are sounder because their narrators are stronger]; Abu'z-Zubayr [the narrator of the *ḥadīth* of Ibn ʿAbbās ﷺ] is not the equal of Aʿmash, Mughīrah, Manṣūr or others like them who narrated the *ḥadīth* of Ibn Masʿūd ﷺ ; nor is he the equal of Qatādah who narrated the *ḥadīth* of Abū Mūsā ﷺ ; and nor is he the equal of Abū Bashar who narrated the *ḥadīth* of Ibn ʿUmar ﷺ. Moreover, if it were obligatory to base one's position on a weaker narration containing an addition, then it would be obligatory for us to use the word '*bismi'llāh*,' which is added in the narration of Ibn Nābil from Layth[28] from Abu'z-Zubayr [i.e. in the *ḥadīth* of Jābir ﷺ]; and the word '*bismi'llāh*' along with all the other additions added in the narration of Abū Aslam from Ibn az-Zubayr ﷺ.

As this addition is not accepted for the reason that [Abu'z-Zubayr] did not narrate the same addition to Layth, the addition in the *ḥadīth* of Ibn ʿAbbās ﷺ by Ibn az-Zubayr ﷺ to ʿAṭāʾ ibn Abī Rabāḥ is also not accepted because Ibn Jurayj narrated it from ʿAṭāʾ from Ibn ʿAbbās ﷺ as a *mawqūf* tradition, and Abu'z Zubayr narrated it from Saʿīd ibn Jubayr and Ṭāwūs from Ibn ʿAbbās ﷺ as a *marfūʿ* tradition. Moreover, if all of these *ḥadīth* were firmly established and had equally sound *asānīd*, then the *ḥadīth* of ʿAbdullāh ﷺ would still have been preferred because the people of knowledge unanimously agree that the only form of *tashahhud* that a person may say in the prayer is that which has come down in the traditions [from the Messenger of Allah ﷺ]. Also, since it has been established that the *tashahhud* is a *dhikr* which has a specific form, and everyone who narrated it apart from ʿAbdullāh ﷺ, despite the fact that they added to it, agreed with the words of the *tashahhud* narrated by

ʿAbdullāh ﷺ, we should take those parts of the *tashahhud* about which there is consensus and leave those parts of it about which there is difference.

Another proof is the fact that ʿAbdullāh ﷺ was very strict when it came to the *tashahhud*—in fact he was so strict that he used to take his companions to task for adding a single *wāw* to it for he wanted to ensure that it was worded in exactly the same way as he had learnt it from the Messenger of Allah ﷺ. Because we do not know of any [other Companions ﷺ] doing this, we consider his narration to be better than theirs:

١٦٥٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: كَانَ عَبْدُ اللّٰهِ ﷺ يَأْخُذُ عَلَيْنَا الْوَاوَ فِي التَّشَهُّدِ.

1656. It has been transmitted to us [with an *isnād*] from ʿAbd ar-Raḥmān ibn Yazīd ﷺ who said, "ʿAbdullāh ﷺ used to take us to task for adding the letter *wāw* to our *tashahhud*."

١٦٥٧ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ قَالَ: ثنا إِسْحَاقُ بْنُ يَحْيَى، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، قَالَ: سَمِعَ عَبْدُ اللّٰهِ ﷺ رَجُلًا يَقُولُ فِي التَّشَهُّدِ: بِسْمِ اللّٰهِ التَّحِيَّاتُ لِلّٰهِ، فَقَالَ لَهُ عَبْدُ اللّٰهِ: أَتَأْكُلُ؟

1657. It has been transmitted to us with an *isnād* from Isḥāq ibn Yaḥyā that Musayyib ibn Rāfiʿ said, "ʿAbdullāh ﷺ heard a man say, '*Bismi'llāh, at-taḥiyyātu li'llāh*—In the Name of Allah. Greetings are for Allah,' in his *tashahhud* so ʿAbdullāh ﷺ asked him, 'Are you eating?'"

١٦٥٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ أَنَّ الرَّبِيعَ بْنَ خُثَيْمٍ لَقِيَ عَلْقَمَةَ، فَقَالَ: إِنَّهُ قَدْ بَدَا لِي أَنْ أَزِيدَ فِي التَّشَهُّدِ: وَمَغْفِرَتُهُ، فَقَالَ لَهُ عَلْقَمَةُ: نَنْتَهِي إِلَى مَا عُلِّمْنَاهُ.

1658. It has been transmitted to us with an *isnād* from Ibrāhīm that Rabīʿ ibn Khuthaym met ʿAlqamah and said, "It seems to me that the words, '*wa maghfiratuhu*—and His forgiveness,' should be added to the *tashahhud*." ʿAlqamah said to him, "We stop at what we have learnt."

١٦٥٩ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا زُهَيْرٌ قَالَ: ثنا أَبُو إِسْحَاقَ، قَالَ: أَتَيْتُ الْأَسْوَدَ بْنَ يَزِيدَ فَقُلْتُ: إِنَّ أَبَا الْأَحْوَصِ قَدْ زَادَ فِي خُطْبَةِ الصَّلَاةِ: وَالْمُبَارَكَاتُ. قَالَ: فَأْتِهِ فَقُلْ لَهُ: إِنَّ الْأَسْوَدَ يَنْهَاكَ وَيَقُولُ لَكَ: إِنَّ عَلْقَمَةَ بْنَ قَيْسٍ تَعَلَّمَهُنَّ مِنْ عَبْدِ اللَّهِ كَمَا يَتَعَلَّمُ السُّورَةَ مِنَ الْقُرْآنِ، عَدَّهُنَّ عَبْدُ اللَّهِ فِي يَدِهِ. . . ثُمَّ ذَكَرَ تَشَهُّدَ عَبْدِ اللَّهِ.

1659. It has been transmitted to us with an *isnād* from Abū Isḥāq who said, "I went to Aswad ibn Yazīd and said to him, 'Abu'l-Aḥwaṣ has added the words, "*wa al-mubārakātu*—and blessings" to his *tashahhud*,' so he replied, 'Go back to him and say, "Aswad forbids you from doing that and says to you, 'ʿAlqamah ibn Qays learnt those words from ʿAbdullāh ﷺ just as a person learns a *sūrah* from the Qurʾan; ʿAbdullāh ﷺ counted out those phrases on his hand.'"'"

Because of the strictness of ʿAbdullāh ﷺ when it comes to this matter, and because of the consensus of the scholars that a person should say those specific words which have been legislated when it comes to the *tashahhud*, we consider it to be recommended for a person to say the *tashahhud* that is narrated by Ibn Masʿūd ﷺ from the Messenger of Allah

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This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Mālik in *al-Muwaṭṭā* (Prayer/ The *tashahhud*, 53); Ḥakīm (1:266); and Bayhaqī (2:144) by way of Ibn Shihāb. Dāraquṭnī said in *al-ʿIlal* (2:180), "There is no difference of opinion with regard to the fact that it is *mawqūf*."

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by ʿAbd ar-Razzāq in *al-Muṣannaf* (2:3073) from Ibn Jurayj from ʿUrwah. In his *isnād*, there is no mention of Ibn Shihāb between Ibn Jurayj and ʿUrwah.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Mālik in *al-Muwaṭṭā* (Prayer/ The *tashahhud*, 54) from Nāfiʿ from Ibn ʿUmar in its long form; and by ʿAbd ar-Razzāq (2:3073) from Ibn Jurayj from Nāfiʿ.

4 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ. It has been transmitted by Mālik in *al-Muwaṭṭā* (Prayer/ The *tashahhud*, 55 & 56) from Yaḥyā ibn Saʿīd and ʿAbd ar-Raḥmān ibn Mahdī respectively from Qāsim ibn Muḥammad from ʿĀʾishah ; and by Bayhaqī (2:144) with his *isnād* from Mālik.

5 Those who adopt this position include Imam Mālik .

6 Its *isnād* is *ḥasan* on account of Ḥammād ibn Abī Sulaymān. It has been transmitted by Nasāʾī (Taṭbīq/ How should the first *tashahhud* be) with his *isnād* from Hishām from Ḥammād.

7 Its *isnād* is *ḥasan* on account of Ḥammād ibn Abī Sulaymān. It has been transmitted by Nasāʾī in the abovementioned place with his *isnād* from Shuʿbah from Ḥammād.

8 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* was mentioned earlier in the chapter entitled, 'What should be said in *rukūʿ* and prostration.'

9 Its *isnād* is *ḥasan* on account of Khuṣayb ibn Nāṣiḥ, although the *ḥadīth* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Supplications/ The supplication after the prayer, 6328) with his *isnād* from Jarīr; Muslim (Prayer/ The *tashahhud* in the prayer, 402) with his *isnād* from Jarīr, Shuʿbah and Zāʾidah, all of whom narrated it from Manṣūr ibn al-Muʿtamir; and Nasāʾī (Taṭbīq/ The first *tashahhud*, 1166) with his *isnād* from Sufyān ath-Thawrī from Manṣūr and Ḥammād ibn Abī Sulaymān; and again by Nasāʾī (1171) with his *isnād* from Shuʿbah from Aʿmash, Manṣūr, Ḥammād, Mughīrah and Abū Hishām; and Nasāʾī again (Taṭbīq/ The obligation of *tashahhud*, 1268) with his *isnād* from Ibn ʿUyaynah from Aʿmash and Manṣūr; and Ibn Mājah (Establishing the prayer/ The *tashahhud*, 899) with his *isnād* from Sufyān ath-Thawrī from Aʿmash, Manṣūr,

Ḥuṣayn, Abū Hishām and Ḥammād. All of them narrated it from Abū Wāʾil Shaqīq ibn Salamah.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū ʿAbdillāh al-ʿAdanī in his *Musnad* (as is mentioned in *an-Nukhab*) from Wakīʿ; and by Ṭabarānī in *al-Kabīr* (9884) with his *isnād* from Abū Nuʿaym. Both of them narrated it from Maḥall ibn Miḥraz.

11 Its *isnād* is *ḍaʿīf* on account of ʿUmar ibn Ḥabīb. It has been transmitted by Aḥmad (1:459) with his *isnād* from Ibrāhīm ibn Saʿd, but in his version there is no mention of the *tashahhud* being said silently; and by Abū Dāwūd (Prayer/ Saying the *tashahhud* silently, 986); and Tirmidhī (Prayer/ What has come down regarding saying the *tashahhud* silently, 291) with their respective *asānīd* from Yūnus ibn Bukayr. Both of them narrated it from Ibn Isḥāq. Tirmidhī said that it was *ḥasan gharīb*. I say, "In the version of Aḥmad, Ibn Isḥāq explicitly stated that he was told it."

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Oneness/ Allah's Words, "The Perfect Peace, the Trustworthy", 7381) from Aḥmad ibn Yūnus from Zuhayr ibn Muʿāwiyah.

13 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* was mentioned earlier in the chapter entitled, 'What should be said in *rukūʿ* and prostration,' and was referenced there. It has been transmitted by Ṭabarānī in *al-Kabīr* (9915) with his *isnād* from Isrāʾīl from Abū Isḥāq.

14 Its *isnād* is *ḥasan* on account of Masʿūdī ʿAbd ar-Raḥmān ibn ʿAbdillāh ibn ʿUtbah.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The *tashahhud* in the prayer, 403); Abū Dāwūd (Prayer/ The *tashahhud*, 974); Tirmidhī (Prayer/ Chapter Number 100, *ḥadīth* 290); Nasāʾī (Taṭbīq/ Another type of *tashahhud*, 1175); and Ibn Mājah (Establishing the prayers/ The *tashahhud*, 900) with their respective *asānīd* from Layth.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by ʿAbd ar-Razzāq (2:3070) from Ibn Jurayj.

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (2:68) from ʿAffān ibn Muslim.

18 Dāraquṭnī said that its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ The *tashahhud*, 971) from Naṣr ibn ʿAlī. Ibn Muʿīn said, "Shuʿbah used to consider the *ḥadīth* of Abū Bashar from Mujāhid, and this is one of his *ḥadīth* from Mujāhid. In terms of its being *marfūʿ*, it is corroborated by Ibn Abī ʿAdī from Shuʿbah. Everyone else transmitted it as *mawqūf*." (*Talkhīṣ al-ḥabīr*, 1:267)

19 Its *isnād* is *mawqūf*. Bazzār said, "I do not know of anyone who transmitted it as *marfūʿ* except for ʿAlī ibn Naṣr." This is refuted by the statement of Dāraquṭnī.

20 Its *isnād* is *ḍaʿīf* on account of Zayd al-ʿAmmī. It has been transmitted by Ibn Abī Shaybah (1:2990) from Abū Nuʿaym Faḍl ibn Dakīn.

21 Its *isnād* is *ḥasan* on account of Mūsā ibn Hārūn.

22 Its *isnād* is *ḥasan* on account of Ayman ibn Nābil. It has been transmitted by Nasāʾī (Taṭbīq/ Another type of *tashahhud*, 1176); and Ibn Mājah (Establishing the prayers/ The

tashahhud, 902) with their respective *asānīd* from Ayman ibn Nābil. Nasāʾī said, “I do not know anyone who narrated a *ḥadīth* to back up this narration of Ayman. Indeed, Layth differed with him with respect to its *isnād*. In our view, there is no harm in this Ayman. This *ḥadīth*, however, is a mistake.” Tirmidhī said, “Ayman ibn Nābil al-Makkī narrated this *ḥadīth* from Abu’z-Zubayr from Jābir, and it is not the preserved narration.”

23 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* was mentioned earlier in an abridged form in the chapter entitled, ‘Should one say the *takbīr* when going down [into prostration or *rukūʿ*] during the prayer?’ and was referenced there.

24 Its *isnād* is *ṣaḥīḥ*.

25 Its *isnād* is *ḍaʿīf*. It has been transmitted by Bazzār (2229); and Ṭabarānī in *al-Kabīr* and in *al-Awsaṭ* (3116) with their respective *asānīd* from Ibn Lahīʿah. Ḥāfiẓ said, “Ṭabarānī transmitted it in *al-Kabīr* and *al-Awsaṭ* as a *ḥadīth* from Ibn Lahīʿah from Ḥārith ibn Yazīd that he heard ʿAbd al-Wārid say that ʿAbdullāh ibn az-Zubayr said [. . .] etc.” Ṭabarānī said, “Ibn Lahīʿah was the only one to narrate it.” Ḥāfiẓ said, “He is weak, especially when others have differed with him.” Haythamī said in *al-Mujmaʿ* (2:142), “It revolves around Ibn Lahīʿah, and his soundness is a source of dispute.”

26 Those who adopt this position include Imam Shāfiʿī.

27 Those who adopt this position include Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

28 The mention made of Layth here is a scribe error, because Ibn Nābil does not narrate from him in any of the *isnād* of the narrations mentioned by the author when he transmitted the *ḥadīth* earlier in this section.

٣٠ - بَابٌ: السَّلَامُ فِي الصَّلَاةِ كَيْفَ هُوَ؟

30. HOW SHOULD THE *SALĀM* IN THE PRAYER BE?

١٦٦٠/ ١٦٦١ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ وَرَوْحُ بْنُ الْفَرَجِ قَالَا: ثنا أَحْمَدُ بْنُ أَبِي بَكْرٍ الزُّهْرِيُّ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ مُصْعَبِ بْنِ ثَابِتٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ ﵁: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ فِي آخِرِ الصَّلَاةِ تَسْلِيمَةً وَاحِدَةً: السَّلَامُ عَلَيْكُمْ.

1660/1661. It has been transmitted to us with an *isnād* from ʿĀmir ibn Saʿd from Saʿd ﵁ that the Messenger of Allah ﷺ used to say a single *salām* at the end of the prayer, saying, '*As-salāmu ʿalaykum*—Peace be upon you.'[1]

Abū Jaʿfar ﵀ said, "Some of the people [of knowledge],[2] basing their position on this *ḥadīth*, said that a person should say a single *salām* in the prayer, saying, '*As-salāmu ʿalaykum*,' with his face facing forwards."

Others[3] disagreed with them and said, "Rather, he should say two *salāms*, one to his right and one to his left, and in both *salāms* he should say, '*As-salāmu ʿalaykum wa raḥmatu'llāh*—Peace be upon you and the mercy of Allah.'"

One of their proofs against the first group of scholars was that the only one to narrate the *ḥadīth* of Saʿd ﵁ with the wording mentioned above was Darāwardī; all the other narrators who narrated this same *ḥadīth* by way of Muṣʿab narrated it differently to him:

١٦٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ بْنِ مُوسَى قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: ثنا مُصْعَبُ بْنُ ثَابِتٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى بَيَاضُ خَدَّيْهِ مِنْ هَاهُنَا وَمِنْ هَاهُنَا.

1662. It has been transmitted to us by way of ʿĀmir ibn Saʿd from Saʿd ﷺ that the Messenger of Allah ﷺ used to say the *salām* to his right and to his left, saying, '*Assalāmu ʿalaykum wa raḥmatu'llāh*.' He used to turn [so far to his right and left when he said the *salām*] that it was possible to see the whiteness of his cheeks from here and from here.[4]

١٦٦٣/ ١٦٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ وَإِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ قَالَا: ثنا مُسَدَّدٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ مُصْعَبِ بْنِ ثَابِتٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1663/1664. The like of it has been transmitted to us with another *isnād* from Muṣʿab ibn Thābit [from Ismāʿīl ibn Muḥammad from ʿĀmir ibn Saʿd from Saʿd ﷺ].[5]

Both these two narrations contradict that of Darāwardī and are narrated by ʿAbdullāh ibn al-Mubārak; a man famed for his precision and the strength of his memory, and Muḥammad ibn ʿAmr; a man who enjoys precedence [when it comes to knowledge].

This *ḥadīth* is also transmitted with an *isnād* that does not contain Muṣʿab in a manner that reinforces the narrations of Ibn al-Mubārak and Ibn ʿAmr:

١٦٦٥/١٦٦٦ - حَدَّثَنَا يُونُسُ قَالَ: ثنا يَحْيَى بْنُ حَسَّانَ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَا: ثنا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ ﵁، قَالَ: كَانَ النَّبِيُّ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ حَتَّى أَرَى بَيَاضَ خَدِّهِ، وَعَنْ يَسَارِهِ حَتَّى أَرَى بَيَاضَ خَدِّهِ.

1665/1666. It has been transmitted to us with two *asānīd* from ʿĀmir ibn Saʿd that Saʿd ﵁ said, "The Prophet ﷺ used to say the *salām* to his right [turning his head so much] that I could see the whiteness of his cheek, and used to say the *salām* to his left [turning his head so much] that I could see the whiteness of his cheek."[6]

So the narration of Darāwardī is negated by what we have mentioned here, and the narration from Saʿd ﵁ from the Prophet ﷺ that he used to say two *salāms* is confirmed.

Other Companions of the Messenger of Allah ﷺ also confirmed this:

١٦٦٧ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي مُوسَى ﵁، قَالَ: صَلَّى بِنَا عَلِيٌّ يَوْمَ الْجَمَلِ صَلَاةً ذَكَّرَنَا صَلَاةَ رَسُولِ اللَّهِ ﷺ، إِمَّا أَنْ يَكُونَ نَسِينَاهَا أَوْ تَرَكْنَاهَا عَلَى عَمْدٍ، فَكَانَ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.

1667. It has been transmitted to us with an *isnād* from Abū Mūsā ﵁ who said, "ʿAlī ﵁ prayed a prayer with us on the day of the camel which reminded us of something in the prayer of Messenger of Allah ﷺ which we had either forgotten or deliberately abandoned: he said *takbīr* whenever he got up and whenever he went down, and said *salām* to his right and to his left."[7]

١٦٦٨ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُوسَى الْعَبْسِيُّ قَالَ: أنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللّٰهِ ﷺ، قَالَ: كَانَ النَّبِيُّ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ.

1668. It has been transmitted to us [with an *isnād*] from Abu'l-Aḥwaṣ from ʿAbdullāh ﷺ who said, "The Prophet ﷺ used to say the *salām* to his right and to his left [turning his head so much] that the whiteness of his cheeks were visible [to those behind him], and would say, '*As-salāmu ʿalaykum wa raḥmatu'llāh,*' [to his right] and, '*As-salāmu ʿalaykum wa raḥmatu'llāh,*' [to his left]."[8]

١٦٦٩ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللّٰهِ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

1669. The like of it has been transmitted to us with another *isnād* from Abu'l-Aḥwaṣ from ʿAbdullāh ﷺ from the Messenger of Allah ﷺ.[9]

١٦٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُؤْمِنِ الْمَرْوَزِيُّ قَالَ: ثنا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: ثنا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: ثنا أَبُو إِسْحَاقَ قَالَ: ثنا عَلْقَمَةُ وَالْأَسْوَدُ بْنُ يَزِيدَ وَأَبُو الْأَحْوَصِ قَالُوا: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مَسْعُودٍ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

1670. The like of it has been transmitted to us with an *isnād* from ʿAlqamah, Aswad ibn Yazīd and Abu'l-Aḥwaṣ from ʿAbdullāh ibn Masʿūd ﷺ from the Messenger of Allah ﷺ.[10]

١٦٧١ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا أَسَدٌ قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1671. The like of it has been transmitted to us with an *isnād* from Aswad from ʿAbdullāh ﷺ from the Messenger of Allah ﷺ.[11]

١٦٧٢ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ يُسَلِّمُونَ عَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ فِي الصَّلَاةِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

1672. It has been transmitted to us with another *isnād* from Aswad that ʿAbdullāh ﷺ said, "The Messenger of Allah ﷺ, Abū Bakr and ʿUmar ﷺ all used to say the *salām* to their right and to their left, saying '*As-salāmu ʿalaykum wa raḥmatu'llāh*,' [to their right] and '*As-salāmu ʿalaykum wa raḥmatu'llāh*,' [to their left]."[12]

١٦٧٣/ ١٦٧٤/ ١٦٧٥ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ زُهَيْرِ بْنِ مُعَاوِيَةَ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ: قَالَ حَدَّثَنَا زُهَيْرٌ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا أَبُو الْجَوَّابِ الْأَحْوَصُ بْنُ جَوَّابٍ قَالَ: أنا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ ﷺ مِثْلَهُ.

1673/1674/1675. The like of it has been transmitted to us with three *asānīd* from Aswad and ʿAlqamah from ʿAbdullāh ﷺ.[13]

١٦٧٦ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ وَمَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللّٰهِ ﷺ، قَالَ: صَلَّى أَمِيرٌ بِمَكَّةَ فَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. فَقَالَ عَبْدُ اللّٰهِ: مِنْ أَيْنَ عَلِقَهَا؟ قَالَ الْحَكَمُ فِي حَدِيثِهِ، كَانَ رَسُولُ اللّٰهِ ﷺ يَفْعَلُهُ.

1676. It has been transmitted to us with an *isnād* from Abū Maʿmar from ʿAbdullāh ﷺ who said, "An *amīr* prayed in Makkah and said the *salām* to his right and to his left, so ʿAbdullāh ﷺ said to him, 'How did you come to hear of this *Sunnah*?'" Ḥakam added in his version [that he said], 'This is what the Messenger of Allah ﷺ used to do.'[14]

١٦٧٧ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ: ثنا يَحْيَى. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1677. The like of it has been transmitted to us with an *isnād* from Yaḥyā [from Abū Maʿmar from ʿAbdullāh ﷺ].[15]

١٦٧٨/ ١٦٧٩ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ وَعَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَا: حَدَّثَنَا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ عَمَّارٍ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يُسَلِّمُ فِي صَلَاتِهِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.

1678/1679. It has been transmitted to us with an *isnād* from Ṣilah ibn Zufar from ʿAmmār that the Prophet ﷺ used to say the *salām* to his right and to his left in his prayer.[16]

١٦٨٠ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى الْمَازِنِيُّ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ: أَنَّهُ سَأَلَ عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ عَنْ صَلَاةِ رَسُولِ اللّٰهِ ﷺ، فَقَالَ: كَانَ يُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ.

1680. It has been transmitted to us with an *isnād* from Wāsiʿ ibn Ḥibbān that he asked ʿAbdullāh ibn ʿUmar ﷺ about the prayer of the Messenger of Allah ﷺ so he replied, "He used to say the *takbīr* whenever he went down and whenever he got up, and used to say the *salām* to his right and to his left, saying '*As-salāmu ʿalaykum wa raḥmatu'llāh*,' [to his right] and '*As-salāmu ʿalaykum wa raḥmatu'llāh*,' [to his left]."[17]

١٦٨١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: ثنا بَقِيَّةُ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُسَلِّمُ فِي الصَّلَاةِ تَسْلِيمَتَيْنِ: عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.

1681. It has been transmitted to us with an *isnād* from Sālim from his father that the Messenger of Allah ﷺ used to say two *salāms* in his prayer, one to his right and one to his left.[18]

١٦٨٢/ ١٦٨٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ قَالَ: ثنا مِسْعَرٌ، ح: وَحَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا يَعْلَى بْنُ عُبَيْدٍ قَالَ: ثنا مِسْعَرٌ، عَنْ عُبَيْدِ اللّٰهِ بْنِ الْقِبْطِيَّةِ، عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ، قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ سَلَّمْنَا بِأَيْدِينَا، قُلْنَا: السَّلَامُ عَلَيْكُمُ، السَّلَامُ عَلَيْكُمْ، فَقَالَ: «مَا بَالُ أَقْوَامٍ يُسَلِّمُونَ بِأَيْدِيهِمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ، أَمَا يَكْفِي أَحَدَكُمْ إِذَا جَلَسَ فِي الصَّلَاةِ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ وَيُشِيرَ بِإِصْبَعِهِ، وَيَقُولَ: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ»؟

1682/1683. It has been transmitted to us with two *asānīd* from ʿUbaydullāh ibn al-Qibṭiyyah that Jābir ibn Samurah ﷺ said, "When we prayed behind the Messenger of Allah ﷺ, we used to do the *salām* with our hands saying '*As-salāmu ʿalaykum*,' and '*As-salāmu ʿalaykum*,' so he said to us, 'What is the matter with people saying the *salām* with their hands, [waving them around] as if they were the tails of wild and headstrong horses. Is it not enough, when you are sitting in the prayer, to place your hand on your thigh, indicate with your finger and say, "*As-salāmu ʿalaykum*," and "*As-salāmu ʿalaykum*."'?"[19]

١٦٨٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا أَبُو إِبْرَاهِيمَ التُّرْجُمَانِيُّ قَالَ: ثنا حُدَيْجُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ فِي الصَّلَاةِ تَسْلِيمَتَيْنِ.

1684. It has been transmitted to us with an *isnād* from Abū Isḥāq from Barāʾ ﷺ that the Messenger of Allah ﷺ used to say two *salāms* in the prayer.[20]

١٦٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُسَدَّدٌ وَأَبُو الرَّبِيعِ قَالَا: ثنا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ، مِثْلَهُ.

1685. The like of it has been transmitted to us with an *isnād* from Shaʿbī from Barāʾ ﷺ from the Messenger of Allah ﷺ.[21]

١٦٨٦/ ١٦٨٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا شُعْبَةُ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: سَمِعْتُ حُجْرًا أَبَا عَنْبَسٍ يُحَدِّثُ عَنْ وَائِلِ بْنِ حُجْرٍ ﷺ: أَنَّهُ صَلَّى خَلْفَ رَسُولِ اللَّهِ ﷺ فَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ.

1686/1687. It has been transmitted to us with two *asānīd* from Salamah ibn Kuhayl that he heard Ḥujr Abū ʿAnbas narrating from Wāʾil ibn Ḥujr ﷺ that when he prayed behind the Messenger of Allah ﷺ, he said the *salām* to his right and to his left.[22]

١٦٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ قَالَ: أنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ يُحَدِّثُ عَنْ وَائِلِ بْنِ حُجْرٍ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ، مِثْلَهُ.

1688. The like of it has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān from Wāʾil ibn Ḥujr ﷺ from the Messenger of Allah ﷺ.[23]

١٦٨٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا يَحْيَى بْنُ مَعِينٍ قَالَ: ثنا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قَرَأْتُ عَلَى الْفُضَيْلِ: حَدَّثَنِي أَبُو حَرِيزٍ أَنَّ قَيْسَ بْنَ أَبِي حَازِمٍ حَدَّثَهُ أَنَّ عَدِيَّ بْنَ عَمِيرَةَ الْحَضْرَمِيَّ حَدَّثَهُ، قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ إِذَا سَلَّمَ فِي الصَّلَاةِ أَقْبَلَ بِوَجْهِهِ عَنْ يَمِينِهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ، ثُمَّ يُسَلِّمُ عَنْ يَسَارِهِ وَيُقْبِلُ بِوَجْهِهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ الْأَيْسَرِ.

1689. It has been transmitted to us with an *isnād* from Qays ibn Abī Ḥāzim that ʿAdī ibn ʿAmīrah al-Ḥaḍramī told him, “When the Messenger of Allah ﷺ said the *salām* in the prayer, he would turn his face [so far] to the right that it was possible to see the whiteness of his [right] cheek, then he would turn his face [so far] to the left that it was possible to see the whiteness of his left cheek.”[24]

١٦٩٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَيَّاشٌ الرَّقَّامُ قَالَ: ثنا عَبْدُ الْأَعْلَى قَالَ: ثنا قُرَّةُ قَالَ: ثنا بُدَيْلٌ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ، قَالَ: قَالَ أَبُو مَالِكٍ الْأَشْعَرِيُّ ﷺ لِقَوْمِهِ: أَلَا أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللّٰهِ ﷺ؟ فَذَكَرَ الصَّلَاةَ وَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، ثُمَّ قَالَ: هَكَذَا كَانَتْ صَلَاةُ رَسُولِ اللّٰهِ ﷺ.

1690. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Ghanam ﷺ who said, "Abū Mālik al-Ashʿarī ﷺ said to his people, 'Should I not pray with you in the way the Prophet ﷺ prayed?'" Then he mentioned his prayer and that he said *salām* to his right and to his left. Then [Abū Mālik ﷺ] said, "This was the way the Messenger of Allah ﷺ prayed."[25]

١٦٩١ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ: ثنا مُلَازِمُ بْنُ عَمْرٍو قَالَ: ثنا هَوْذَةُ بْنُ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ طَلْقِ بْنِ عَلِيٍّ ﷺ، قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللّٰهِ ﷺ فَسَلَّمَ، رَأَيْنَا بَيَاضَ خَدِّهِ الْأَيْمَنِ وَبَيَاضَ خَدِّهِ الْأَيْسَرِ.

1691. It has been transmitted to us with an *isnād* from Qays ibn Ṭalq that his father Ṭalq ibn ʿAlī ﷺ said, "We prayed with the Messenger of Allah ﷺ and when he said the *salām*, we used to be able to see the whiteness of his right cheek and [then] the whiteness of his left cheek."[26]

١٦٩٢ – حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَسَدُ بْنُ مُوسَى قَالَ: ثنا قَيْسُ بْنُ الرَّبِيعِ، عَنْ عُمَيْرِ بْنِ عَبْدِ اللّٰهِ، عَنْ عَبْدِ الْمَلِكِ بْنِ الْمُغِيرَةِ الطَّائِفِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ – أَوْ أَوْسِ بْنِ أَبِي أَوْسٍ – قَالَ: أَقَمْتُ عِنْدَ رَسُولِ اللّٰهِ ﷺ نِصْفَ شَهْرٍ، فَرَأَيْتُهُ يُصَلِّي وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.

1692. It has been transmitted to us with an *isnād* from Aws ibn

Aws or Aws ibn Abī Aws who said, “I stayed with the Messenger of Allah ﷺ for half a month and saw him pray, saying the *salām* to his right and to his left.”[27]

١٦٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُؤْمِنِ الصُّوفِيُّ قَالَ: ثنا أَشْعَثُ بْنُ شُعْبَةَ قَالَ: ثنا الْمِنْهَالُ بْنُ خَلِيفَةَ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، قَالَ: صَلَّى بِنَا أَبُو رِيْمَةَ ثُمَّ حَدَّثَنَا أَنَّ رَسُولَ اللّٰهِ ﷺ سَلَّمَ فِي الصَّلَاةِ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ.

1693. It has been transmitted to us with an *isnād* from Azraq ibn Qays who said, “Abū Rīmah ﷺ prayed with us and then told us that the Messenger of Allah ﷺ used to say *salām* to his right and to his left when he prayed.”[28]

Abū Jaʿfar ﷺ said, “We have transmitted every *ṣaḥīḥ* tradition that we know about concerning the *salām* of the Prophet ﷺ in the prayer in this section; we know of no others. Therefore, anyone who opposes this view [that the Prophet ﷺ said two *salāms*] can only be basing his opposition on the *ḥadīth* of Darāwardī, and we have already shown that *ḥadīth* to be unsound.”

They also mention the following *ḥadīth*:

١٦٩٤/ ١٦٩٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ وَأَحْمَدُ بْنُ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ قَالَا: ثنا عَمْرُو بْنُ أَبِي سَلَمَةَ قَالَ: ثنا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﷺ: أَنَّ رَسُولَ اللّٰهِ كَانَ يُسَلِّمُ تَسْلِيمَةً وَاحِدَةً.

1694/1695. It has been transmitted to us with an *isnād* from ʿUrwah from ʿĀʾishah ﷺ that the Messenger of Allah ﷺ used to say a single *salām*.[29]

If anyone were to use this *ḥadīth* as proof, then let it be said to him, “The basis of this *ḥadīth* is that it is a *mawqūf* statement of ʿĀʾishah ﷺ and

originates with her, not with the Messenger of Allah ﷺ, for that is how the majority of *hāfiẓ* scholars have narrated it. As for the narration that we have transmitted, although [the narrator] Zuhayr ibn Muḥammad is trustworthy, [the one who narrated from him] ʿAmr ibn Salamah is very weak indeed." This is what Yaḥyā ibn Muʿīn said according to more than one of our companions, the most trustworthy amongst them being ʿAlī ibn ʿAbd ar-Raḥmān ibn al-Mughīrah. He also claimed that the *ḥadīth* has become very mixed up.

If anyone were to say, "If it is proven that ʿĀʾishah ﵂ held this position [that there is a single *salām* in the prayer], then who is there amongst the other Companions ﵃ who opposed her?" Then let it be said to him that there is Abū Bakr and ʿUmar ﵄ as has already been narrated in this section:

١٦٩٦/ ١٦٩٧ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ وَعَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ حَمَّادٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ: كَانَ أَبُو بَكْرٍ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، ثُمَّ يَنْتَقِلُ سَاعَتَئِذٍ كَأَنَّهُ عَلَى الرَّضْفِ.

1696/1697. It has been transmitted to us with an *isnād* from Abu'ḍ-Ḍuḥā that Masrūq said, "Abū Bakr ﵁ used to say the *salām* to his right and to his left, and then he would move [quickly] as if were sitting on hot rocks."

١٦٩٨/ ١٦٩٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ وَوَهْبٌ قَالَا: ثنا شُعْبَةُ وَهِشَامٌ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا هِشَامٌ، عَنْ حَمَّادٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1698/1699. The like of it has been transmitted to us with two other *asānīd* from Ḥammād [from Abu'ḍ-Ḍuḥā from Masrūq].

١٧٠٠ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ، قَالَ: صَلَّيْتُ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ.

1700. It has been transmitted to us [with an *isnād*] from Aʿmash that Abū Razīn said, "I prayed behind ʿAlī ibn Abī Ṭālib ﷺ and he said the *salām* to his right and to his left."

١٧٠١ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، قَالَ: كَانَ عَلِيٌّ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. قِيلَ لِسُفْيَانَ: ﷺ؟ قَالَ: نَعَمْ.

1701. It has been transmitted to us with an *isnād* from ʿĀṣim that Abū Razīn said, "ʿAlī ﷺ used to say the *salām* to his right and to his left." Sufyān [one of the narrators] was asked, "ʿAlī [ibn Abī Ṭālib ﷺ]?" and he said, "Yes."

١٧٠٢ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا بِشْرُ بْنُ عُمَرَ قَالَ: ثنا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، قَالَ: صَلَّيْتُ خَلْفَ عَلِيٍّ وَعَبْدِ اللّٰهِ فَسَلَّمَا تَسْلِيمَتَيْنِ.

1702. It has been transmitted to us with another *isnād* from ʿĀṣim that Abū Razīn said, "I prayed behind both ʿAlī and ʿAbdullāh ﷺ and they both said two *salāms*."

١٧٠٣ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ قَالَ: ثنا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ ﷺ: أَنَّهُ كَانَ يُسَلِّمُ فِي الصَّلَاةِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.

1703. It has been transmitted to us with an *isnād* from Abū Isḥāq from Shaqīq ibn Salamah that ʿAlī ﷺ used to say the *salām* in the prayer to the right and to the left.

١٧٠٤ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ قَالَ: ثنا هَمَّامٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ: أَنَّهُ صَلَّى خَلْفَ عَلِيٍّ وَابْنِ مَسْعُودٍ ﷺ فَكِلَاهُمَا يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ.

1704. It has been transmitted to us with an *isnād* from ʿAṭāʾ ibn as-Sāʾib from Abū ʿAbd ar-Raḥmān as-Sulamī that he prayed behind both ʿAlī and Ibn Masʿūd ﷺ and that they both said the *salām* to the right and to the left, saying '*As-salāmu ʿalaykum wa raḥmatu'llāh*,' [to their right] and '*As-salāmu ʿalaykum wa raḥmatu'llāh*,' [to their left].

١٧٠٥ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ شَقِيقٍ، عَنْ عَلِيٍّ ﷺ: أَنَّهُ كَانَ يُسَلِّمُ فِي الصَّلَاةِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.

1705. It has been transmitted to us with another *isnād* from Abū Isḥāq from Shaqīq that ʿAlī ﷺ used to say the *salām* to the right and to the left in the prayer.

١٧٠٦ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللّٰهِ ﷺ: أَنَّ أَمِيرًا صَلَّى بِمَكَّةَ فَسَلَّمَ تَسْلِيمَتَيْنِ. فَقَالَ ابْنُ مَسْعُودٍ ﷺ: أَتَرَى مِنْ أَيْنَ عَلِقَهَا؟

1706. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Yazīd ﷺ from ʿAbdullāḥ that an *amīr* prayed in Makkah and said two *salāms* so Ibn Masʿūd ﷺ said to him, 'How did you come to hear of this *Sunnah*?'"

[Abū Jaʿfar ﷺ said], "I heard from Ibn Abī Dāwūd that Yaḥyā ibn Muʿīn

said, ‘This is the soundest tradition narrated on this matter.’”

١٧٠٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، قَالَ: كَانَ عَمَّارٌ ﷺ أَمِيرًا عَلَيْنَا سَنَةً، لَا يُصَلِّي صَلَاةً إِلَّا سَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ.

1707. It has been transmitted to us with an *isnād* from Abū Isḥāq that Ḥārithah ibn Muḍarrib ﷺ said, “ʿAmmār ﷺ was *amīr* over us for a year, and he did not pray a single prayer except that he said the *salām* to his right and to his left, saying, ‘*As-salāmu ʿalaykum wa raḥmatu’llāh*,’ [to his right] and ‘*As-salāmu ʿalaykum wa raḥmatu’llāh*,’ [to his left].”

١٧٠٨ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ: أَنَّهُ رَأَى سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ ﷺ إِذِ انْصَرَفَ مِنَ الصَّلَاةِ، سَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.

1708. It has been transmitted to us with an *isnād* from ʿAbd al-ʿAzīz ibn Abī Ḥāzim from his father that when Sahl ibn Saʿd as-Sāʿidī ﷺ finished the prayer, he saw him say the *salām* to his right and to his left.

Abū Jaʿfar ﷺ said, “These Companions of the Messenger of Allah ﷺ, among them Abū Bakr, ʿUmar, ʿAlī, Ibn Masʿūd, ʿAmmār ﷺ and the others we mentioned along with them, all used to say the *salām* to the right and to the left. Moreover, no one else who had seen the Prophet ﷺ or observed his practices took them to task for doing that.”

Even if there were not anything transmitted directly from the Messenger of Allah ﷺ concerning this matter, it would not be right for

anyone to go against such a group of Companions ﷺ, but the fact is that there are the many traditions narrated from him ﷺ and we transmitted them all earlier.

Some oppose the narrations of Abū Wāʾil that ʿAlī ﷺ used to say two *salāms* and that ʿAbdullāh ﷺ [used to say two *salāms*] with the following *ḥadīth*:

١٧٠٩/ ١٧١٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا شُعْبَةُ، ح وَبِمَا حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: قُلْتُ لِأَبِي وَائِلٍ: أَتَحْفَظُ التَّكْبِيرَ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: فَالتَّسْلِيمَ؟ قَالَ: وَاحِدَةً.

> 1709/1710. It has been transmitted to us with an *isnād* from ʿAmr ibn Murrah who said, "I asked Abū Wāʾil, 'Have you learnt the takbīr by heart?' and he said, 'Yes.' Then I said, 'What about the salām?' and he said, '[Yes there is] one salām.'"

If anyone were to quote this *ḥadīth* and say, "How is it possible that he would only say one *salām* after seeing ʿAlī and ʿAbdullāh ﷺ say two *salāms*? Do you think it possible that someone who learnt his *Dīn* from these two Companions and used to follow them [closely] would then abandon what he had learnt from them and adopt the position of one saying *salām* from someone else? [Such a thing is inconceivable], so the fact that what we have transmitted from [Abū Wāʾil] above is proven, obliges us to declare that what you transmitted concerning [ʿAlī ﷺ saying] the two *salāms*, is unsound." If anyone were to say this, then let it be said to him, "The narration that mentioned [ʿAlī ﷺ] saying two *salāms* is sound, for there is nothing wrong with its *isnād* nor its text. [The narration which mentions two *salāms*] refers to the prayer which

contains *rukūʿ* and prostration. As for the prayer referred to by Abū Wāʾil in the *ḥadīth* of ʿAmr ibn Murrah, and in which there is only one *salām*, it is that prayer that only consists of the *takbīr* (i.e. the funeral prayer), for there were a number of the people of Kūfah, including Ibrāhīm, who used to say a single *salām* in the funeral prayer and two *salāms* in all the other prayers. It is in this way that we must understand the *ḥadīth* of Abū Wāʾil and, indeed, that is the best way of interpreting it as it ensures that there is no contradiction between the traditions."

Some say that ʿUmar ibn ʿAbd al-ʿAzīz, Ḥasan [al-Baṣrī] and Ibn Sīrīn all used to only say a single *salām* and quote the following traditions:

١٧١١ – حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا مُعَاذٌ، عَنِ ابْنِ عَوْنٍ عَنْ مُحَمَّدٍ، وَعَنْ أَشْعَثَ عَنِ الْحَسَنِ: أَنَّهُمَا كَانَا يُسَلِّمَانِ فِي الصَّلَاةِ تَسْلِيمَةً وَاحِدَةً حِيَالَ وُجُوهِهِمَا.

1711. It has been transmitted to us with an *isnād* from Ibn ʿAwn that Muḥammad [ibn Sīrīn] used to say single *salām* facing his face to the front, and from Ashʿath that Ḥasan used to do the same.

١٧١٢ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ، عَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ وَمُحَمَّدٍ: تَسْلِيمَةً وَاحِدَةً.

1712. It has been transmitted to us with an *isnād* from Ibn ʿAwn that Muḥammad and Ḥasan used to say a single *salām*.

١٧١٣ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدٌ، عَنْ سَعِيدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، مِثْلَهُ.

1713. It has been transmitted to us with an *isnād* from Saʿīd that ʿUmar ibn ʿAbd al-ʿAzīz used to do the same.

[If anyone were to take these traditions as proof then] let it be said to him, “You have spoken truly, this has indeed been related from these people who you mentioned. However, we have already narrated the opposite of that from many others in the course of this chapter, as well as transmitting numerous *ḥadīth* from the Messenger of Allah ﷺ. And in addition to all of this, the following has been narrated of Saʿīd ibn al-Musayyib and Ibn Abī Laylā, two Followers who were greater than those from whom you transmitted:”

١٧١٤ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ زُهْرَةَ بْنِ مَعْبَدٍ، قَالَ: كَانَ سَعِيدُ بْنُ الْمُسَيَّبِ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ.

1714. It has been transmitted to us with an *isnād* from Zuhrah ibn Maʿbad who said, “Saʿīd ibn al-Musayyib said the *salām* to his right and to his left.”

١٧١٥ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: كُنْتُ أُصَلِّي مَعَ ابْنِ أَبِي لَيْلَى، فَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ.

1715. It has been transmitted to us with an *isnād* from Ḥakam who said, “I used to pray with Ibn Abī Laylā and he said the *salām* to his right and to his left, saying, ‘*As-salāmu ʿalaykum wa raḥmatu’llāh,*’ [to his right] and ‘*As-salāmu ʿalaykum wa raḥmatu’llāh,*’ [to his left].”

These two Followers spent much more time in the company of many more Companions of the Messenger of Allah ﷺ than those who opposed them, so it is better to follow the example set by them, for they followed

those before them and their position corresponds with that which has been narrated from the Prophet ﷺ.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Muṣʿab ibn Thābit. The one who made the mistake with respect to the *isnād* was Darāwardī. Ibn ʿAbd al-Barr mentioned it in *al-Istidhkār* (4:291). Ṭaḥāwī said, "All the other narrators who narrated this same *ḥadīth* by way of Muṣʿab differed from [Darāwardī]."

2 Those who adopt this position include Imam Mālik.

3 Those who adopt this position include the other three Imams, Abū Yūsuf and Muḥammad.

4 Its *isnād* is *ḥasan* on account of Muṣʿab ibn Thābit. The one who made the mistake with respect to the *isnād* was Darāwardī. Ibn ʿAbd al-Barr mentioned it in *al-Istidhkār* (4:291) in a *ḥadīth* from Darāwardī from Muṣʿab ibn Thābit, and said, "This is a mistake." Ṭaḥāwī said, "All the other narrators who narrated this same *ḥadīth* by way of Muṣʿab differed from [Darāwardī]." It has been transmitted by Ibn Mājah (Prayer/ 915) from Bashar ibn as-Sirrī; and Bayhaqī (2:178) with his *isnād* from Ibn al-Mubārak. Both of them narrated it from Muṣʿab.

5 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr and Muṣʿab. It has been transmitted by Aḥmad (1:180) from Yaḥyā ibn Saʿīd from Muḥammad ibn ʿAmr.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ 582) with his *isnād* from ʿĀmir; and Nasāʾī (1317) with his *isnād* from ʿAbdullāh ibn Jaʿfar.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (Establishing the prayers/ Saying the *salām*, 917) with his *isnād* from Abū Bakr ibn ʿAyyāsh.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ The *salām*, 996) from Muḥammad ibn Kathīr; Tirmidhī (Prayer/ Saying the *salām* in the prayer, 295); and Nasāʾī (Forgetfulness/ The *salām* to the left, 1325) with their respective *asānīd* from ʿAbd ar-Raḥmān ibn Mahdī. Both of them narrated it from Sufyān. Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

9 Its *isnād* is *ṣaḥīḥ*.

10 Its *isnād* is *ṣaḥīḥ*. It has also been transmitted by Nasāʾī (1326) with his *isnād* from ʿAlī ibn al-Ḥasan ibn Shaqīq.

11 Its *isnād* is *ṣaḥīḥ*. It has also been transmitted by Abū Dāwūd (997) from Ḥusayn ibn Muḥammad from Isrāʾīl from Abū Isḥāq Abu'l-Aḥwaṣ and Aswad from Ibn Masʿūd رضي الله عنه.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (1:418) from Yaḥyā ibn Ādam and Abū Aḥmad from Isrāʾīl from Abū Isḥāq from ʿAbd ar-Raḥmān ibn al-Aswad and ʿAlqamah from Ibn Masʿūd ﷺ.

13 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that Shujāʿ ibn al-Walīd and Aḥwaṣ Abu'l-Jawāb are in it, since their narrations are both corroborated. It has been transmitted by Nasāʾī (Forgetfulness/ The *salām* to the right, 1320) with his *isnād* from Muʿādh ibn Muʿādh; and again by Nasāʾī (Taṭbīq/ The *takbīr* when standing up out of prostration, 1143) with his *isnād* from Abū Nuʿaym al-Faḍl ibn Dakīn and Yaḥyā ibn Ādam. The three of them narrated it from Zuhayr ibn Muʿāwiyah.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Saying the *salām* to get out of the prayer [. . .] etc., 581) with his *isnād* from Yaḥyā ibn Saʿīd.

15 Its *isnād* is *ṣaḥīḥ*.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (Establishing the prayers/ Saying the *salām*, 916); and Dāraquṭnī (1:355) with their respective *asānīd* from Abū Bakr ibn ʿAyyāsh.

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Forgetfulness/ How is the *salām* to the right, 1321 & 1322) with his respective *asānīd* from Ibn Jurayj and Darāwardī from ʿUmar ibn Yaḥyā al-Māzinī.

18 Its *isnād* is *ḥasan* on account of Buqyah ibn al-Walīd. It has been transmitted by Ṭabarānī in *al-Awsaṭ* (3569) with his *isnād* from Ḥaywah ibn Shurayḥ. Haythamī said in *al-Mujmaʿ* (2:146), "It contains Buqyah, who was someone trustworthy but also *mudallis*. And he narrated it by saying, 'From so-and-so, from so-and-so [. . .].'

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The command to be still in the prayer etc., 431) with his *isnād* from Wakīʿ and Ibn Abī Zāʾidah; Abū Dāwūd (Prayer/ The *salām*, 998 & 999) with his *isnād* from Yaḥyā ibn Zakariyyā, Wakīʿ and Abū Nuʿaym; and Nasāʾī (Forgetfulness/ The *salām* with the hands in the prayer, 1186) with his *isnād* from Yaḥyā ibn Ādam, and (Putting down the hands in the *salām*, 1319) with his *isnād* from Abū Nuʿaym. Both of them narrated it from Musʿir; and again by Muslim (431); and Nasāʾī (The *salām* with the hands, 1327) with their respective *asānīd* from Furāt al-Qazzāz. Both of them (Musʿir and Furāt) narrated it from ʿUbaydullāh ibn al-Qibṭiyyah.

20 Its *isnād* is *ḥasan* on account of Ḥudayj ibn Muʿāwiyah.

21 Its *isnād* is *ḍaʿīf* on account of Ḥurayth. It has been transmitted by Dāraquṭnī (1:356) with his *isnād* from ʿAbdullāh ibn Dāwūd al-Kharībī from Ḥurayth ibn Abī Maṭar.

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd aṭ-Ṭayālisī in his *Musnad* (1021) from Shuʿbah from Salamah ibn Kuhayl from Ḥujr Abū ʿAnbas; and Abū Dāwūd (Prayer/ The

salām, 997) with his *isnād* from Salamah ibn Kuhayl from ʿAlqamah ibn Wāʾil. Both of them narrated it from Wāʾil ﷺ.

23 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Rajāʾ. It has been transmitted by Aḥmad (4:316) with his *isnād* from Shuʿbah.

24 Its *isnād* is *ḥasan* on account of Abū Ḥarīz. It has been transmitted by Aḥmad (4:193) from ʿAlī ibn al-Madīnī. Also, his son ʿAbdullāh transmitted it in his *Ziyādāt ʿalā al-Musnad* (4:193) from Yaḥyā ibn Muʿīn. Both of them narrated it from Muʿtamir.

25 Its *isnād* is *ḥasan* on account of Shahr ibn Ḥawshab. It has been transmitted by Abū Dāwūd (Prayer/ Where young boys stand in the row for the prayer, 677) in an abridged form, but his version contains no mention of the *salām*; and Ṭabarānī in *al-Kabīr* (3416) with their respective *asānīd* from ʿAyyāsh ar-Ruqām from ʿAbdulaʿlā from Qurrah ibn Khālid. Ṭabarānī left out ʿAbd ar-Raḥmān ibn Ghanam ﷺ from his *isnād*.

ʿAbdullāh ibn Aḥmad transmitted it in *Ziyādāt ʿalā al-Musnad* (5:344) and said, "I found in my father's book, written in his own hand, 'I was told of it by ʿAbbās ibn al-Faḍl al-Wāqifī.'" In the narrations of Ṭabarānī and ʿAbdullāh ibn Aḥmad, there is a mention of the *salām*. It has also been transmitted by Aḥmad (5:341 & 344) with his respective *asānīd* from Qatādah, ʿAbd al-Ḥamīd ibn Bahrām and Dāwūd ibn Abī Hind from Shahr ibn Ḥawshab in an abridged form and in a longer form without mentioning the *salām*.

26 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (24243) from ʿAbd aṣ-Ṣamad, and (24245) from ʿAlī ibn al-Madīnī. Both of them narrated it from Mulāzim ibn ʿAmr.

27 Its *isnād* is *ḍaʿīf* on account of Qays ibn Rabīʿ.

28 Its *isnād* is *ḍaʿīf* on account of Aḥmad ibn ʿAbd al-Muʾmin and Minhāl ibn Khalīfah. It has been transmitted by Abū Dāwūd (Prayer/ The man who says his voluntary prayers in the same place in which he prayed his obligatory prayer, 1007) from ʿAbd al-Wahhāb ibn Najdah from Ashʿath ibn Shuʿbah from Minhāl. Abū Dāwūd said, "Abū Umayyah is said instead of Abū Rimthah."

29 Its *isnād* is *ḍaʿīf* on account of its being a *ḥadīth* narrated by ʿAmr ibn Abī Salamah from Zuhayr ibn Muḥammad. It has been transmitted by Tirmidhī (Prayer/ A chapter from it, 106, 296) with his *isnād* from ʿAmr ibn Abī Salamah, saying, "We do not know of its having been narrated as *marfūʿ* except in this particular way." Muḥammad ibn Ismāʿīl (al-Bukhārī) said, "The people of the Levant narrate *munkar aḥādīth* from Zuhayr ibn Muḥammad. As for the narrations of the people of Iraq from him, they are the sounder." Aḥmad said, "It is as if the Zuhayr ibn Muḥammad who used to come to them were not the same man as that from whom the people of Iraq would narrate. It is as if he were a completely different man whose name they inverted." I

say, "ʿAmr ibn Abī Salamah was one of the people of the Levant." It has also been transmitted by Ibn Mājah (Establishing the prayers/ The one who says one *salām*, 919) with his *isnād* from ʿAbdullāh al-Malik ibn Muḥammad from Zuhayr ibn Muḥammad. (ʿAbd al-Malik was also one of the people of the Levant.)

٣١ - بَابُ السَّلَامِ فِي الصَّلَاةِ: هَلْ هُوَ مِنْ فُرُوضِهَا أَوْ مِنْ سُنَنِهَا؟

31. IS THE *SALĀM* ONE OF THE OBLIGATORY ELEMENTS OR ONE OF THE *SUNNAH* ELEMENTS OF THE PRAYER?

١٧١٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا الْفِرْيَابِيُّ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَإِحْرَامُهَا التَّكْبِيرُ، وَإِحْلَالُهَا التَّسْلِيمُ».

1716. It has been transmitted to us with an *isnād* from Muḥammad ibn al-Ḥanafiyyah from ʿAlī ibn Abī Ṭālib ﷺ that the Messenger of Allah ﷺ said, "The key to the prayer is purification. One [only] enters into its inviolable state by the *takbīr* and one [only] leaves its inviolable state by the *salām*."[1]

Some of the people [of knowledge],[2] basing their position on this tradition, said that if a person leaves the prayer without saying the *salām* then his prayer is invalid because the Messenger of Allah ﷺ said, "One [only] leaves its inviolable state by the *salām*." And so it is not permitted for anyone to leave the prayer in any other way.

Two groups of scholars disagreed with them: one group[3] said that if a person remains seated for as long as it takes for him to say the *tashahhud*, then his prayer is complete even if he does not say the *salām*; and the other group[4] said, "A person's prayer is complete as soon as he comes out of the final prostration of the prayer, even if he does not say

the *tashahhud* or the *salām*."

One of the proofs these two groups use against the first group is that the *ḥadīth* in which the Prophet ﷺ says that one [only] leaves the inviolable state of the prayer by the *salām* was narrated by ʿAlī ﷺ, and he himself interpreted the *ḥadīth* in a different way to that in which they interpreted it:

١٧١٧ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ أَبِي عَوَانَةَ، عَنِ الْحَكَمِ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ ﷺ، قَالَ: إِذَا رَفَعَ رَأْسَهُ مِنْ آخِرِ سَجْدَةٍ فَقَدْ تَمَّتْ صَلَاتُهُ.

> 1717. It has been transmitted to us with an *isnād* from ʿĀṣim ibn Ḍamrah that ʿAlī ﷺ said, "When a person comes out of the final prostration [of the prayer], his prayer is complete."

Here we discover that ʿAlī ﷺ, despite the fact that he narrated the *ḥadīth* from the Prophet ﷺ that one [only] leaves the inviolable state of the prayer by the *salām*, did not himself view that *ḥadīth* as meaning that the prayer is only complete when a person says the *salām*. Rather he considered the prayer to be completed by something before the *salām*. In his view, the meaning of, 'one [only] leaves the inviolable state of the prayer by the *salām*,' is that the *salām* is the only way one should leave its inviolable state and that it marks the point at which the prayer becomes complete, in such a manner that a person would not have to repeat his prayer for anything that happened after that.

Some say, "He ﷺ said that, 'one enters into the inviolable state [of the prayer] by the *takbīr*,' and that is the only way in which a person may enter into the prayer. Therefore, his words, 'one leaves its inviolable state by the *salām*,' must mean that that is the only way in which a

person can leave the prayer." If they say this, then let it be said to them, "It is only permissible for a person to enter into things in the way in which he has been commanded to enter into them. However, when it comes to leaving things, it is permissible for him to leave them both in the way in which he has been commanded and in other ways."

An example of this is marriage; we have seen that it is forbidden to form a marriage contract with a woman whilst she is in her *ʿiddah* waiting period and that if someone does form a contract with her during that period, that contract is not binding and they are not considered to be married. Also, we have seen that when a man desires to leave a marriage, he is commanded to leave it by divorcing his wife in a sin-free manner (in others words, he should divorce her only one time, while she is in a state of purity). However, if he does divorce her in a way other than that in which he has been commanded, such as for example, by divorcing her three times in one go or divorcing her while she is in a state of menstruation; even though he has committed a sin, the divorce is still binding. Therefore a person may leave a valid marriage in a manner in which he has been forbidden.

Thus, although the ways in which a person may enter into or leave a marriage contract are established and he is forbidden from going against them, there is a difference between entering and leaving when it comes to the binding nature of the forbidden action: if a person enters into a marriage in a forbidden way he has not entered it at all, but if he leaves it in a forbidden way he has left it. This proves that a person may only enter into things in the way in which he has been commanded but may leave them in ways other than that in which he has been commanded. So we return to the matter of the prayer, by analogy with what we have

mentioned with regard to marriage, a person may only enter into the prayer in the way in which he has been commanded (i.e. by saying the *takbīr*), but may leave it both in the way in which he has been commanded (i.e. the *salām*) and other ways (i.e. without saying the *salām*).

Those who say that a person's prayer is complete as soon as he comes out of his final prostration quote the following as proof:

١٧١٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعُمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ وَبَكْرِ بْنِ سَوَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا رَفَعَ رَأْسَهُ مِنْ آخِرِ السُّجُودِ، فَقَدْ مَضَتْ صَلَاتُهُ إِذَا هُوَ أَحْدَثَ».

1718. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Rāfiʿ and Bakr ibn Sawādah from ʿAbdullāh ibn ʿAmr ﷺ that the Prophet ﷺ said, "If a person nullifies his wudu after having come out of his final prostration [but before saying the *salām*], then his prayer is complete [and he does not need to repeat it]."[5]

١٧١٩/ ١٧٢٠ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ وَمُحَمَّدُ بْنُ الْعَبَّاسِ بْنِ الرَّبِيعِ اللُّؤْلُؤِيُّ قَالَا: ثنا مُعَاذُ بْنُ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1719/1720. The like of it has been transmitted to us with another *isnād* from ʿAbd ar-Raḥmān ibn Ziyād [from ʿAbd ar-Raḥmān ibn Rāfiʿ and Bakr ibn Suwādah from ʿAbdullāh ibn ʿAmr ﷺ from the Prophet ﷺ].[6]

[If someone were to use this *ḥadīth* as proof, however, then] let it be said

to him that the wording of this *ḥadīth* varies according to the narrator narrating it; some have narrated it in the manner mentioned above and others have narrated it differently to that:

١٧٢١ / ١٧٢٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ وَعَلِيُّ بْنُ شَيْبَةَ قَالَا: ثنا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعُمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ التَّنُوخِيِّ وَبَكْرِ بْنِ سَوَادَةَ الْجُذَامِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَضَى الْإِمَامُ الصَّلَاةَ فَقَعَدَ، فَأَحْدَثَ هُوَ أَوْ أَحَدٌ مِمَّنْ أَتَمَّ الصَّلَاةَ مَعَهُ قَبْلَ أَنْ يُسَلِّمَ الْإِمَامُ، فَقَدْ تَمَّتْ صَلَاتُهُ، فَلَا يَعُودُ فِيهَا».

1721/1722. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Rāfiʿ at-Tanūkhī and Bakr ibn Sawādah al-Judhāmī from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ that the Messenger of Allah ﷺ said, "If the Imam completes his prayer and sits down, and then either he or one of those who have completed the prayer behind him nullifies his wudu before the Imam says the *salām*, then his prayer is complete and he does not have to repeat it."[7]

Abū Jaʿfar ﷺ said, "This narration means something different to the first narration we transmitted [as it implies that he must sit]."[8]

This *ḥadīth* has also been narrated with yet another wording:

١٧٢٣ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا مُعَاذُ بْنُ الْحَكَمِ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعُمٍ. . . فَذَكَرَ مِثْلَ حَدِيثِ أَبِي بَكْرَةَ، عَنْ أَبِي دَاوُدَ، عَنِ ابْنِ الْمُبَارَكِ.

1723. A *ḥadīth* similar to Abū Bakrah's has been transmitted through Abū Dāwūd from Ibn al-Mubārak.

١٧٢٤ – قَالَ مُعَاذٌ: فَلَقِيتُ عَبْدَ الرَّحْمَنِ بْنَ زِيَادِ بْنِ أَنْعُمٍ فَحَدَّثَنِي عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ وَبَكْرِ بْنِ سَوَادَةَ، فَقُلْتُ لَهُ: لَقِيتَهُمَا جَمِيعًا، فَقَالَ: كِلَيْهِمَا حَدَّثَنِي بِهِ عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «إِذَا رَفَعَ الْمُصَلِّي رَأْسَهُ مِنْ آخِرِ صَلَاتِهِ وَقَضَى تَشَهُّدَهُ، ثُمَّ أَحْدَثَ، فَقَدْ تَمَّتْ صَلَاتُهُ، فَلَا يَعُودُ لَهَا».

1724. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Rāfiʿ and Bakr ibn Sawādah from ʿAbdullāh ibn ʿAmr ﷺ that the Messenger of Allah ﷺ said, "If a person praying comes out of his final prostration, says the *tashahhud* and then nullifies his wudu [before saying the *salām*], then his prayer is complete and he does not have to repeat it."[9]

Those who say that a person's prayer is not complete until he has sat for a period of time long enough to say the *tashahhud* base their position [on this narration] and on the following:

١٧٢٥ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ وَأَبُو غَسَّانَ – وَاللَّفْظُ لِأَبِي نُعَيْمٍ – قَالَا: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنِ الْحَسَنِ بْنِ الْحُرِّ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُخَيْمِرَةَ، قَالَ: أَخَذَ عَلْقَمَةُ بِيَدَيَّ فَحَدَّثَنِي: أَنَّ عَبْدَ اللّٰهِ بْنَ مَسْعُودٍ ﷺ أَخَذَ بِيَدِهِ، وَأَنَّ رَسُولَ اللّٰهِ ﷺ أَخَذَ بِيَدِهِ وَعَلَّمَهُ التَّشَهُّدَ. فَذَكَرَ التَّشَهُّدَ عَلَى مَا ذَكَرْنَا عَنْ عَبْدِ اللّٰهِ ﷺ فِي بَابِ التَّشَهُّدِ. وَقَالَ: «فَإِذَا فَعَلْتَ ذَلِكَ أَوْ قَضَيْتَ هَذَا فَقَدْ تَمَّتْ صَلَاتُكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَقُمْ، وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ».

1725. It has been transmitted to us [with an *isnād*] from Qāsim ibn Mukhaymirah who said, "ʿAlqamah took me by the hand and told me that ʿAbdullāh ibn Masʿūd ﷺ had taken him by the hand and the Messenger of Allah ﷺ had taken [ʿAbdullāh] by the hand and taught him the *tashahhud*. [Then he taught me the *tashahhud* as he had learnt it from ʿAbdullāh and as ʿAbdullāh had learnt it from the Prophet ﷺ]." He mentioned the *tashahhud* with the same

wording as we transmitted it in the section on the *tashahhud*. Then he said, "[ʿAlqamah said to me], 'If you have done that or finished saying that[10] then your prayer is complete and you may stand if you want to stand or remained seated if you want to remain seated.'"[11]

١٧٢٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا زُهَيْرٌ قَالَ: ثنا الْحَسَنُ بْنُ الْحُرِّ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1726. The like of it has been transmitted to us with another *isnād* from Ḥasan ibn al-Ḥurr [from Qāsim ibn Mukhaymirah].[12]

١٧٢٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ قَالَ: ثنا الْمُقَدَّمِيُّ قَالَ: ثنا أَبُو مَعْشَرٍ الْبَرَاءُ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ﷺ، عَنِ النَّبِيِّ ﷺ. . . ثُمَّ ذَكَرَ التَّشَهُّدَ وَقَالَ: «لَا صَلَاةَ إِلَّا بِتَشَهُّدٍ».

1727. The like if it has been transmitted to us with an *isnād* from ʿAlqamah from ʿAbdullāh ﷺ from the Prophet ﷺ, but in this version he said, after mentioning the *tashahhud*, "There is no prayer except with the *tashahhud*."[13]

These narrations were all transmitted from the Prophet ﷺ. The following are narrated from ʿAbdullāh ﷺ:

١٧٢٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ قَالَ: ثنا أَبُو وَكِيعٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: التَّشَهُّدُ انْقِضَاءُ الصَّلَاةِ، وَالتَّسْلِيمُ إِذْنٌ بِانْقِضَائِهَا.

1728. It has been transmitted to us with an *isnād* from Abu'l-Aḥwaṣ that ʿAbdullāh ﷺ said, "It is by the *tashahhud* that the prayer is completed, and it is by the *salām* that one informs

[others] of its completion."

There is also a *ḥadīth* that indicates that leaving out the *salām* does not invalidate the prayer: The Prophet ﷺ prayed five *rakʿahs* for Ẓuhr without saying the *salām* and then, when informed about that, folded his foot [underneath him] and made two prostrations.

١٧٢٩ - كَمَا حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانٍ قَالَ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ بِذَلِكَ.

1729. This has been transmitted to us with an *isnād* from ʿAlqamah from ʿAbdullāh ﷺ [14]

In this *ḥadīth*, the Prophet ﷺ inserted a *rakʿah* which was not part of the prayer into the prayer before the *salām*, and did not see that as rendering the prayer invalid. If he had considered that to have rendered the prayer invalid, then he would have repeated the whole prayer. The fact that he did not repeat the prayer, and the fact that he entered into a fifth *rakʿah* without saying the *salām*, indicate that the *salām* is not an integral part of the prayer. Do you not see that if he were to have entered into a fifth *rakʿah* after omitting a prostration from the previous *rakʿah*, that would have rendered all of the first four *rakʿahs* invalid as he would have mixed them up with something which was not part of them. If the *salām* really were obligatory in the same way as the prostration, then its ruling would have been just like its ruling. But the above *ḥadīth* proves its ruling to be different, and so the *salām* must only be a *Sunnah*.

It has also been transmitted in the *ḥadīth* of Abū Saʿīd al-Khudrī ﷺ that the Messenger of Allah ﷺ said, "If any of you prays and does not know whether he has prayed three or four *rakʿahs*, then he should leave

all doubt behind and build upon that which about which he is certain. Then, if his prayer actually was deficient, he has completed it and the two [extra] prostrations spite Shayṭān; but if his prayer was complete, then [the *rakʿahs*] which he added and the two prostrations are counted as a supererogatory act of worship for him."

In this *ḥadīth*, the Prophet ﷺ considered the additional fifth *rakʿah* and the two prostrations of forgetfulness to be a supererogatory act of worship, and did not consider the part of the prayer that preceded that fifth *rakʿah* to be made invalid [by adding it]. This proves that the prayer is completed by other than the *salām* and that the *salām* is not an essential element of the prayer but rather one of its *Sunnahs*.

A reading and comparison of all of the traditions in this section obliges us to declare that the correct position is that of those scholars who say that a person's prayer is not complete until he has sat for a period of time in which it would be possible for him to say the *tashahhud*. Indeed, the *ḥadīth* of ʿAlī ﷺ from the Prophet ﷺ may be interpreted in the way we described whilst that of ʿAbdullāh ibn ʿAmr ﷺ is disagreed upon. The only *ḥadīth* about which there is no disagreement is that of Ibn Masʿūd ﷺ and that is the *ḥadīth* upon which their position is based.

However, if we were to base our position upon reason and intellectual consideration, then we would have to say that a person's prayer is complete as soon as he comes out of the final prostration of the prayer. The reasoning for that is as follows:

We have seen that the final sitting is a sitting in which a person says the *tashahhud* and the *salām* and from which he leaves the prayer, and we have also seen that there is a previous sitting in the prayer in which a

person says the *tashahhud*. All of the scholars unanimously agree that the first sitting and the dhikr which a person says in it (i.e. the first rendition of the *tashahhud*) are not essential elements of the prayer but are only *Sunnah*. It is only about the final sitting that there is disagreement, and reason would suggest that it be exactly like the first sitting [and also be *Sunnah*]. Similarly, because what is said in the first sitting is *Sunnah*, what is said in the final sitting should also be *Sunnah* [and not obligatory]. As every standing in the prayer shares the same ruling as every other standing, and the same is true for every *rukūʿ* and every prostration, it is reasonable to say that every sitting should have the same ruling. So, as there is a consensus that the first sitting is *Sunnah*, it follows that the remaining sitting must also be *Sunnah*.[15]

Some counter this with the following argument: "If someone forgets the first sitting and completely stands up [without performing it], then he is commanded to continue his prayer and not return to that sitting. However, if someone forgets the final sitting and completely stands up [without performing it], then he is commanded to return to that sitting. The elements of the prayer that a person is commanded to return to are obligatory whilst those to which he is not commanded to return are *Sunnah*. Is it not the case that if a person were to have missed a prostration and completely stood up [without performing it], he would be commanded to return to that prostration because he has missed an element of his prayer which is obligatory. Therefore, the fact that he is commanded to return to the final sitting proves that that sitting must be obligatory; if it had not been obligatory, then like the first sitting, he would not have been commanded to return to it."

The others responded to this by pointing out the following: "The only

reason a person is commanded to continue with his prayer and not return to the first sitting after he has completely stood up is because, by doing that, he would be leaving an obligatory element of the prayer and going back to a Sunnah one. However if he were [to remember that sitting] whilst still in the process of standing up (i.e. before he had fully risen), then he would be commanded to return to it.[16] And that is because he would be going from a position which is neither obligatory nor Sunnah to a position which is Sunnah. In the same way, when a person stands up completely having forgotten the final sitting, he is in a position which is neither obligatory nor Sunnah in the prayer, so he is commanded to return to that which is Sunnah and leave that which is neither."

This is the true reason why a person is commanded to return to the final sitting even after standing up completely, not that postulated by the other group. Abū Jaʿfar ﷺ said, "When it comes to reason, this is the argument that we accept, not the argument put forward by the others."

However, Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them, all adopted the position of those who said that a person's *ṣalāh* is only complete when he has sat for a period of time long enough to complete the *tashahhud* as it is an essential element of *ṣalāh*. This is because they based their position on the textual evidence laid out in this chapter and not on reason.

This was also the position adopted by some of the early scholars:

١٧٣٠ – حَدَّثَنَا بَكْرُ بْنُ إِدْرِيسَ قَالَ: ثنا آدَمُ قَالَ: ثنا شُعْبَةُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي الرَّجُلِ يُحْدِثُ بَعْدَ مَا رَفَعَ رَأْسَهُ مِنْ آخِرِ السَّجْدَةِ، فَقَالَ: لَا يُجْزِئُهُ حَتَّى يَتَشَهَّدَ أَوْ يَقْعُدَ قَدْرَ التَّشَهُّدِ.

1730. It has been transmitted to us with an *isnād* from Yūnus that Ḥasan said about a man who nullifies his wudu after coming out of the last prostration, “His prayer is not valid until he recites the *tashahhud* or sits for a period of time long enough to complete the *tashahhud*.”

١٧٣١ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا سَعِيدُ بْنُ سَابِقٍ الرَّشِيدِيُّ قَالَ: ثنا حَيْوَةُ بْنُ شُرَيْحٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: كَانَ عَطَاءٌ يَقُولُ: إِذَا قَضَى الرَّجُلُ التَّشَهُّدَ الْأَخِيرَ، فَقَالَ: السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَأَحْدَثَ وَإِنْ لَمْ يَكُنْ سَلَّمَ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ – فَذَكَرَ كَلَامًا مَعْنَاهُ – فَقَدْ تَمَّتْ صَلَاتُهُ، أَوْ قَالَ: فَلَا يَعُودُ إِلَيْهَا.

1731. It has been transmitted to us with an *isnād* from Ibn Jurayj that ʿAṭāʾ used to say, “If a person completes the final *tashahhud* [of the prayer], saying, ‘*As-salāmu ʿalayka ayyuha’n-nabiyyu wa raḥmatu’llāhi wa barakātuhu, as-salāmu ʿalaynā wa ʿalā ʿibādi’llāhi’ṣ-ṣāliḥīn*—Peace be upon you, O Prophet, and the mercy of Allah and His blessing, Peace be upon us and the righteous worshippers of Allah.’ and then nullifies his wudu, even if he has not said the *salām* to his right and to his left, his prayer is complete”—or he said, “he does not need to repeat his prayer.”[17]

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1 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Muḥammad ibn ʿAqīl. It has been transmitted by Abū Dāwūd (Purification/ The obligation of wudu, 61) and (Prayer/ The Imam breaks his wudu after standing up [out of *rukūʿ*], 618); Tirmidhī (Purification/ The key to the prayer is purity, 3); and Ibn Mājah (Purification/ The key to the prayer is purity, 275) with their respective *asānīd* from Wakīʿ from Sufyān ath-Thawrī. Tirmidhī said, “This *ḥadīth* is the soundest and best one narrated on this matter.” ʿAbdullāh ibn Muḥammad ibn ʿAqīl is a truthful narrator, although some of the people of knowledge had reservations about him with regard to the

strength of his memorisation. Bukhārī said, “Aḥmad ibn Ḥanbal, Isḥāq ibn Rāhwayh and Ḥumaydī all considered his *aḥādīth* a proof.” Bukhārī also said, “He is an approximater of *aḥādīth*.”

2 Those who adopt this position include Imam Mālik, Imam Shāfiʿī and Imam Aḥmad.

3 Those who adopt this position include Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

4 Those who adopt this position include include Ibrāhīm an-Nakhaʿī.

5 Its *isnād* is *ḥasan* on account of ʿAbd ar-Raḥmān ibn Ziyād ibn Anʾum al-Ifrīqī.

6 Its *isnād* is *ḍaʿīf* on account of the fact that Muʿādh ibn al-Ḥakam is unknown.

7 Its *isnād* is *ḥasan* on account of ʿAbd ar-Raḥmān ibn Ziyād ibn Anʾum al-Ifrīqī.

8 Some of them have said, “The only narration that mentions coming out of prostration alone is that of Ṭayālisī from Ibn al-Mubārak, and it is contradicted by the narration of Aḥmad ibn Muḥammad from Ibn al-Mubārak since in it, he mentions sitting. And his narration is corroborated by those of Zuhayr, Sufyān, Abū ʿAbd ar-Raḥmān al-Muqriʾ, Muʿādh ibn al-Ḥakam, Marwān al-Fizārī and ʿAbd ar-Razzāq. All of them narrated it from ʿAbd ar-Raḥmān ibn Ziyād. And the narration of the group is given greater weight than that of the individual. It is said that whoever only makes mention of the coming out of prostration has subtracted something from the wording of the *ḥadīth*, and so the addition of a trustworthy narrator is accepted.

9 Its *isnād* is *ḍaʿīf* on account of the fact that Muʿādh ibn al-Ḥakam is unknown. It has been transmitted by Abū Dāwūd (Prayer/ The Imam breaks his wudu after standing up out of *rukūʿ*, 617) with his *isnād* from Zuhayr; and Tirmidhī (Prayer/ A man who breaks his wudu during the *tashahhud*, 408) with his *isnād* from Ibn al-Mubārak, and his version has the wording, ‘If he breaks his wudu after having sat down at the end of the prayer before saying the *salām* etc.’ Both of them narrated it from ʿAbd ar-Raḥmān ibn Ziyād ibn Anʾum al-Ifrīqī. Tirmidhī said, “The *isnād* of this *ḥadīth* is not that strong since there is a lot of confusion in the *isnād*. ʿAbd ar-Raḥmān ibn Ziyād ibn Anʾum al-Ifrīqī was considered weak by a number of the people of *ḥadīth*, including Yaḥyā ibn Saʿīd and Aḥmad ibn Ḥanbal.” We say, “Tirmidhī said, ‘I saw Bukhārī consider him strong and say that he was an approximater of *ḥadīth*.’ Furthermore, Aḥmad ibn Ṣāliḥ and Yaʿqūb ibn Sufyān considered him trustworthy, as did Yaḥyā ibn Saʿīd on one occasion as is related by Isḥāq ibn Rāhwayh. And his *ḥadīth* has been corroborated by that of Jaʿfar ibn ʿAwn from ʿAbd ar-Raḥmān ibn Rafīʿ and Bakr ibn Suwādah from Isḥāq ibn Rāhwayh.”

10 Khaṭṭābī said, “With regard to the words, ‘If you have done that or finished saying that [. . .] etc.,’ they differed amongst each other as to whether they were words of the Prophet ﷺ or words of Ibn Masʿūd رضي الله عنه.”

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ The *tashahhud*, 970) from

ʿAbdullāh ibn Muḥammad an-Nufaylī from Zuhayr ibn Muʿāwiyah.

12 Its *isnād* is *ṣaḥīḥ*. You should know that Ibn Ḥibbān, Dāraquṭnī, Bayhaqī and Khaṭīb all emphasised the addition of, 'If you have done that [. . .] etc.,' and ruled that it was a statement of ʿAbdullāh ibn Masʿūd ﷺ that was inserted into the *ḥadīth* as introduced above. Ibn Ḥibbān said, "Zuhayr inserted it, and used as his evidence for doing that the narration of Ghassān ibn ar-Rabīʿ from ʿAbd ar-Raḥmān ibn Thābit ibn Thawbān from Ḥasan ibn al-Ḥurr." But this is a case of introducing a weakness by means of a weak narration, for Ghassān ibn ar-Rabīʿ is weak; he was considered weak by Dāraquṭnī and others. As for ʿAbd ar-Raḥmān ibn Thābit ibn Thawbān, Aḥmad said about him that his *aḥādīth* are *munkar*; Nasāʾī said that he was not strong and Ibn Muʿīn said that he was weak. Zuhayr ibn Muʿāwiyah was trustworthy, but the words of Ghassān and Ibn Thawbān are both to be disregarded. Bayhaqī used as evidence for that the fact that Shabābah detached it from Zuhayr and instead considered it to be something said by Ibn Masʿūd ﷺ. But that is a case of declaring the narration of a group of trustworthy narrators to be weak on account of the words of one trustworthy narrator, since this addition has been narrated by a number of the companions of Zuhayr from Ḥasan. Those companions of Zuhayr were:Abū ʿAffān, Aḥmad ibn Yūnus, Abū Nuʿaym with Ṭaḥāwī, ʿAbdullāh ibn Muḥammad an-Nufaylī with Abū Dāwūd, Abū Dāwūd aṭ-Ṭayālisī, Yaḥyā ibn Ādam with Aḥmad, and Mūsā ibn Yaḥyā with Bayhaqī. It was only Shabābah ibn Suwār who narrated them as words of Ibn Masʿūd ﷺ. As for Dāraquṭnī's proof that Ḥusayn al-Jaʿfī and Ibn ʿIjlān agreed with one another that that addition should be dropped, this *ḥadīth* of Zuhayr is one of those types of *ḥadīth* where the addition does not contradict what it has been added to. Furthermore, it is not permissible for a *mawqūf* narration to make a *marfūʿ* narration weak, since the ascription of the *ḥadīth* to the Prophet ﷺ is an accepted addition by a trustworthy narrator; and anyway, *mawqūf* narrations of this sort have the ruling of being *marfūʿ*.

13 Its *isnād* is *ḍaʿīf* on account of Abū Ḥamzah al-Qaṣṣāb. It has been transmitted by Bazzār in his *Musnad* (1571) with his *isnād* from Abū Ḥamzah. Haythamī said in *al-Mujmaʿ* (2:140), "Bazzār narrated it with trustworthy narrators, and the little differences of opinion about some of them does not harm the *isnād*, Allah willing."

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ Forgetfulness in the prayer and doing prostration for it, 572) from Dāramī from Yaḥyā ibn Ḥassān; Bukhārī (Prayer/ Facing in the direction of the Qiblah wherever you are, 401) with his *isnād* from Jarīr, and (Oaths/ When you break an oath forgetting that you have made it, 6671) with his *isnād* from ʿAbd al-ʿAzīz ibn ʿAbdiṣṣamad; again by Muslim (572) with his respective *asānīd* from Musʿir, Sufyān, Shuʿbah, Fuḍayl ibn ʿIyāḍ and ʿAbd al-ʿAzīz ibn ʿAbdiṣṣamad; Abū Dāwūd (Prayer/ When he prayed five *rakʿah*, 1019) with his *isnād* from Jarīr; Nasāʾī (Forgetfulness/ Estimating, numbers

1241–7) with his respective *asānīd* from Musʿir, Fuḍayl, Shuʿbah and Mifḍal ibn Muhalhil; and Ibn Mājah (Establishing the prayers/ He who has doubts in the course of his prayer, 1211 & 1212) with his *isnād* from Shuʿbah, Musʿir, both of whom narrated it from Manṣūr ibn al-Muʿtamir.

15 What is meant by 'Sunnah' here is that which has been established by means of the Sunnah. In *al-Badāʾiʿ*, we find, "One of the things which is obligatory is the first sitting that separates the two sets of two *rakʿah*. So, if someone leaves it out deliberately, he is considered to have sinned, and if he leaves it out due to forgetfulness then he must do the prostrations of forgetfulness."

16 It is said in *al-Mabsūṭ* and in *Ẓ*āhir ar-Riwāya*h*, 'When he has not completely stood up then he will return but when fully stood up, he won't. This is because when he is fully stood up then he is preoccupied with the compulsory nature of standing and it is not from the wisdom to leave the compulsory to return to the Sunnah which is different before he is fully stood up.' (*Amānī al-Aḥbār*)

17 Ṭaḥāwī said in *Mukhtaṣar aṭ-Ṭaḥāwī*, "There are only six obligations in the prayer, one of which is sitting for the duration of the *tashahhud* that is followed by the *salām*." This is an unambiguous statement from him that he chose the position that the final sitting was obligatory, which indicates that he might have abandoned the position he chose in this book, *Maʿānī al-Āthār*. And that is why the scholars of *fiqh* have not transmitted from Ṭaḥāwī the opinion that the final sitting was Sunnah, but have only transmitted from him that the first sitting was Sunnah.

٣٢ - بَابُ الْوِتْرِ

32. *WITR*—A *RAKʿAH* AT THE END OF THE NIGHT

١٧٣٢/ ١٧٣٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ قَالَ: ثنا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أنا شُعْبَةُ، ح وَحَدَّثَنَا بَكَّارٌ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ أَبَا مِجْلَزٍ يُحَدِّثُ عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

1732/1733. It has been transmitted to us with two *asānīd* from Abū Mijlaz from Ibn ʿUmar ﷺ that the Prophet ﷺ said, "*Witr* is a *rakʿah* at the end of the night."[1]

١٧٣٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ الْكَيْسَانِيُّ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا مِجْلَزٍ. . . فَذَكَرَ مِثْلَهُ.

1734. The like of it has been transmitted to us with another *isnād* from Abū Mijlaz [from Ibn ʿUmar ﷺ from the Prophet ﷺ].[2]

١٧٣٥ - حَدَّثَنَا سُلَيْمَانُ قَالَ: ثنا الْخَصِيبُ قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْوِتْرِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». وَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

1735. It has been transmitted to us with an *isnād* from Abū Mijlaz who said, "I asked Ibn ʿAbbās ﷺ about *Witr* and he said, 'I heard the Messenger of Allah ﷺ say, "*Witr* is a *rakʿah* at the end of the

night.”’ Then I asked Ibn ʿUmar ﷺ and he also said that the Messenger of Allah ﷺ said, ‘*Witr* is a *rakʿah* at the end of the night.’”[3]

Abū Jaʿfar ﷺ said, “Some of the people [of knowledge][4] based their position on these traditions and followed them to the letter [saying that *Witr* only consists of a single *rakʿah*].”

Those who disagreed with them split into two separate groups; one group[5] said that *Witr* is three *rakʿahs* with a single *salām* at the end of it, and the other group[6] said that *Witr* is three *rakʿahs*, with one *salām* after the first two *rakʿahs* and a second *salām* at the end.

As for the statement of the Prophet ﷺ, ‘*Witr* is a *rakʿah* at the end of the night,’ it can be interpreted in two different ways; for it is possible that it means what the first group says it means and it is also possible that it refers to the single *rakʿah* that must be added to the two *rakʿahs* preceding it in order to make them odd. If this last interpretation is indeed the correct one, then *Witr* is three *rakʿahs*; the single *rakʿah* along with the two *rakʿahs* to which it is added.

This is clearly demonstrated by what has been narrated from Ibn ʿUmar ﷺ:

١٧٣٦ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ: «مَثْنَى، مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ، فَصَلِّ رَكْعَةً تُوتِرُ لَكَ صَلَاتَكَ».

1736. It has been transmitted to us with an *isnād* from Nāfiʿ from Ibn ʿUmar ﷺ that a man asked the Prophet ﷺ about how a person should pray in the night and he replied, “[You should perform your prayers in blocks] of two *[rakʿahs]* then, when you

fear the approach of *Ṣubḥ*, you should pray a single *rakʿah* to make your prayer odd (i.e. to ensure that you have prayed an odd number of *rakʿahs*)."[7] [8]

١٧٣٧ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1737. The like of it has been transmitted to us with an *isnād* from Nāfiʿ and ʿAbdullāh ibn Dīnār from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[9]

١٧٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ قَالَ: ثنا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ.

1738. The like of it has been transmitted to us with an *isnād* from Nāfiʿ from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[10]

١٧٣٩ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1739. The like of it has been transmitted to us with an *isnād* from ʿAbdullāh ibn Dīnār from Ibn ʿUmar ﷺ from the Prophet ﷺ.[11]

١٧٤٠ - حَدَّثَنَا بَكَّارٌ قَالَ: ثنا إِبْرَاهِيمُ بْنُ بَشَّارٍ قَالَ: ثنا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُوسٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1740. The like of it has been transmitted to us with an *isnād* from Ṭāwūs from Ibn ʿUmar ﷺ from the Prophet ﷺ.[12]

١٧٤١ - حَدَّثَنَا بَكَّارٌ قَالَ: ثنا أَبُو دَاوُدَ، عَنْ هُشَيْمٍ، عَنْ أَبِي بِشْرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1741. The like of it has been transmitted to us with an *isnād* from ʿAbdullāh ibn Shaqīq from Ibn ʿUmar ﷺ from the Prophet ﷺ.[13]

١٧٤٢ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ حَبِيبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1742. The like of it has been transmitted to us with another *isnād* from Ṭāwūs from Ibn ʿUmar ﷺ from the Prophet ﷺ.[14]

١٧٤٣ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا خَالِدٌ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ شَقِيقٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1743. The like of it has been transmitted to us with another *isnād* from ʿAbdullāh ibn Shaqīq from Ibn ʿUmar ﷺ from the Prophet ﷺ.[15]

١٧٤٤ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا فِطْرٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُوسٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

1744. The like of it has been transmitted to us with another *isnād* from Ṭāwūs from Ibn ʿUmar ﷺ from the Prophet ﷺ.[16]

١٧٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ وَأَيُّوبَ، عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1745. The like of it has been transmitted to us with another *isnād* from ʿAbdullāh ibn Shaqīq from Ibn ʿUmar ﷺ from the Prophet ﷺ.[17]

١٧٤٦ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا يَحْيَى بْنُ صَالِحٍ قَالَ: ثنا مُعَاوِيَةُ بْنُ سَلَّامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ وَنَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، أَخْبَرَهُمَا عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1746. The like of it has been transmitted to us with an *isnād* from Abū Salamah and Nāfiʿ from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[18]

١٧٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: ثنا عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ حَدَّثَاهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1747. The like of it has been transmitted to us with an *isnād* from Sālim and Ḥumayd ibn ʿAbd ar-Raḥmān from ʿAbdullāh ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[19]

١٧٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي دَاوُدَ بْنِ مُوسَى قَالَ: ثنا عَلِيُّ بْنُ بَحْرٍ الْقَطَّانُ قَالَ: ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْوَضِينِ بْنِ عَطَاءٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّهُ كَانَ يَفْصِلُ بَيْنَ شَفْعِهِ وَوِتْرِهِ بِتَسْلِيمَةٍ، وَأَخْبَرَ ابْنُ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

1748. It has been transmitted to us with an *isnād* from Sālim ibn ʿAbdillāh ibn ʿUmar from his father that he used to separate his *Shafʿ* from his *Witr* with a *taslīmah*. Then he mentioned that Ibn ʿUmar ﷺ said that the Prophet ﷺ used to do that.[20]

In this *ḥadīth*, he informs us that [Sālim] used to pray Shafʿ and *Witr*

both of which, when taken together, may be considered to be *Witr*. As for the statement that he used to separate them with a taslīmah, it is possible that this means the *tashahhud* and it is possible that this means the *salām*. So we looked deeper into the issue and found the following:

١٧٤٩ – فَإِذَا يُونُسُ قَدْ حَدَّثَنَا قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ كَانَ يُسَلِّمُ بَيْنَ الرَّكْعَةِ وَالرَّكْعَتَيْنِ فِي الْوِتْرِ حَتَّى يَأْمُرَ بِبَعْضِ حَاجَتِهِ.

1749. It has been transmitted to us with an *isnād* from Nāfiʿ that ʿAbdullāh ibn ʿUmar ﷺ used to say the *salām* between the two *rakʿahs* and single *rakʿah* of his *Witr* so that he could command [his slave] to fulfil some of his needs.

١٧٥٠ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللّٰهِ، قَالَ: صَلَّى ابْنُ عُمَرَ ﷺ رَكْعَتَيْنِ، ثُمَّ قَالَ: يَا غُلَامُ، ارْحَلْ لَنَا. ثُمَّ قَامَ فَأَوْتَرَ بِرَكْعَةٍ.

1750. It has been transmitted to us with an *isnād* from Manṣūr that Bakr ibn ʿAbdillāh said, "Ibn ʿUmar ﷺ prayed two *rakʿahs* then said, 'Boy! Pack our bags!' Then he stood up and [completed] *Witr* by praying a single *rakʿah*."

In these two traditions, we find that [Ibn ʿUmar ﷺ] used to pray three *rakʿahs* in *Witr*, but used to separate between the first two *rakʿahs* and the single *rakʿah*. Thus, all the narrations from him are in agreement that he used to pray three *rakʿahs* in *Witr*.[21]

The following has also been narrated from him and indicates that he considered the statement of the Prophet ﷺ described earlier in the chapter to be open to interpretation:

١٧٥١ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ قَالَ: ثنا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عُقْبَةَ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ عَبْدَ اللّٰهِ بْنَ عُمَرَ عَنِ الْوِتْرِ، فَقَالَ: أَتَعْرِفُ وِتْرَ النَّهَارِ؟ قُلْتُ: نَعَمْ، صَلَاةُ الْمَغْرِبِ. قَالَ: صَدَقْتَ، أَوْ: أَحْسَنْتَ، ثُمَّ قَالَ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ، قَامَ رَجُلٌ فَسَأَلَ رَسُولَ اللّٰهِ ﷺ عَنِ الْوِتْرِ أَوْ عَنْ صَلَاةِ اللَّيْلِ - فَقَالَ رَسُولُ اللّٰهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

1751. It has been transmitted to us with an *isnād* from ʿUqbah ibn Muslim who said, "I asked ʿAbdullāh ibn ʿUmar ﷺ about *Witr* and he said, 'Do you know the *Witr* of the day?' I replied, 'Yes, it is the Maghrib prayer.' He said, 'You have spoken the truth'—or he said, 'You have done well.' Then he said, 'Whilst we were in the mosque a man got up and asked the Messenger of Allah ﷺ about *Witr* or about praying in the night, so the Messenger of Allah ﷺ said, "The night prayer should be performed in [blocks] of two *[rakʿahs]* and then, when you fear the approach of *Ṣubḥ*, you should [add a single *rakʿah*] in order to make your prayer odd (i.e. to ensure that you have prayed an odd number of *rakʿah*]."'"[22]

Do you not see that when ʿUqbah asked Ibn ʿUmar ﷺ about *Witr* he replied, 'Do you know the *Witr* of the day?' In other words, Ibn ʿUmar ﷺ was telling him that the *Witr* of the night was similar to the *Witr* of the day, proving that, like Maghrib, Ibn ʿUmar ﷺ considered *Witr* to be three *rakʿahs* long. If this had not been the case then he would not have answered the question about *Witr* by directing his questioner's attention to Maghrib, the *Witr* of the day.

Then, after replying in that way, Ibn ʿUmar ﷺ informed his questioner about what the Prophet ﷺ said regarding *Witr*. This proves

that when the Prophet ﷺ said, ‘Make your prayer odd by praying a single *rakʿah*,’ he meant, ‘Add a single *rakʿah* to the two *rakʿahs* preceding it in order to make them odd,’ and that all three *rakʿahs* are thus *Witr*.

The following also clearly shows this:

١٧٥٢ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: ثنا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ الشَّعْبِيِّ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ وَابْنَ عُمَرَ: كَيْفَ كَانَ صَلَاةُ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ فَقَالَا: ثَلَاثَ عَشْرَةَ رَكْعَةً: ثَمَانٍ، وَيُوتِرُ بِثَلَاثٍ، وَرَكْعَتَيْنِ بَعْدَ الْفَجْرِ».

1752. It has been transmitted to us with an *isnād* from ʿĀmir ash-Shaʿbī who said, “I asked Ibn ʿAbbās and Ibn ʿUmar ﷺ how the Prophet ﷺ used to pray in the night and they said, ‘[He used to pray] thirteen *rakʿahs*; eight *rakʿahs*, then three for *Witr*, then two immediately before Fajr.’”[23] It is stated thus in all the versions [of this *ḥadīth*].

١٧٥٣ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا بِشْرُ بْنُ بَكْرٍ قَالَ: ثنا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ الْمَخْزُومِيُّ: أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ ﷺ عَنِ الْوِتْرِ، فَأَمَرَهُ أَنْ يَفْصِلَ. فَقَالَ الرَّجُلُ: إِنِّي لَأَخَافُ أَنْ يَقُولَ النَّاسُ: هِيَ الْبُتَيْرَاءُ. فَقَالَ ابْنُ عُمَرَ: تُرِيدُ سُنَّةَ اللَّهِ وَسُنَّةَ رَسُولِهِ ﷺ؟ هَذِهِ سُنَّةُ اللَّهِ وَسُنَّةُ رَسُولِهِ ﷺ.

1753. It has been transmitted to us with an *isnād* from Muṭṭalib ibn ʿAbdillāh al-Makhzūmī that a man asked Ibn ʿUmar ﷺ about the *Witr* and so he commanded him to divide his *Witr* [with a *salām*]. Thereupon the man said to him, “I am frightened that people will say that it is the little cut-off one.” Ibn ʿUmar ﷺ said, “Do you want [follow] the *Sunnah* of Allah and the *Sunnah* of His

Messenger ﷺ? This is the *Sunnah* of Allah and the *Sunnah* of His Messenger ﷺ."[24]

The truth of what we have said [that *Witr* is three *rakʿahs*] is also indicated by that which we have narrated from ʿĀʾishah ﵂ concerning the *Witr* of the Prophet ﷺ:

١٧٥٤ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ نَبِيُّ اللَّهِ ﷺ لَا يُسَلِّمُ فِي رَكْعَتَيِ الْوِتْرِ.

1754. It has been transmitted to us with an *isnād* from Zurārah ibn Awfā ﵁ from Saʿd ibn Hishām that ʿĀʾishah ﵂ said, "The Prophet of Allah ﷺ used to not say the *salām* after [the first] two *rakʿahs* of his *Witr*."[25]

١٧٥٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ الْمِنْهَالِ قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1755. The like of it has been transmitted to us with another *isnād* from Saʿīd [from Saʿd from ʿĀʾishah ﵂].[26]

In this *ḥadīth*, ʿĀʾishah ﵂ informs us that *Witr* is three *rakʿahs* and that one does not separate its *rakʿah* with a *salām*.

There are also other traditions narrated from ʿĀʾishah ﵂ that, if one reflects on their true meaning, indicate the same thing as this *ḥadīth* of Saʿd:

١٧٥٦ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا أَبُو حَرَّةَ قَالَ: ثنا الْحَسَنُ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّى ثَمَانِ رَكَعَاتٍ، ثُمَّ أَوْتَرَ.

1756. It has been transmitted to us [with an *isnād*] from Ḥasan from Saʿd ibn Hishām that ʿĀʾishah ﵂ said, "When the Messenger of Allah ﷺ stood in the night to pray, he used to begin his night prayer [by praying] two short *[rakʿahs]*. Then he would pray eight more *rakʿahs*, then *Witr*."[27]

Here ʿĀʾishah ﵂ tells us that he used to pray two *rakʿahs*, then eight, then *Witr*. There are two possible meanings of, 'then *Witr*': it is possible that it means that he added a single *rakʿah* to the last two *rakʿahs* of the eight, meaning that he prayed eleven in total; and it is possible that it means that he prayed the three *rakʿahs* of *Witr* after the eight, meaning that he prayed thirteen in total. Therefore, we looked further in order to find out if there are any *ḥadīth* that indicate which of these two interpretations is the correct one. We discovered the following:

١٧٥٧/ ١٧٥٨ - إِبْرَاهِيمُ بْنُ مَرْزُوقٍ وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْبَاغَنْدِيُّ قَدْ حَدَّثَنَا، قَالَا: حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: ثنا حُصَيْنُ بْنُ نَافِعٍ الْعَنْبَرِيُّ، عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: حَدِّثِينِي عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي بِاللَّيْلِ ثَمَانِ رَكَعَاتٍ وَيُوتِرُ بِالتَّاسِعَةِ، فَلَمَّا بَدَّنَ صَلَّى سِتَّ رَكَعَاتٍ وَأَوْتَرَ بِالسَّابِعَةِ، وَصَلَّى رَكْعَتَيْنِ وَهُوَ جَالِسٌ.

1757/1758. It has been transmitted to us with an *isnād* from Saʿd ibn Hishām who said, "I went to see ʿĀʾishah ﵂ and said to her, 'Tell me about the prayer of the Messenger of Allah ﷺ.' She replied, 'The Prophet ﷺ used to pray eight *rakʿahs* in the night and add a ninth *rakʿah* as *Witr* (i.e. to make the total number of *rakʿahs* odd). Then when he got old and weak, he used to pray six *rakʿahs* and add a seventh as *Witr*. Then he would pray two

rakʿahs sitting down.’”[28]

In this *ḥadīth*, ʿĀʾishah ﵂ says that he used to add a ninth *rakʿah* as *Witr*. However, it is probable that she means that he added the ninth *rakʿah* to the two preceding it and thus prayed the *Witr* as three *rakʿahs*. This is the best way of interpreting it so as to ensure that there is no contradiction between this *ḥadīth* and that of Zurārah ﵀.

١٧٥٩ - حَدَّثَنَا بَكَّارٌ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا أَبُو حُرَّةَ، عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ الْأَنْصَارِيِّ: أَنَّهُ سَأَلَ عَائِشَةَ ﵂ عَنْ صَلَاةِ رَسُولِ اللّٰهِ ﷺ بِاللَّيْلِ. فَقَالَتْ: كَانَ يُصَلِّي الْعِشَاءَ ثُمَّ يَتَجَوَّزُ بِرَكْعَتَيْنِ، وَقَدْ أُعِدَّ سِوَاكُهُ وَطَهُورُهُ، فَيَبْعَثُهُ اللّٰهُ لِمَا شَاءَ أَنْ يَبْعَثَهُ، فَيَتَسَوَّكُ وَيَتَوَضَّأُ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَقُومُ فَيُصَلِّي ثَمَانِ رَكَعَاتٍ، يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ، ثُمَّ يُوتِرُ بِالتَّاسِعَةِ. فَلَمَّا أَسَنَّ رَسُولُ اللّٰهِ ﷺ وَأَخَذَهُ اللَّحْمُ، جَعَلَ تِلْكَ الثَّمَانِيَ سِتًّا، ثُمَّ يُوتِرُ بِالسَّابِعَةِ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ يَقْرَأُ فِيهِمَا بِـ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿إِذَا زُلْزِلَتِ الْأَرْضُ﴾.

1759. It has been transmitted to us with an *isnād* from Ḥasan from Saʿd ibn Hishām al-Anṣārī that he asked ʿĀʾishah ﵂ about the night prayer of the Messenger of Allah ﷺ and she said, “He used to pray ʿIshāʾ then follow it with two *rakʿahs*. Then he would prepare his *siwāk* and the water for his wudu [then he would sleep]. Then Allah would rouse him for that which He wished to rouse him and he would clean his teeth with his *siwāk* and do wudu. Then he would pray two [short] *rakʿahs*, then stand again and pray eight *rakʿahs* reciting a similar amount of Qurʾan in each *rakʿah*, and then add a ninth *rakʿah* as *Witr*. When he grew old and put on flesh, he would shorten those eight *rakʿahs* to six and then add a seventh as *Witr*. Then he would pray two *rakʿahs* whilst seated, reciting in them “Say: ‘Unbelievers!’” (Qurʾan 109)

and “When the earth is convulsed with its quaking” (Qurʾan 99).”[29]

In this *ḥadīth*, ʿĀʾishah ﵂ says that he used to pray four *rakʿahs* before the eight to which the *Witr* was added. This means that he prayed thirteen *rakʿahs* in total including the *Witr* which was explained by Zurārah ﵀ from Saʿd from ʿĀʾishah ﵂ as being three *rakʿahs* not separated from each other by a *salām*. ʿAbdullāh ibn Shaqīq also transmitted something from ʿĀʾishah ﵂ concerning this matter:

١٧٦٠ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا هُشَيْمُ بْنُ بَشِيرٍ قَالَ: أنا خَالِدٌ الْحَذَّاءُ قَالَ: أنا عَبْدُ اللّٰهِ بْنُ شَقِيقٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ تَطَوُّعِ رَسُولِ اللّٰهِ ﷺ بِاللَّيْلِ، فَقَالَتْ: كَانَ إِذَا صَلَّى بِالنَّاسِ الْعِشَاءَ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ. قَالَتْ: وَكَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ فِيهِنَّ الْوِتْرُ، فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ فِي بَيْتِي، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ صَلَاةَ الْفَجْرِ.

1760. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Shaqīq who said, “I asked ʿĀʾishah ﵂ about the supererogatory prayers of the Prophet ﷺ during the night and she said, ‘After he led the people in the ʿIshāʾ prayer, he would come in and pray two *rakʿahs*.’ Then she said, ‘He used to pray nine *rakʿahs* in the night including the *Witr*. Then when the first light of dawn appeared, he prayed two *rakʿahs* in my house then went out and led the people in the Fajr prayer.’”[30]

In this *ḥadīth*, ʿĀʾishah ﵂ says that when he ﷺ entered his home after ʿIshāʾ he prayed two *rakʿahs* and then, during the night, prayed another nine *rakʿahs* including *Witr*. In our opinion, this nine does not include the two short *rakʿahs* with which, according to Saʿd ibn Hishām from

ʿĀʾishah ﵂, he used to customarily begin his night prayer. We have interpreted it in this way in order to ensure that there is no contradiction between this narration of Ibn Shaqīq and the previous one of Saʿd.

Abū Salamah ibn ʿAbd ar-Raḥmān also transmitted something from ʿĀʾishah ﵂ concerning this matter:

١٧٦١ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا سَهْلُ بْنُ بَكَّارٍ قَالَ: ثنا أَبَانُ بْنُ يَزِيدَ قَالَ: ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: ثنا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ﵂: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً؛ يُصَلِّي ثَمَانَ رَكَعَاتٍ ثُمَّ يُوتِرُ بِرَكْعَةٍ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ، وَصَلَّى بَيْنَ أَذَانِ الْفَجْرِ وَالْإِقَامَةِ رَكْعَتَيْنِ.

> 1761. It has been transmitted to us with an *isnād* from Abū Salamah ibn ʿAbd ar-Raḥmān from ʿĀʾishah ﵂ that the Prophet ﷺ used to pray thirteen *rakʿahs* in the night: he would pray eight *rakʿahs*, then [add a ninth as] *Witr*, then pray two *rakʿahs* whilst seated. Then if he wanted to go into *rukūʿ* [while he was praying whilst seated], he would stand up and go into *rukūʿ*. Then he prayed [another] two *rakʿahs* between the *adhān* and *iqāmah* of Fajr.[31]

This *ḥadīth* is open to two interpretations:

It is possible that the eight *rakʿahs* to which *Witr* is added as their ninth in this *ḥadīth* are the same eight *rakʿahs* referred to by Saʿd ibn Hishām in his narration from ʿĀʾishah ﵂, and so do not include the four *rakʿahs* which the Prophet ﷺ prayed before them. If this interpretation is correct, then this *ḥadīth* contains an addition to that of Saʿd and Ibn Shaqīq and that is the two supererogatory *rakʿahs* he prayed after *Witr*.

It is also possible that these nine *rakʿahs* (i.e. including *Witr*) are those which ʿĀʾishah ﵂ narrated the Prophet ﷺ as praying after he became old and weak. If the second interpretation is the correct one, then those nine *rakʿahs* would include the two short *rakʿahs* with which the Prophet ﷺ used to begin his night prayer. Then he prayed two *rakʿahs* whilst seated after the *Witr* prayer in order to replace those which he used to pray before *Witr* earlier on in his life, meaning that the total number of *rakʿahs* he prayed was thirteen.

١٧٦٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا هَارُونُ بْنُ إِسْمَاعِيلَ الْخَزَّازُ قَالَ: ثنا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ، فَقَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً: يُصَلِّي ثَمَانَ رَكَعَاتٍ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ قَائِمًا ثُمَّ يَسْجُدُ، وَكَانَ يُصَلِّي رَكْعَتَيْنِ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ.

> 1762. It has been transmitted to us with an *isnād* from Abū Salamah who said, "I asked ʿĀʾishah ﵂ about the night prayer of the Messenger of Allah ﷺ and she said, 'He used to pray thirteen *rakʿahs*; he would pray eight *rakʿahs* then two *rakʿahs* whilst seated. If he wanted to go into *rukūʿ* [while he was praying whilst seated], he would stand up and go into *rukūʿ* from a standing position then go down into prostration. Then he prayed [another] two *rakʿahs* between the *adhān* and *iqāmah* of the *Ṣubḥ* prayer.'"[32]

This *ḥadīth* is the same as the previous one, except that she makes no mention of *Witr*.

١٧٦٣ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ﵂ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللّٰهِ ﷺ يُصَلِّي بِاللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً؛ مِنْهَا رَكْعَتَانِ وَهُوَ جَالِسٌ، وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ الصُّبْحِ، فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكْعَةً.

1763. It has been transmitted to us with an *isnād* from Abū Salamah that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ used to pray eleven *rakʿahs* in the night including two *rakʿahs* he prayed whilst seated. Then he prayed two *rakʿahs* before *Ṣubḥ* bringing the total number of *rakʿahs* to thirteen."[33]

This *ḥadīth* also agrees with the two preceding it. As for the two *rakʿahs* she mentioned the Prophet ﷺ as praying before *Ṣubḥ*, they are the same two *rakʿahs* which the other two traditions described the Prophet ﷺ as praying between the *adhān* and *iqāmah* of *Ṣubḥ*.

١٧٦٤/ ١٧٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عِمْرَانَ قَالَ: ثنا الْقَوَارِيرِيُّ، ح: وَحَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا حَامِدُ بْنُ يَحْيَى قَالَا: ثنا سُفْيَانُ قَالَ: ثنا ابْنُ أَبِي لَبِيدٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: دَخَلْتُ عَلَى عَائِشَةَ فَسَأَلْتُهَا عَنْ صَلَاةِ رَسُولِ اللّٰهِ ﷺ بِاللَّيْلِ، فَقَالَتْ: كَانَتْ صَلَاتُهُ فِي رَمَضَانَ وَغَيْرِهِ ثَلَاثَ عَشْرَةَ رَكْعَةً، مِنْهَا رَكْعَتَا الْفَجْرِ.

1764/1765. It has been transmitted to us with two *asānīd* from Ibn Abī Labīd who heard Abū Salamah say, "I went to see ʿĀʾishah ﵂ and asked her about the night prayer of the Messenger of Allah ﷺ so she said, 'Both during Ramadan and outside of Ramadan, he used to pray thirteen *rakʿahs* including the two [*Sunnah*] *rakʿahs* of Fajr.'"[34]

This *ḥadīth* also agrees with the previous traditions narrated from Abū Salamah.

١٧٦٦ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ ﵂: كَيْفَ كَانَ صَلَاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً: يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ قَالَ: «يَا عَائِشَةُ إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي».

1766. It has been transmitted to us with an *isnād* from Abū Salamah ibn ʿAbd ar-Raḥmān that he asked ʿĀʾishah ﵂ about the prayer of the Messenger of Allah ﷺ during Ramadan and she said, "Whether during Ramadan or outside of Ramadan, the Messenger of Allah ﷺ did not used to pray more than eleven *rakʿahs* [during the night]. He would pray four *rakʿahs* of unquestionable excellence and length, then four more of unquestionable excellence and length, and then three [more]." Then ʿĀʾishah ﵂ said, "So I said, 'Messenger of Allah, do you sleep before you pray *Witr*?' He replied, 'ʿĀʾishah, my eyes sleep but my heart does not.'"[35]

There are two possible interpretations of this *ḥadīth*:

It is possible that when she said, 'and then three [more],' she meant that he would add one of those three *rakʿahs* to the last of the two *rakʿahs* of the eight that preceded it thus making them odd, and then pray the remaining two *rakʿahs* from a seated position. If we interpret it in this way, then this *ḥadīth* would agree with previous narrations of Abū Salamah.

It is also possible that the three *rakʿahs* she mentioned were *Witr*.

This is the most likely interpretation, for ʿĀʾishah ﵂ divided up the prayer into blocks and said that he prayed four *rakʿahs*, then four *rakʿahs*. She described those initial eight *rakʿahs* as being extraordinary in terms of excellence and length and then said that he prayed three more, without describing the final three as being long. She also placed those three *rakʿahs* into a single block and so it follows that, when she mentioned them, she was referring to *Witr*. Therefore, the total number of *rakʿahs* is either those eleven plus the two short *rakʿahs* with which the Prophet ﷺ used to begin his night prayer, or those eleven plus the two *rakʿahs* the Prophet ﷺ used to pray after *Witr* whilst seated.

This second interpretation is best because it confirms our view that all of the previous narrations of Abū Salamah describe what the Messenger of Allah ﷺ did after he became old and weak, and that the narration of Saʿd ibn Hishām describes what the Messenger of Allah ﷺ did both before and after he became old and weak.

ʿUrwah ibn az-Zubayr also transmitted something from ʿĀʾishah ﵂ concerning this matter:

١٧٦٧ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، وَيُوتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ، فَيُصَلِّيَ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

1767. It has been transmitted to us on the authority of Mālik with an *isnād* from ʿUrwah from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ used to pray eleven *rakʿahs* in the night including the single *rakʿah* [he added as] *Witr*. Then when he completed that, he would lie down on his right side until the *muʾadhdhin* [called

the *adhān*]. Then he would pray two short *rakʿahs*.[36]

There are two possible interpretations of this *ḥadīth*:

It is possible that it refers to his night prayer before he became old and weak, in which case the *ḥadīth* mentions all of the *rakʿahs* he used to pray, including the two short ones with which he used to begin his night prayer.

It is possible that it refers to his night prayer after he became old and weak, in which case nine of the eleven *rakʿahs* would be his night prayer and they would be followed by the two *rakʿahs* he prayed whilst seated to complete the eleven.

[This *ḥadīth* would be open to these two interpretations] if it were not for the fact that narrators other than Mālik transmitted the same *ḥadīth* with an addition:

١٧٦٨ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ الْحَارِثِ وَابْنُ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ أَخْبَرَهُمْ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً: يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ، وَيَسْجُدُ سَجْدَةً قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً. فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلْإِقَامَةِ فَيَخْرُجَ مَعَهُ.

1768. It has been transmitted to us on the authority of Yūnus, ʿAmr ibn al-Ḥārith and Ibn Abī Dhiʾb with an *isnād* from ʿUrwah that ʿĀʾishah ﵂ said, "Between his completion of the ʿIshāʾ prayer and the time of Fajr, the Messenger of Allah ﷺ used to pray eleven *rakʿahs*; saying the *salām* after every two *rakʿahs*, adding a single *rakʿah* for *Witr* and staying in prostration for as long as it

would take someone to recite fifty verses [of the Qurʾan]. Then after the *muʾadhdhin* completed the *adhān* of Fajr and it became clear to [the Prophet ﷺ] that the time of Fajr had arrived, he would stand up and pray two short *rakʿahs*. Then he would lie down upon his right side until the *muʾadhdhin* came to him to call the *iqāmah*. Then he would go out [to the mosque] with him."[37]

When it comes to the chain of events in this *ḥadīth*, some narrations mention more than others.

١٧٦٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1769. The like of this *ḥadīth* has also been transmitted to us by Zuhrī [from Ibn Abī Dhiʾb with an *isnād* from ʿUrwah from ʿĀʾishah رضي الله عنها].[38]

In this *ḥadīth*, ʿĀʾishah رضي الله عنها tells us that the total sum of all the *rakʿahs* which the Prophet ﷺ used to pray between ʿIshāʾ and Fajr was eleven *rakʿahs*. If we refer back to the *ḥadīth* of Abū Salamah, we know that she must be referring to the night prayer of the Messenger of Allah ﷺ after he had become old and weak.

As for her statement that he used to say the *salām* after every two *rakʿahs*, there are two ways of interpreting that:

It is possible that she meant that he said the *salām* after every two *rakʿahs*, including during *Witr*. If this is the meaning then this *ḥadīth* proves the position, held by the people of Madinah, that there is a *salām* between Shafʿ and *Witr*.

It is also possible that she meant that he said the *salām* after every two *rakʿahs* excluding the three *rakʿahs* of *Witr*. By interpreting it in this

way, we ensure that there is no contradiction between this *ḥadīth* and that of Saʿd ibn Hishām.

However, there is another narration from ʿUrwah which contradicts the above narrations from him:

١٧٧٠ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إِذَا سَمِعَ النِّدَاءَ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

1770. It has been transmitted to us with an *isnād* from ʿUrwah from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ used to pray thirteen *rakʿahs* during the night. Then when he heard the call to prayer, he would pray two quick *rakʿahs*.[39]

This narration contradicts those of Yūnus, ʿAmr ibn al-Ḥārith and Ibn Abī Dhiʾb above. However, the difference may be explained by interpreting the two extra *rakʿahs* as referring to the two short *rakʿahs* with which the Messenger of Allah ﷺ used to begin his night prayer.

As this *ḥadīth* contains no real evidence as to how *Witr* should be prayed, we decided to look into the matter to see what has come down from the Prophet ﷺ regarding that. We discovered the following:

١٧٧١ – ابْنُ مَرْزُوقٍ قَدْ حَدَّثَنَا قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِخَمْسِ سَجَدَاتٍ، يَعْنِي رَكَعَاتٍ.

1771. It has been transmitted to us with an *isnād* from Hishām ibn ʿUrwah from his father from ʿĀʾishah ﵂ that the Prophet ﷺ used to perform *Witr* by praying five prostrations (i.e. five *rakʿahs*).[40]

١٧٧٢ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُوتِرُ بِخَمْسِ سَجَدَاتٍ، وَلَا يَجْلِسُ بَيْنَهَا حَتَّى يَجْلِسَ فِي الْخَامِسَةِ، ثُمَّ يُسَلِّمُ.

1772. It has been transmitted to us with another *isnād* from Hishām ibn ʿUrwah from ʿUrwah from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ used to perform *Witr* by praying five prostrations (i.e. five *rakʿahs*), and he did not sit down [to perform the *tashahhud* during these five *rakʿahs*] except for at the end of the fifth when he said the *salām*.[41]

١٧٧٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ قَالَ: ثنا يُونُسُ بْنُ بُكَيْرٍ قَالَ: أنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ رَسُولُ اللّٰهِ ﷺ يُوتِرُ بِخَمْسٍ، لَا يَجْلِسُ إِلَّا فِي آخِرِهِنَّ.

1773. It has been transmitted to us with an *isnād* from Muḥammad ibn Jaʿfar ibn az-Zubayr from ʿUrwah that ʿĀʾishah ﵂ said, “The Messenger of Allah ﷺ used to perform *Witr* by praying five *[rakʿahs]*, and he did not sit down [to perform the *tashahhud* during these five *rakʿahs*] except for right at the end.”[42]

These narrations of Hishām ibn ʿUrwah and Muḥammad ibn Jaʿfar contradict the earlier narrations of ʿUrwah in which he narrated from ʿĀʾishah ﵂ that the Prophet ﷺ used to pray eleven *rakʿahs* in the night, including the single *rakʿah* he added for *Witr*, and used to say *salām* after every two *rakʿahs*. As the various narrations of ʿUrwah from ʿĀʾishah ﵂ differ with each other so much and are *muḍṭarib*, none of them may be

used as a proof when it comes to how *Witr* should be prayed. Therefore, we searched to see what has been related by others concerning this matter. We discovered the following:

١٧٧٤ - عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَدْ حَدَّثَنَا قَالَ: ثنا عَبْدُ الْغَفَّارِ بْنُ دَاوُدَ قَالَ: ثنا مُوسَى بْنُ أَعْيَنَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﵂: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِتِسْعِ رَكَعَاتٍ.

1774. It has been transmitted to us with an *isnād* from Ibrāhīm from Aswad from ʿĀʾishah ﵂ that the Prophet ﷺ used to perform *Witr* by praying nine *rakʿahs*.[43]

١٧٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُوسَى بْنُ أَعْيَنَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﵂: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِتِسْعِ رَكَعَاتٍ.

1775. It has been transmitted to us with another *isnād* from Ibrāhīm from Aswad from ʿĀʾishah ﵂ that the Prophet ﷺ used to perform *Witr* by praying nine *rakʿahs*.[44]

١٧٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا سَهْلُ بْنُ بَكَّارٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِتِسْعٍ، فَلَمَّا بَلَغَ سِنًّا وَثَقُلَ، أَوْتَرَ بِسَبْعٍ.

1776. It has been transmitted to us with an *isnād* from Abu'ḍ Ḍuḥā from Masrūq that ʿĀʾishah ﵂ said, "The Prophet ﷺ used to perform *Witr* by praying nine *rakʿahs*. Then, when he got older and put on weight, he used to perform *Witr* by praying seven *rakʿahs*."[45]

١٧٧٧ - حَدَّثَنَا أَبُو أَيُّوبَ - يَعْنِي ابْنَ خَلَفٍ - الطَّبَرَانِيَّ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَ: ثنا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَائِشَةَ ﵂، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1777. The like of it has been transmitted to us with an *isnād* from ʿUmārah from Yaḥyā ibn al-Jazzār from ʿĀʾishah ﵂.[46]

This *ḥadīth* states that *Witr* was nine *rakʿahs*. It has, however, also been narrated to us with a slightly different wording:

١٧٧٨ - أَنَّ فَهْدًا حَدَّثَنَا قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ - قَالَ أَبُو جَعْفَرٍ: فِيمَا أَظُنُّ - عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﵂: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ.

1778. It has been transmitted to us with an *isnād* from Ibrāhīm from Aswad that ʿĀʾishah ﵂ said, "The Prophet ﷺ used to pray nine *rakʿahs* during the night."

Abū Jaʿfar ﵀ said, "This version states that those nine *rakʿahs* were what he used to pray during the night, so it contradicts the previous version from Aswad that the night *rakʿahs* were the *Witr* prayer. It is also possible, however, that ʿĀʾishah ﵂ was referring to the entire night prayer as *Witr* due to the fact that [it consisted of an odd number of *rakʿahs* because] it contained the *Witr* prayer. The proof of this interpretation is found in the *ḥadīth* of Yaḥyā ibn al-Jazzār, for in it ʿĀʾishah ﵂ states that the *Witr* of the Messenger of Allah ﷺ was nine *rakʿahs* before he became [old and] weak and seven *rakʿahs* after he became old [and weak]. This corresponds with the *ḥadīth* of Saʿd ibn Hishām in which ʿĀʾishah ﵂ states that the Messenger of Allah ﷺ used to pray eight *rakʿahs* in the night and add a ninth *rakʿah* as *Witr* and then

when he got old and weak, pray six *rakʿahs* and add a seventh as *Witr*. By comparing these two *aḥādīth*, it is proven that, when she said his *Witr* was nine *rakʿahs*, she meant that his night prayer consisted of nine *rakʿahs* including *Witr*. We must interpret her statement thus in order to ensure that there is no contradiction between the traditions."

So far, we have only mentioned one *ḥadīth* which shows us the true nature of the *Witr* prayer and shows us how a person should pray it: that *ḥadīth* was the narration of Zurārah ibn Awfā ﷺ from Saʿd ibn Hishām. [Due to that], we looked around in order to find out if there were any other *aḥādīth* which clearly state how *Witr* should be prayed. We discovered the following:

١٧٧٩ - فَإِذَا حُسَيْنُ بْنُ نَصْرٍ قَدْ حَدَّثَنَا قَالَ: ثنا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: أنا يَحْيَى بْنُ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ اللَّتَيْنِ كَانَ يُوتِرُ بَعْدَهُمَا بـ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَيَقْرَأُ فِي الَّتِي فِي الْوِتْرِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾.

1779. It has been transmitted to us with an *isnād* from Yaḥyā ibn Saʿīd from ʿAmrah bint ʿAbd ar-Raḥmān from ʿĀʾishah ﷺ that in the two *rakʿahs* to which the Messenger of Allah ﷺ used to add *Witr*, he used to recite "Glorify the Name of your Lord, the Most High" (Qurʾan 87) and "Say: 'Unbelievers'" (Qurʾan 109). Then he would recite "Say: 'He is Allah, Absolute Oneness'" (Qurʾan 112), "Say: 'I seek refuge with the Lord of Daybreak'" (Qurʾan 113) and "Say: 'I seek refuge with the Lord of mankind'" (Qurʾan 114) in *Witr*.[47]

١٧٨٠ - حَدَّثَنَا بَكْرُ بْنُ سَهْلٍ الدِّمْيَاطِيُّ قَالَ: ثنا شُعَيْبُ بْنُ يَحْيَى قَالَ: ثنا يَحْيَى بْنُ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﵂: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِثَلَاثٍ؛ يَقْرَأُ فِي أَوَّلِ رَكْعَةٍ بِـ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَفِي الثَّانِيَةِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَفِي الثَّالِثَةِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ.

1780. It has been transmitted to us with another *isnād* from Yaḥyā ibn Saʿīd from ʿAmrah from ʿĀʾishah ﵂ that the Prophet ﷺ used to pray three *rakʿahs* in his *Witr*. He used to recite "Glorify the Name of your Lord, the Most High" (Qurʾan 87) in the first *rakʿah*, "Say: 'Unbelievers'" (Qurʾan 109) in the second, and "Say: 'He is Allah, Absolute Oneness'" (Qurʾan 112) and the two *sūrahs* of seeking refuge (Qurʾan 113 and 114) in the third.[48]

In this *ḥadīth*, ʿAmrah narrates to us from ʿĀʾishah ﵂, the way in which the Messenger of Allah ﷺ used to pray his *Witr*. Her narration agrees with that of Saʿd ibn Hishām which we transmitted earlier except that Saʿd added that he ﷺ did not say the *salām* until the end of the three *rakʿahs*.

١٧٨١ - حَدَّثَنَا أَبُو زُرْعَةَ عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الدِّمَشْقِيُّ قَالَ: ثنا صَفْوَانُ بْنُ صَالِحٍ قَالَ: ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ الرَّحَبِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي مُوسَى، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي وِتْرِهِ فِي ثَلَاثِ رَكَعَاتٍ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ.

1781. It has been transmitted to us with an *isnād* from Abū Idrīs from Abū Mūsā ﵁ that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ used to recite "Say: 'He is Allah, Absolute Oneness'" (Qurʾan 112) and the two seeking refuge *sūrahs* (Qurʾan 113 and 114) in his *Witr* prayer in its three *rakʿahs*."[49]

This *ḥadīth* agrees with both the *ḥadīth* of Saʿd and that of ʿAmrah.

١٧٨٢ – حَدَّثَنَا بَحْرُ بْنُ نَصْرٍ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي قَيْسٍ، قَالَ: قُلْتُ لِعَائِشَةَ: بِكَمْ كَانَ رَسُولُ اللّٰهِ ﷺ يُوتِرُ؟ قَالَتْ: كَانَ يُوتِرُ بِأَرْبَعٍ وَثَلَاثٍ، وَثَمَانٍ وَثَلَاثٍ، وَعَشْرٍ وَثَلَاثٍ، وَلَمْ يَكُنْ يُوتِرُ بِأَنْقَصَ مِنْ سَبْعٍ وَلَا بِأَكْثَرَ مِنْ ثَلَاثَ عَشْرَةَ.

> 1782. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Abī Qays who said, "I asked ʿĀʾishah ﵂, 'How many *rakʿahs* was the *Witr* of the Prophet ﷺ?' She replied, 'He used to perform *Witr* by praying four *rakʿahs* and then three [more], eight *rakʿahs* and then three [more], and ten *rakʿahs* and then three [more]. He never used to perform *Witr* with less than seven *rakʿahs* or more than thirteen.'"[50]

In this *ḥadīth*, she mentions all of the supererogatory *rakʿahs* that the Messenger of Allah ﷺ used to pray in the night and calls them all *Witr*. However, at the same time, the fact that she distinguished between the final three *rakʿahs* and those preceding them, shows that those final three *rakʿahs* held a special significance for her and that she considered them to be different to those preceding them. The previously mentioned traditions of Aswad, Masrūq and Yaḥyā ibn al-Jazzār must be interpreted in the light of this *ḥadīth*.

Another proof of this may be found in the following statement of ʿĀʾishah ﵂:

١٧٨٣ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا ابْنُ أَبِي عُمَرَ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ الْوِتْرُ سَبْعًا وَخَمْسًا، وَالثَّلَاثُ بُتَيْرَاءُ.

1783. It has been transmitted to us with an *isnād* from Saʿīd ibn al-Musayyib that ʿĀʾishah ﷺ said, "*Witr* was [sometimes] seven *rakʿahs*, and sometimes five, with [the final] three being a little cut-off one."

This shows that she disliked the three *rakʿahs* [of *Witr*] being prayed on their own without being connected to other preceding supererogatory *rakʿahs*. So, because she considered it best to pray either four or two supererogatory *rakʿahs*[51] [before *Witr*], she added [the *rakʿahs* of] *Witr* to the supererogatory *rakʿahs* the Messenger of Allah ﷺ used to pray before it in order to make it (i.e. *Witr*) right. Then she called the sum of all those *rakʿahs* '*Witr*.'

When taken as a whole, the narrations of ʿĀʾishah ﷺ from the Messenger of Allah ﷺ prove that *Witr* is three *rakʿahs*. Furthermore, because it corresponds with her personal opinion, the narration of Saʿd ibn Hishām from her from the Prophet ﷺ is confirmed as being the correct one. Therefore, it is proven that *Witr* is three *rakʿahs* and that a person [performs them as a single block] only saying the *salām* at the end.

There is one narration from her whose significance we have been unable to understand and that is the narration of Hishām ibn ʿUrwah from his father from her that the Messenger of Allah ﷺ used to perform *Witr* by praying five *rakʿahs* and that he did not sit down [to perform the *tashahhud* during those five *rakʿahs*] except at the end. However, the majority of the narrators transmitted the opposite of that from ʿUrwah's father and from others, and the transmission of the majority is better than the unique transmission of a single narrator.[52]

There are also traditions from ʿAbdullāh ibn ʿAbbās ﷺ which, when read as a whole, appear to indicate the same as those which we have transmitted from ʿĀʾishah ﷺ above:

١٧٨٤/ ١٧٨٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ وَبَكَّارٌ قَالَا: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً.

1784/1785. It has been transmitted to us with an *isnād* from Abū Jamrah that Ibn ʿAbbās ﷺ said, "The Messenger of Allah ﷺ used to pray thirteen *rakʿahs* in the night."[53]

١٧٨٦ - حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا مُعَلَّى بْنُ أَسَدٍ قَالَ: ثنا وُهَيْبُ بْنُ خَالِدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ طَاوُسٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّهُ بَاتَ عِنْدَ خَالَتِهِ مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ يُصَلِّي، فَقُمْتُ فَتَوَضَّأْتُ، ثُمَّ قُمْتُ عَنْ يَسَارِهِ فَجَذَبَنِي فَأَدَارَنِي عَنْ يَمِينِهِ، فَصَلَّى ثَلَاثَ عَشْرَةَ رَكْعَةً، قِيَامُهُ فِيهِنَّ سَوَاءٌ.

1786. It has been transmitted to us with an *isnād* from ʿIkrimah ibn Khālid that Ibn ʿAbbās ﷺ said, "Whilst I was spending the night in the house of my aunt Maymūnah ﷺ, the Prophet ﷺ got up in the night to pray. So I got up, performed wudu and stood on his left. So he grabbed hold of me and dragged me round to his right. Then he prayed thirteen *rakʿahs* standing for the same length of time in each."[54]

١٧٨٧ - حَدَّثَنَا بَكَّارٌ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: سَمِعْتُ كُرَيْبًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ ﷺ. . . فَذَكَرَ مِثْلَهُ. وَقَالَ: فَتَكَامَلَتْ صَلَاةُ رَسُولِ اللّٰهِ ﷺ ثَلَاثَ عَشْرَةَ رَكْعَةً.

1787. The like of it has been transmitted to us with an *isnād* from

Kurayb from Ibn ʿAbbās ﷺ, but in this version he said, "The prayer of the Messenger of Allah ﷺ was completed in thirteen *rakʿahs*."[55]

This tradition and the tradition of ʿĀʾishah ﷺ both agree that the night prayer of the Messenger of Allah ﷺ consisted of thirteen *rakʿahs*. However, this tradition of Ibn ʿAbbās ﷺ goes into no further detail about the night prayer of the Prophet ﷺ. Therefore, we decided to look to see if there were any more detailed traditions from Ibn ʿAbbās ﷺ concerning this matter. We discovered the following:

١٧٨٨ – فَإِذَا عَلِيُّ بْنُ مَعْبَدٍ قَدْ حَدَّثَنَا قَالَ: ثنا شُعْبَةُ قَالَ: ثنا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: ثنا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَلِيِّ بْنِ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ ﷺ، قَالَ: أَمَرَنِي الْعَبَّاسُ ﷺ أَنْ أَبِيتَ بِآلِ النَّبِيِّ ﷺ، وَتَقَدَّمَ إِلَيَّ أَنْ لَا تَنَامَ حَتَّى تَحْفَظَ لِي صَلَاةَ رَسُولِ اللّٰهِ ﷺ. قَالَ: فَصَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعِشَاءَ، ثُمَّ نَامَ، ثُمَّ قَامَ فَبَالَ، ثُمَّ تَوَضَّأَ، ثُمَّ صَلَّى رَكْعَتَيْنِ، لَيْسَتَا بِطَوِيلَتَيْنِ وَلَا بِقَصِيرَتَيْنِ، ثُمَّ عَادَ إِلَى فِرَاشِهِ، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ، أَوْ: خَطِيطَهُ، ثُمَّ اسْتَوَى وَفَعَلَ مِثْلَ ذَلِكَ حَتَّى صَلَّى سِتَّ رَكَعَاتٍ وَأَوْتَرَ بِثَلَاثٍ.

1788. It has been transmitted to us with an *isnād* from ʿAlī ibn ʿAbdillāh ibn ʿAbbās that his father said, "ʿAbbās ﷺ commanded me to spend the night with the family of the Prophet ﷺ and told me to not go to sleep until I had learnt the prayer of the Prophet ﷺ by heart [so that I could tell him about it]. So I prayed ʿIshāʾ with the Prophet ﷺ. Then he went to sleep. Then he got up, urinated and performed wudu. Then he prayed two *rakʿahs* which were neither long nor short. Then he returned to his bed. Then he slept [so deeply] that I could hear his snore. Then he got up and did the like of what he had done before [in terms of urinating and

performing wudu]. Then he prayed six *rakʿahs* and then three for *Witr*."[56]

١٧٨٩ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: ثنا أَبِي، عَنِ ابْنِ عَبَّاسٍ ﷺ مِثْلَهُ.

1789. The like of it has been transmitted to us with another *isnād* from ʿAlī ibn ʿAbdillāh ibn ʿAbbās from his father Ibn ʿAbbās ﷺ.[57]

١٧٩٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا حُصَيْنٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَوْتَرَ، وَلَمْ يَقُلْ: بِثَلَاثٍ.

1790. The like of it has been transmitted to us with another *isnād* from ʿAlī ibn ʿAbdillāh ibn ʿAbbās from his father from his grandfather ﷺ from the Prophet ﷺ, but in this version he said, "and then *Witr*," without mentioning the word 'three.'[58]

Here, ʿAlī ibn ʿAbdillāh ibn ʿAbbās tells us from his father how the Prophet ﷺ used to pray his *Witr* prayer and that it consisted of three *rakʿahs*. His narration, however, also differs with that of Abū Jamrah, ʿIkrimah ibn Khālid and Kurayb when it come to the total number of supererogatory *rakʿahs* the Prophet ﷺ used to pray during the night.

Saʿīd ibn Jubayr also narrated something about this from Ibn ʿAbbās ﷺ:

١٧٩١/ ١٧٩٢/ ١٧٩٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ عَنِ ابْنِ عَبَّاسٍ ﷺ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ، ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَا: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعًا، ثُمَّ قَامَ فَصَلَّى خَمْسَ رَكَعَاتٍ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ - أَوْ: خَطِيطَهُ - ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

> 1791/1792/1793. It has been transmitted to us with three *asānīd* from Ḥakam from Saʿīd ibn Jubayr that Ibn ʿAbbās ﷺ said, "I spent the night in the house of my maternal aunt Maymūnah ﷺ. [While I was there], the Messenger of Allah ﷺ prayed ʿIshāʾ. Then he came again and prayed four *rakʿahs*. Then he got up and prayed five *rakʿahs*. Then he prayed two *rakʿahs*. Then he slept [so deeply] that I heard him snore, then he [got up] and went out to the [*Ṣubḥ*] prayer."[59]

In this *ḥadīth*, [Saʿīd ibn Jubayr tells us from Ibn ʿAbbās ﷺ that] the Messenger of Allah ﷺ prayed eleven *rakʿahs* and that those eleven *rakʿahs* included two *rakʿahs* after *Witr*. Therefore, his narration corresponds to that of ʿAlī ibn ʿAbdillāh when it comes to the nine *rakʿahs* that include *Witr*, but differs from it by adding two *rakʿahs* after *Witr*.

There are also narrations from Saʿīd ibn Jubayr and Yaḥyā ibn al-Jazzār from Ibn ʿAbbās ﷺ which are specifically concerned with the *Witr* prayer of the Messenger of Allah ﷺ and show it to be three *rakʿahs*:

١٧٩٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا أَبُو بَكْرٍ النَّهْشَلِيُّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُوتِرُ بِثَلَاثِ رَكَعَاتٍ.

1794. It has been transmitted to us with an *isnād* from Yaḥyā ibn al-Jazzār from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ used to pray three *rakʿahs* in his *Witr*.[60]

١٧٩٥ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا لُوَيْنٌ قَالَ: ثنا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1795. The like of it has been transmitted to us with an *isnād* from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ from the Prophet ﷺ.[61]

١٧٩٦ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا لُوَيْنٌ قَالَ: ثنا شَرِيكٌ، عَنْ مُخَوَّلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يُوتِرُ بِثَلَاثٍ، يَقْرَأُ فِي الْأُولَى بِـ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَفِي الثَّانِيَةِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَفِي الثَّالِثَةِ: ﴿قُلْ هُوَ اللّٰهُ أَحَدٌ﴾.

1796. It has been transmitted to us with an *isnād* from Saʿīd Ibn Jubayr that ibn ʿAbbās ﷺ said, “The Messenger of Allah ﷺ used to pray three *rakʿahs* in his *Witr*: he would recite “Glorify the Name of your Lord, the Most High” (Qurʾan 87) in the first *[rakʿah]*, “Say: ‘Unbelievers’” (Qurʾan 109) in the second *[rakʿah]*, and “Say: ‘He is Allah, Absolute Oneness’” (Qurʾan 112) in the third *[rakʿah]*.”[62]

١٧٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا ابْنُ رَجَاءٍ قَالَ: أنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

1797. The like of it has been transmitted to us with another *isnād* from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ from the Prophet ﷺ.[63]

This confirms that which ʿAlī ibn ʿAbdillāh transmitted from his father that *Witr* is three *rakʿahs*. As for Kurayb, the following tradition has been narrated on his authority from Ibn ʿAbbās ﷺ:

١٧٩٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْوُحَاظِيُّ قَالَ: ثنا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: ثنا شَرِيكُ بْنُ أَبِي نَمِرٍ أَنَّ كُرَيْبًا أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ ﷺ يَقُولُ: بِتُّ لَيْلَةً عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا انْصَرَفَ مِنَ الْعِشَاءِ الْآخِرَةِ، انْصَرَفْتُ مَعَهُ. فَلَمَّا دَخَلَ الْبَيْتَ رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ؛ رُكُوعُهُمَا مِثْلُ سُجُودِهِمَا، وَسُجُودُهُمَا مِثْلُ قِيَامِهِمَا. ثُمَّ اضْطَجَعَ مَكَانَهُ فِي مُصَلَّاهُ حَتَّى سَمِعْتُ غَطِيطَهُ، ثُمَّ تَعَارَّ ثُمَّ تَوَضَّأَ فَصَلَّى رَكْعَتَيْنِ كَذَلِكَ. ثُمَّ اضْطَجَعَ ثَانِيَةً مَكَانَهُ فَرَقَدَ حَتَّى سَمِعْتُ غَطِيطَهُ، ثُمَّ فَعَلَ مِثْلَ ذَلِكَ خَمْسَ مَرَّاتٍ فَصَلَّى عَشْرَ رَكَعَاتٍ، ثُمَّ أَوْتَرَ بِوَاحِدَةٍ، وَأَتَاهُ بِلَالٌ فَآذَنَهُ بِالصُّبْحِ، فَصَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

1798. It has been transmitted to us with an *isnād* from Kurayb that Ibn ʿAbbās ﷺ said, "I spent the night in the house of the Messenger of Allah ﷺ. When he departed [from the mosque] after finishing the ʿIshāʾ prayer, I left with him. Then when he entered his house he prayed two quick *rakʿahs* spending the same amount of time in his *rukūʿ* as in his prostration, and the same amount of time in his prostration as in his standing. Then he lay down in the same spot in which he had prayed [and slept so deeply] that I heard him snore. Then he woke up, performed wudu and prayed two *rakʿahs* in the same way in which he had done before. Then he lay down a second time in the same place and slept [so deeply] that I heard him snore. Then he did the like of that five times

praying ten *rakʿahs* [in all]. Then he added a single *rakʿah* to that as *Witr*. Then Bilāl ﷺ came to him and called the *adhān* of *Ṣubḥ*. Then he prayed two *rakʿahs* and went out [to the mosque] for the prayer."[64]

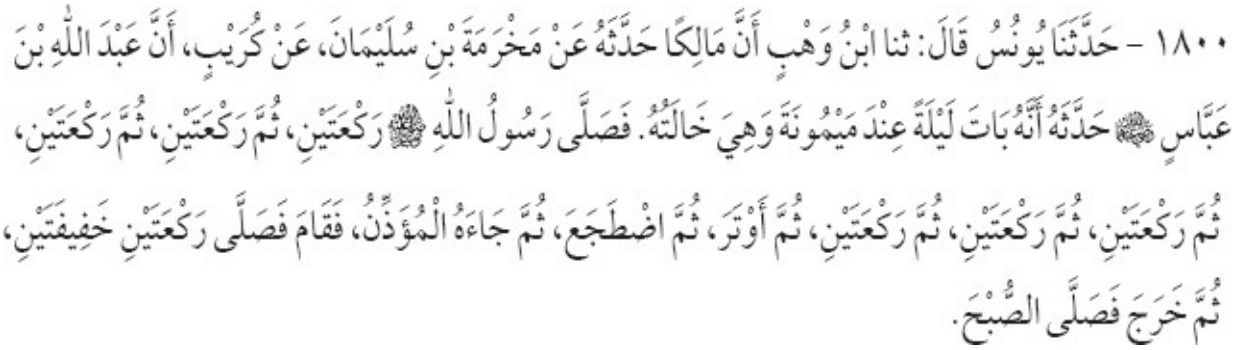
In this *ḥadīth*, it says that the Prophet ﷺ prayed ten *rakʿahs* and then added a single *rakʿah* as *Witr*. As we said before, this can be interpreted in two ways: [it is possible that he prayed this single *rakʿah* on its own] and it is possible that he linked this single *rakʿah* with the two that preceded it, making the *Witr* prayer three *rakʿahs* long. [This second interpretation] is preferable because it enables us to reconcile this narration with those that preceded it from ʿAlī ibn ʿAbdillāh, Saʿīd ibn Jubayr and Yaḥyā ibn al-Jazzār. However, in order to be certain, we looked to see if Kurayb had narrated anything else that confirmed this [second interpretation]. We discovered the following:

١٧٩٩ - فَإِذَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ الْعُصْفُرِيُّ قَدْ حَدَّثَنَا قَالَ: ثنا الْمُقْرِئُ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ قَالَ: ثنا عَبْدُ رَبِّهِ بْنُ سَعِيدِ بْنِ قَيْسٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ - مَوْلَى ابْنِ عَبَّاسٍ - أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ﷺ حَدَّثَهُ، قَالَ: فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ بِثَلَاثٍ.

1799. It has been transmitted to us with an *isnād* from Kurayb, the freedman of Ibn ʿAbbās, that ʿAbdullāh ibn ʿAbbās ﷺ told him, "After ʿIshāʾ, the Messenger of Allah ﷺ used to pray two *rakʿahs*, then two *rakʿahs*, then two *rakʿahs*, then two *rakʿahs* then he would pray three *rakʿahs* for *Witr*."[65]

This *ḥadīth* agrees with the previous *ḥadīth* from Kurayb that the total number of *rakʿahs* prayed was eleven. However, this narration provides

more detail about the *Witr* of the Prophet ﷺ and states that it consisted of three *rakʿahs*. Therefore, this *ḥadīth* proves that when Ibn ʿAbbās ﷺ said in the previous *ḥadīth*, 'Then he added a single *rakʿah* to that as *Witr*,' he meant that he joined that *rakʿah* to the two that preceded it [and prayed those three as a single unit].


١٨٠٠ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ﷺ حَدَّثَهُ أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ وَهِيَ خَالَتُهُ. فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ، ثُمَّ جَاءَهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

> 1800. It has been transmitted to us with an *isnād* from Kurayb that ʿAbdullāh ibn ʿAbbās ﷺ told him that he spent the night in the house of his maternal aunt Maymūnah ﷺ. [While he was there], the Messenger of Allah ﷺ prayed two *rakʿahs*, then two *rakʿahs*, then two *rakʿahs*, then two *rakʿahs*, then two *rakʿahs*, then two *rakʿahs*, then he added a single *rakʿah* to that as *Witr*. Then he lay down. Then the *muʾadhdhin* came to him, so he got up, prayed two quick *rakʿahs*, then went out [to the mosque] and prayed *Ṣubḥ*.[66]

Although he adds two *rakʿahs* in this version not mentioned in the previous versions, he does not contradict them concerning the *Witr* prayer. Therefore, when we take all of the traditions of Ibn ʿAbbās ﷺ together as a whole, they prove that the Prophet ﷺ used to pray three *rakʿahs* in his *Witr*.

As far as the personal opinion of Ibn ʿAbbās ﷺ goes, the following

has been narrated:

١٨٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَجَّاجِ الْحَضْرَمِيُّ قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ قَالَ: ثنا يَزِيدُ بْنُ عَطَاءٍ، عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: إِنِّي لَأَكْرَهُ أَنْ يَكُونَ بَتْرَاءَ ثَلَاثًا، وَلَكِنْ سَبْعًا أَوْ خَمْسًا.

1801. It has been transmitted to us with an *isnād* from Saʿīd ibn Jubayr that Ibn ʿAbbās ﷺ said, "I dislike it for there to be three *rakʿahs* cut off [on their own]. Rather there should be seven [*rakʿahs*] or five [*rakʿahs*]."

١٨٠٢ - حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ الْغَافِقِيُّ قَالَ: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْأَعْمَشِ. . . فَذَكَرَ بِإِسْنَادِهِ نَحْوَهُ.

1802. The like of it has been transmitted to us with another *isnād* from Aʿmash [from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ].

١٨٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: أنا شُعْبَةُ، عَنِ الْأَعْمَشِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1803. The like of it has been transmitted to us with another *isnād* from Aʿmash [from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ].

We understand this to mean that Ibn ʿAbbās ﷺ considered it to be disliked for a person to pray *Witr* on its own without connecting it to other supererogatory *rakʿahs*. Therefore, he recommended that a person pray either two or four supererogatory *rakʿahs* before praying the three *rakʿahs* of *Witr*.

Some people quote the following tradition from Ibn ʿAbbās ﷺ in an attempt to show him as having held the opposite opinion:

١٨٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ مَيْمُونٍ الْبَغْدَادِيُّ قَالَ: ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ، قَالَ: قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ ﷺ: هَلْ لَكَ فِي مُعَاوِيَةَ أَوْتَرَ بِوَاحِدَةٍ؟ وَهُوَ يُرِيدُ أَنْ يَعِيبَ مُعَاوِيَةَ. فَقَالَ ابْنُ عَبَّاسٍ: أَصَابَ مُعَاوِيَةُ.

1804. It has been transmitted to us with an *isnād* from ʿAṭāʾ who said, "A man said to Ibn ʿAbbās ﷺ, 'What do you say about Muʿāwiyah ﷺ only praying one *rakʿah* in his *Witr*?' desiring by that to denounce Muʿāwiyah ﷺ. Ibn ʿAbbās ﷺ replied, 'Muʿāwiyah ﷺ is in the right.'"

If anyone were to use this *ḥadīth* to show that Ibn ʿAbbās ﷺ held the opposite opinion, then let it be said to him, "There is also a tradition from Ibn ʿAbbās ﷺ in which he rebuked Muʿāwiyah ﷺ for doing the very same thing:"

١٨٠٥ - أَنَّ أَبَا غَسَّانَ مَالِكَ بْنَ يَحْيَى الْهَمْدَانِيَّ حَدَّثَنَا قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ قَالَ: أنا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ عِكْرِمَةَ أَنَّهُ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ عِنْدَ مُعَاوِيَةَ نَتَحَدَّثُ حَتَّى ذَهَبَ هَزِيعٌ مِنَ اللَّيْلِ، فَقَامَ مُعَاوِيَةُ، فَرَكَعَ رَكْعَةً وَاحِدَةً. فَقَالَ ابْنُ عَبَّاسٍ: مِنْ أَيْنَ - تُرَى - أَخَذَهَا الْحِمَارُ؟

1805. It has been transmitted to us with an *isnād* from ʿIkrimah who said, "Ibn ʿAbbās ﷺ and I were both with Muʿāwiyah ﷺ in his house, where we continued to speak [with one another] until a large part of the night had gone. Then Muʿāwiyah ﷺ got up and prayed a single *rakʿah*, so Ibn ʿAbbās ﷺ said [to me], 'Where do you think the donkey got that from?'"

١٨٠٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ قَالَ: ثنا عِمْرَانُ. . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، إِلَّا أَنَّهُ لَمْ يَقُلِ: الْحِمَارُ.

1806. The like of it has been transmitted to us with another *isnād* from ʿImrān [from ʿIkrimah], but in this version Ibn ʿAbbās ﷺ did not use the word, 'donkey.'

As for Ibn ʿAbbās ﷺ saying, 'Muʿāwiyah ﷺ is in the right,' it is possible that he was merely dissimulating and playing on words, and that what he really meant was, Muʿāwiyah ﷺ is in the right when it comes to something else.' A reason he might have dissimulated in this way was because Muʿāwiyah ﷺ was the *khalīfah* at the time and he might have feared reprisal if he had criticised him directly. In our opinion, it is not possible that Ibn ʿAbbās ﷺ would ever describe something which went against the practice of the Messenger of Allah ﷺ as being correct.[67]

Furthermore, Ibn ʿAbbās ﷺ himself stated that *Witr* consisted of three *rakʿahs*:

١٨٠٧ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ الْفَهْمِيُّ قَالَ: أنا ابْنُ لَهِيعَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صَالِحٍ، عَنْ أَبِي مَنْصُورٍ، قَالَ: سَأَلْتُ عَبْدَ اللّٰهِ بْنَ عَبَّاسٍ ﷺ عَنِ الْوِتْرِ، فَقَالَ: ثَلَاثٌ.

1807. It has been transmitted to us with an *isnād* from ʿAbd al-ʿAzīz ibn Ṣāliḥ that Abū Manṣūr said, "I asked ʿAbdullāh ibn ʿAbbās ﷺ about the *Witr* and he replied. 'It is three *[rakʿahs]*.'"

١٨٠٨ – قَالَ ابْنُ لَهِيعَةَ: وَحَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ عَمْرِو بْنِ الْوَلِيدِ بْنِ عَبْدَةَ، عَنْ أَبِي مَنْصُورٍ بِذَلِكَ.

1808. The like of it has been transmitted to us with an *isnād* from ʿAmr ibn al-Walīd ibn ʿAbdah from Abū Manṣūr.

١٨٠٩ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنْ حُصَيْنٍ، عَنْ أَبِي يَحْيَى، قَالَ: سَمَرَ الْمِسْوَرُ بْنُ مَخْرَمَةَ وَابْنُ عَبَّاسٍ ﷺ حَتَّى طَلَعَتِ الْحَمْرَاءُ، ثُمَّ نَامَ ابْنُ عَبَّاسٍ فَلَمْ يَسْتَيْقِظْ إِلَّا بِأَصْوَاتِ أَهْلِ الزَّوْرَاءِ، فَقَالَ لِأَصْحَابِهِ: أَتَرَوْنَنِي أُدْرِكُ أُصَلِّي ثَلَاثًا - يُرِيدُ الْوِتْرَ - وَرَكْعَتَيِ الْفَجْرِ وَصَلَاةَ الصُّبْحِ، قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ؟ فَقَالُوا: نَعَمْ، فَصَلَّى.

1809. It has been transmitted to us with an *isnād* from Abū Yaḥyā who said, "Miswar ibn Makhramah and Ibn ʿAbbās ﷺ spent the night in conversation. They remained talking until the redness rose in the sky, at which point Ibn ʿAbbās ﷺ went to sleep. He did not wake up until he was roused by the voices of the people of az-Zawrāʾ,[68] so he asked his companions, 'Do you think that there is enough time remaining before the Sun rises for me to catch all three [prayers]?' meaning *Witr*, the two *rakʿahs* of Fajr and the *Ṣubḥ* prayer. They replied, 'Yes,' so he prayed them."

It is impossible that he considered it permissible to pray less than three *rakʿahs* for *Witr*, and yet still pray the full three *rakʿahs* at a time when he feared that he might miss the time of Fajr. And that proves our interpretation of the *aḥādīth* as meaning that *Witr* was three *rakʿahs* to be correct.

ʿAlī ibn Abī Ṭālib ﷺ also narrated *Witr* as being three *rakʿahs*:

١٨١٠ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ ﷺ، قَالَ: كَانَ النَّبِيُّ ﷺ يُوتِرُ بِتِسْعِ سُوَرٍ مِنَ الْمُفَصَّلِ: فِي الرَّكْعَةِ الْأُولَى: ﴿أَلْهَاكُمُ التَّكَاثُرُ﴾ وَ ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ وَ ﴿إِذَا زُلْزِلَتْ﴾، وَفِي الثَّانِيَةِ: ﴿وَالْعَصْرِ﴾ وَ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ﴾ وَ ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾، وَفِي الثَّالِثَةِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿تَبَّتْ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

1810. It has been transmitted to us with an *isnād* from Ḥārith that

ʿAlī ﷺ said, “The Prophet ﷺ used to recite nine *sūrahs* from the *Mufaṣṣal* in his *Witr*: he would recite “Fierce competition for this world distracted you” (Qurʾan 102), “Truly We sent it down on the Night of Power” (Qurʾan 97) and “When the earth is convulsed” (Qurʾan 99) in his first *rakʿah*; “By the Late Afternoon” (Qurʾan 103), “When Allah’s help have arrived” (Qurʾan 110) and “Truly We have given you the Great Abundance” (Qurʾan 108) in the second; and “Say: ‘Unbelievers’” (Qurʾan 109), “Ruin to the hands of Abū Lahab” (Qurʾan 111) and “Say: ‘He is Allah, Absolute Oneness’” (Qurʾan 112) in the third.”[69]

ʿImrān ibn Ḥuṣayn ﷺ also narrated the like of it from the Prophet ﷺ:

١٨١١ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْوِتْرِ فِي الرَّكْعَةِ الْأُولَى بِـ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَفِي الثَّانِيَةِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَفِي الثَّالِثَةِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

1811. It has been transmitted to us with an *isnād* from Zurārah ibn Awfā ﷺ from ʿImrān ibn Ḥuṣayn ﷺ that the Prophet ﷺ used to recite in the first *rakʿahs* of *Witr*, “Glorify the Name of your Lord, the Most High” (Qurʾan 87), “Say: ‘Unbelievers’” (Qurʾan 109) in the second, and “Say: ‘He is Allah, Absolute Oneness’” (Qurʾan 112) in the third.”[70]

Something has also been narrated from Zayd ibn Khālid al-Juhanī ﷺ from the Prophet ﷺ concerning this matter:

١٨١٢ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ: أَنَّ عَبْدَ اللّٰهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ أَخْبَرَهُ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ ﷺ أَنَّهُ قَالَ: لَأَرْمُقَنَّ صَلَاةَ رَسُولِ اللّٰهِ ﷺ، قَالَ: فَتَوَسَّدْتُ عَتَبَتَهُ - أَوْ: فُسْطَاطَهُ - فَصَلَّى رَسُولُ اللّٰهِ ﷺ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ ثَلَاثَ مِرَارٍ. ثُمَّ صَلَّى رَكْعَتَيْنِ، وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، هُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ أَوْتَرَ فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكْعَةً.

1812. It has been transmitted to us [with an *isnād*] from Qays ibn Makhramah ﷺ that Zayd ibn Khālid al-Juhanī ﷺ said, "I observed the prayer of the Messenger of Allah ﷺ closely while I reclined on his threshold"—or he said, "in his tent"—"[First] the Messenger of Allah ﷺ prayed two quick *rakʿahs*. Then he prayed two very long *rakʿahs*," repeating this three times. "Then he prayed two *rakʿahs* slightly shorter than the ones preceding them. Then he prayed two more *rakʿahs* which were slightly shorter still, and then [added a single *rakʿah* to them as] *Witr*. Therefore, in total [he prayed] thirteen *rakʿahs*."[71]

This *ḥadīth* is very similar in meaning to the traditions preceding it.

There is also something narrated from Abū Umāmah ﷺ from the Prophet ﷺ about this matter:

١٨١٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ قَالَ: ثنا عُمَارَةُ بْنُ زَاذَانَ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُوتِرُ بِتِسْعٍ، فَلَمَّا بَدَّنَ وَكَثُرَ لَحْمُهُ أَوْتَرَ بِسَبْعٍ، وَصَلَّى رَكْعَتَيْنِ وَهُوَ جَالِسٌ، يَقْرَأُ فِيهِمَا: ﴿إِذَا زُلْزِلَتْ﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾.

1813. It has been transmitted to us with an *isnād* from Abū Ghālib

from Abū Umāmah ﷺ that the Messenger of Allah ﷺ used to perform *Witr* by praying nine *rakʿahs*. Then, after he became weak and put on flesh, he performed *Witr* by praying seven *rakʿahs*, and then prayed two further *rakʿahs* whilst seated. [In these final two *rakʿahs*], he would recite "When the earth is convulsed" (Qurʾan 99) and "Say: 'Unbelievers'" (Qurʾan 109).[72]

This tradition may be interpreted in the same way as the traditions preceding it. Therefore, it is possible that he used the term '*Witr*' to refer to the entire night prayer including both the supererogatory prayers and the *Witr* prayer that is prayed immediately after them. This interpretation is proven by what has been narrated concerning the practice of Abū Umāmah ﷺ:

١٨١٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا سُلَيْمَانُ بْنُ حَيَّانٍ - عَنْ أَبِي غَالِبٍ -: أَنَّ أَبَا أُمَامَةَ كَانَ يُوتِرُ بِثَلَاثٍ.

1814. It has been transmitted to us [with an *isnād*] from Abū Ghālib that Abū Umāmah ﷺ used to pray three *rakʿahs* in his *Witr*.

Thus it is established that the *Witr* of Abū Umāmah ﷺ was three *rakʿahs*. It is impossible that he would have adopted such a position if he had known the opposite of that to be true of the Messenger of Allah ﷺ, so his tradition from the Prophet ﷺ must be interpreted in the way in which we have mentioned and Allah knows best.

Something has also been narrated from Umm ad-Dardāʿ ﷺ from the Messenger of Allah ﷺ concerning this matter:

١٨١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا نُعَيْمُ بْنُ حَمَّادٍ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ أُمِّ الدَّرْدَاءِ ﵂، قَالَتْ: كَانَ رَسُولُ اللّٰهِ ﷺ يُوتِرُ بِثَلَاثَ عَشْرَةَ رَكْعَةً، فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِسَبْعٍ.

1815. It has been transmitted to us with an *isnād* from Yaḥyā ibn al-Jazzār that Umm ad-Dardāʿ ﵂ said, "The Messenger of Allah ﷺ used to perform *Witr* by praying thirteen *rakʿahs*. Then, when he grew old and weak, he performed *Witr* by praying seven."[73]

Her statement closely resembles that of Abū Umāmah ﵁ above.

There is also something narrated from Umm Salamah ﵂ from the Messenger of Allah ﷺ about this matter:

١٨١٦ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ أُمِّ سَلَمَةَ ﵂، قَالَتْ: كَانَ رَسُولُ اللّٰهِ ﷺ يُوتِرُ بِخَمْسٍ وَبِسَبْعٍ، لَا يَفْصِلُ بَيْنَهُنَّ بِسَلَامٍ وَلَا كَلَامٍ.

1816. It has been transmitted to us with an *isnād* from Miqsam that Umm Salamah ﵂ said, "The Messenger of Allah ﷺ used to perform *Witr* by praying five or seven *[rakʿahs]* and he did not divide up [those *rakʿahs*] by saying the *salām* or speaking [during them]."[74]

It is possible that he did this before there was a firm ruling regarding the *Witr* prayer and that, at that time, it was permissible to pray five or seven *rakʿahs* in one's *Witr*. It is also possible that there was no set number at that time, but that the important thing was for a person to pray an odd number of *rakʿahs*.

It has been narrated from Abū Ayyūb ﵁ that that was indeed the

case:

١٨١٧ - حَدَّثَنَا أَبُو غَسَّانَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا سُفْيَانُ بْنُ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْتِرْ بِخَمْسٍ، فَإِنْ لَمْ تَسْتَطِعْ فَبِثَلَاثٍ، فَإِنْ لَمْ تَسْتَطِعْ فَبِوَاحِدَةٍ، فَإِنْ لَمْ تَسْتَطِعْ فَأَوْمِئْ إِيمَاءً».

1817. It has been transmitted to us with an *isnād* from ʿAṭāʾ ibn Yazīd al-Laythī from Abū Ayyūb al-Anṣārī ﷺ that the Messenger of Allah ﷺ said, "Pray five *rakʿahs* in your *Witr* prayer. If you are unable, then three. If you are still unable, then one; and if you are still unable then [pray it] by gesturing [with your head]."[75]

١٨١٨ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا سَهْلُ بْنُ بَكَّارٍ قَالَ: ثنا وُهَيْبُ بْنُ خَالِدٍ قَالَ: ثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ ﷺ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْوِتْرُ حَقٌّ؛ فَمَنْ أَوْتَرَ بِخَمْسٍ فَحَسَنٌ، وَمَنْ أَوْتَرَ بِثَلَاثٍ فَقَدْ أَحْسَنَ، وَمَنْ أَوْتَرَ بِوَاحِدَةٍ فَحَسَنٌ، وَمَنْ لَمْ يَسْتَطِعْ فَلْيُومِئْ إِيمَاءً».

1818. It has been transmitted to us with another *isnād* from ʿAṭāʾ ibn Yazīd from Abū Ayyūb ﷺ that the Prophet ﷺ said, "*Witr* is a duty. If someone performs *Witr* by praying five *rakʿahs* then that is excellent. If he prays three *rakʿahs* in his *Witr* then he has done well. If he prays a single *rakʿah* in his *Witr*, then that is also good. If he is unable to do that, then he [should pray it by] gesturing [with his head]."[76]

١٨١٩ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ الضَّحَّاكِ قَالَ: ثنا الْأَوْزَاعِيُّ قَالَ: ثنا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْوِتْرُ حَقٌّ؛ فَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ، وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ، وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ».

1819. It has been transmitted to us with another *isnād* from ʿAṭāʾ ibn Yazīd from Abū Ayyūb ﷺ that the Prophet ﷺ said, "*Witr* is a duty. If a person wishes, he may perform *Witr* by praying five, three or one *rakʿah*."[77]

١٨٢٠ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ ﷺ، قَالَ: الْوِتْرُ حَقٌّ - أَوْ: وَاجِبٌ - فَمَنْ شَاءَ أَوْتَرَ بِسَبْعٍ، وَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ، وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ، وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ، وَمَنْ غُلِبَ إِلَى أَنْ يُومِئَ فَلْيُومِئْ.

1820. It has been transmitted to us with another *isnād* from ʿAṭāʾ ibn Yazīd from Abū Ayyūb ﷺ that the Prophet ﷺ said, "*Witr* is a duty—or obligatory.—If a person wishes, he may perform *Witr* by praying seven *rakʿahs*, five *rakʿahs*, three *rakʿahs* or one. If he is overcome [with illness] then let him [pray it] by gesturing [with his head]."

In this *ḥadīth*, the Prophet ﷺ informs us that people were given a choice when it came to *Witr* and that they were permitted to pray as many *rakʿahs* as they liked at whatever point [during the night] that they wished. However, the consensus of the Ummah after the lifetime of the Messenger of Allah ﷺ, is in opposition to this view. They agree that *Witr* [is a specific number of *rakʿahs*] and do not consider it permissible to leave out [any one of those *rakʿahs*]. [Therefore their consensus is that it

is not permissible for a person to choose how many *rakʿahs* he wishes to pray in his *Witr* because the number of *rakʿahs* in *Witr* has been legislated and defined]. Their consensus indicates the above statement of the Messenger of Allah ﷺ to be abrogated, for Allah would never permit the Ummah to unanimously agree upon an error.[78]

Something has also been narrated from ʿAbd ar-Raḥmān ibn Abzā ﷺ from the Prophet ﷺ concerning this matter:

١٨٢١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو الْمُطَرِّفُ بْنُ أَبِي الْوَزِيرِ قَالَ: ثنا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ زُبَيْدٍ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ ﷺ: أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ الْوِتْرَ، فَقَرَأَ فِي الْأُولَى بِـ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾، وَفِي الثَّانِيَةِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾، وَفِي الثَّالِثَةِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. فَلَمَّا فَرَغَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلَاثًا، يَمُدُّ صَوْتَهُ بِالثَّالِثَةِ.

1821. It has been transmitted to us with an *isnād* from Saʿīd ibn ʿAbd ar-Raḥmān ibn Abzā from his father that he prayed *Witr* with the Prophet ﷺ and the [Prophet ﷺ] recited "Glorify the Name of your Lord, the Most High" (Qurʾan 87) in the first *rakʿah*, "Say: 'Unbelievers'" (Qurʾan 109) in the second, and "Say: 'He is Allah, Absolute Oneness'" (Qurʾan 112) in the third. Then after he completed *Witr*, he said, '*Subḥāna'l-maliku'l-quddūs*—Glory be to the Most Holy King,' three times and when he said it the third time, he elongated [the vowels in] the words or raised his voice.[79]

١٨٢٢ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ زُبَيْدٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1822. The like of it has been transmitted to us with another *isnād* from Zubayd [from Saʿīd ibn ʿAbd ar-Raḥmān ibn Abzā from his

father].[80]

١٨٢٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ. غَيْرَ أَنَّهُ قَالَ: وَفِي الثَّانِيَةِ: قُلْ لِلَّذِينَ كَفَرُوا، يَعْنِي: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَفِي الثَّالِثَةِ: اللَّهُ الْوَاحِدُ الصَّمَدُ.

1823. The like of it has been transmitted to us with another *isnād* from Zubayd [from Saʿīd ibn ʿAbd ar-Raḥmān ibn Abzā from his father], but in this version he said, "[He recited] "Say to those who disbelieve," meaning "Say: 'Unbelievers'"" (Qurʾan 109), and he said, "[He recited] "Allah is One, the Everlasting Sustainer.""[81]

This proves that he ﷺ used to pray three *rakʿahs* in his *Witr*.

There is also something narrated from Abū Hurayrah ﷺ from the Prophet ﷺ about this matter:

١٨٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: ثنا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَالْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «لَا تُوتِرُوا بِثَلَاثٍ، وَأَوْتِرُوا بِخَمْسٍ أَوْ سَبْعٍ، وَلَا تَشَبَّهُوا بِصَلَاةِ الْمَغْرِبِ».

1824. It has been transmitted to us with an *isnād* from Abū Salamah ibn ʿAbd ar-Raḥmān and Aʿraj from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Do not perform *Witr* by praying three *[rakʿahs]*. Rather perform *Witr* by praying five or seven *[rakʿahs]*. Do not make it like the Maghrib prayer."[82]

١٨٢٥ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: ثنا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ حَدَّثَهُ عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ - وَلَمْ يَرْفَعْهُ - قَالَ: لَا تُوتِرُوا بِثَلَاثِ رَكَعَاتٍ تَشَبَّهُوا بِالْمَغْرِبِ، وَلَكِنْ أَوْتِرُوا بِخَمْسٍ أَوْ بِسَبْعٍ أَوْ بِتِسْعٍ أَوْ بِإِحْدَى عَشْرَةَ.

1825. It has been transmitted to us with an *isnād* from ʿIrāk ibn Mālik that Abū Hurayrah ﷺ said, "Do not perform *Witr* by praying three *[rakʿahs]*, thus making it like the Maghrib prayer. Rather, perform *Witr* by praying five, seven, nine or eleven *[rakʿahs]*."

[This *ḥadīth* may be interpreted in two ways]:

It is possible that he considered it disliked for *Witr* to be prayed on its own without being linked to other preceding supererogatory *rakʿahs*. This interpretation corresponds with the earlier mentioned statements of ʿĀʾishah ﷺ and Ibn ʿAbbās ﷺ and negates the possibility of *Witr* being a single *rakʿah*, [for if *Witr* were only one *rakʿah* then it would not be disliked to pray three as it would then be connected to other supererogatory *rakʿahs*].

It is also possible that he is giving people a choice when it comes to the amount of *rakʿahs* they want to pray in their *Witr*. This would mean that this *ḥadīth* has the same meaning as that of Abū Ayyūb ﷺ from the Prophet ﷺ, except in this narration there is no permission granted to only pray a single *rakʿah*.

It is proven by all of these *ḥadīth* from the Messenger of Allah ﷺ that *Witr* is more than a single *rakʿah*. There is not a single tradition that has been narrated from the Prophet ﷺ saying that *Witr* is a single *rakʿah* except that it may be interpreted to mean something else, and we have

made that fact abundantly clear. [This is how we come to this position by means of the traditions].

As for how we come to this position by means of reason and intellectual consideration, we have found *Witr* to be one of either two things; it is either obligatory or *Sunnah*.

If *Witr* is obligatory, then we have found the obligatory prayers to be of only three types: ones that are two *rakʿahs* long, ones that are four *rakʿahs* long and ones that are three *rakʿahs* long. All of the scholars agree that *Witr* is not two or four *rakʿahs*, so it is proven that it is three *rakʿahs*. This is if *Witr* is considered an obligatory prayer.

If *Witr* is *Sunnah*, however, then we have found that all *Sunnah* actions have their counterparts in actions that are obligatory. Examples of this include:

Prayer, which may be either supererogatory or obligatory.

Giving alms (*ṣadaqah*), which has its basis in the obligatory action of paying *h*.

Fasting, which has its basis in the obligatory acts of fasting the month of Ramadan and discharging the *kaffārah* (expiatory) punishments brought upon oneself.

Ḥajj, for although a person may do supererogatory *Ḥajj* pilgrimages, the basis for it is found in the obligatory action of the *Ḥajj* of Islam [which a person must perform once in his lifetime if he is able].

ʿUmrah, for although it is normally considered to be a supererogatory action, some people claimed that it was obligatory [for a person to do it once in his lifetime if he was able]. We will clarify this in its proper place, God Willing.

Freeing slaves, which also has its basis in an obligatory action, and

that is discharging the *kaffārah* punishments mentioned by Allah, Mighty and Majestic, in His Book.

There are supererogatory forms of all of these things, but they all have their bases in obligatory acts. Indeed, there is no type of supererogatory action that does not have its basis in an obligatory action. However, the reverse is not also true, for there are some obligatory acts which have no counterpart in supererogatory acts. An example of this is the funeral prayer (*janāzah*); this prayer is obligatory and it is not permissible to pray it as a supererogatory prayer. Furthermore, it is not permitted for a person to pray over a dead person twice and intend the second prayer as a supererogatory one. This shows that it is possible for a type of action to be obligatory without having a supererogatory counterpart.

In summary, all supererogatory acts have counterparts in obligatory acts, whereas not all obligatory acts have counterparts in supererogatory ones. Therefore, if we say that *Witr* is supererogatory (i.e. *Sunnah*), then it must have an obligatory counterpart. When we looked at its obligatory counterparts we could not find a single prayer possessing an odd number of *rakʿahs* except for one with three. Therefore, it is proven that *Witr* must also have three *rakʿahs*.

This is what reason suggests and was also the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

This position has also been narrated from many of the Companions of the Messenger of Allah ﷺ:

١٨٢٦/ ١٨٢٧ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ: أَمَرَ عُمَرُ بْنُ الْخَطَّابِ أُبَيَّ بْنَ كَعْبٍ وَتَمِيمًا الدَّارِيَّ ﷺ أَنْ يَقُومَا لِلنَّاسِ بِإِحْدَى عَشْرَةَ رَكْعَةً. قَالَ: فَكَانَ الْقَارِئُ يَقْرَأُ بِالْمِئِينَ حَتَّى يَعْتَمِدَ عَلَى الْعَصَا مِنْ طُولِ الْقِيَامِ، وَمَا كُنَّا نَنْصَرِفُ إِلَّا فِي فُرُوعِ الْفَجْرِ.

1826/1827. It has been transmitted to us with two *asānīd* from Sāʾib ibn Yazīd ﷺ who said, "ʿUmar ibn al-Khaṭṭāb ﷺ commanded Ubayy ibn Kaʿb and Tamīm ad-Dārī ﷺ to pray eleven *rakʿahs* with the people." Then he said, "The reciter [i.e. the Imam] used to recite the *miʾīn* (i.e. those *sūrahs* comprising of approximately one hundred verses) and used to remain standing for so long that he had to lean on his staff [in order to support himself]. We did not used to complete [those *rakʿahs*] until after Fajr [had already] come in."[83]

This proves that they used to pray three *rakʿahs* in *Witr*, since it is not permissible for a person to pray two supererogatory *rakʿahs* and then leave the prayer, without first linking them to with another two supererogatory *rakʿahs*.

١٨٢٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا يَحْيَى بْنُ سُلَيْمَانَ الْجُعْفِيُّ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو، عَنِ ابْنِ أَبِي هِلَالٍ، عَنِ ابْنِ السَّبَّاقِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ: دَفَنَّا أَبَا بَكْرٍ لَيْلًا، فَقَالَ عُمَرُ: إِنِّي لَمْ أُوتِرْ، فَقَامَ وَصَفَفْنَا وَرَاءَهُ، فَصَلَّى بِنَا ثَلَاثَ رَكَعَاتٍ، لَمْ يُسَلِّمْ إِلَّا فِي آخِرِهِنَّ.

1828. It has been transmitted to us with an *isnād* from Miswar ibn Makhramah ﷺ who said, "We buried Abū Bakr ﷺ during the night. Then ʿUmar ﷺ said, 'I have not prayed *Witr* yet,' so he

stood up and we lined up behind him. Then he prayed three *rakʿahs* with us and did not say the *salām* until the end [of the third *rakʿah*]."

١٨٢٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا أَبُو خَلْدَةَ قَالَ: سَأَلْتُ أَبَا الْعَالِيَةِ عَنِ الْوِتْرِ، فَقَالَ: عَلَّمَنَا أَصْحَابُ مُحَمَّدٍ ﷺ - أَوْ عَلَّمُونَا - أَنَّ الْوِتْرَ مِثْلُ صَلَاةِ الْمَغْرِبِ غَيْرَ أَنَّا نَقْرَأُ فِي الثَّالِثَةِ، فَهَذَا وِتْرُ اللَّيْلِ، وَهَذَا وِتْرُ النَّهَارِ.

1829. It has been transmitted to us with an *isnād* from Abū Khaldah who said, "I asked Abu'l-ʿĀliyah about the *Witr* and he said, 'The Companions of Muḥammad ﷺ taught us'—or he said, 'They taught us'—'that *Witr* is the same as Maghrib except we recite [a *sūrah*] in its third *rakʿah*. [They said] that this is the *Witr* of the night and [Maghrib] is the *Witr* of the day.'"

١٨٣٠ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا شُجَاعٌ، عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ﷺ، قَالَ: الْوِتْرُ ثَلَاثٌ كَوِتْرِ النَّهَارِ؛ صَلَاةِ الْمَغْرِبِ.

1830. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Yazīd ﷺ that ʿAbdullāh ibn Masʿūd ﷺ said, "*Witr* is three *rakʿahs*, just like the *Witr* of the day; Maghrib."

١٨٣١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو حُذَيْفَةَ قَالَ: ثنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1831. The like of it has been transmitted to us with another *isnād* Mālik ibn al-Ḥārith [from ʿAbd ar-Raḥmān ibn Yazīd ﷺ from ʿAbdullāh ibn Masʿūd ﷺ].

١٨٣٢ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ، قَالَ: الْوِتْرُ ثَلَاثُ رَكَعَاتٍ. وَكَانَ يُوتِرُ بِثَلَاثِ رَكَعَاتٍ.

1832. It has been transmitted to us with an *isnād* from Ḥumayd from Anas ﷺ that they said, "*Witr* is three *rakʿahs*." He used to pray three *rakʿahs* in his *Witr*.

١٨٣٣ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ قَالَ: ثنا ثَابِتٌ، قَالَ: صَلَّى بِي أَنَسٌ ﷺ الْوِتْرَ – أَنَا عَنْ يَمِينِهِ وَأُمُّ وَلَدِهِ خَلْفَنَا – ثَلَاثَ رَكَعَاتٍ، لَمْ يُسَلِّمْ إِلَّا فِي آخِرِهِنَّ، ظَنَنْتُ أَنَّهُ يُرِيدُ أَنْ يُعَلِّمَنِي.

1833. It has been transmitted to us with an *isnād* from Thābit who said, "Anas ﷺ prayed *Witr* with me on his right and his *umm al-walad*[84] behind us. He prayed three *rakʿahs* and did not say the *salām* until the end [of the third *rakʿah*]. I thought that he was trying to teach [the *Witr* prayer to] me."

١٨٣٤ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا أَبُو عَاصِمٍ، عَنِ ابْنِ عَجْلَانَ، عَنْ نَافِعٍ وَالْمَقْبُرِيِّ، سَمِعَا مُعَاذًا الْقَارِئَ يُسَلِّمُ فِي الرَّكْعَتَيْنِ مِنَ الْوِتْرِ.

1834. It has been transmitted to us with an *isnād* from Nāfiʿ and Maqburī that they both heard Muʿādh, the reciter, say the *salām* after two *rakʿahs* of his *Witr*.

١٨٣٥ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ، عَنْ عَامِرِ بْنِ يَحْيَى، عَنْ حَنَشٍ الصَّنْعَانِيِّ، قَالَ: كَانَ مُعَاذٌ ﷺ يَقْرَأُ لِلنَّاسِ فِي رَمَضَانَ فَكَانَ يُوتِرُ بِوَاحِدَةٍ؛ يَفْصِلُ بَيْنَهَا وَبَيْنَ الثِّنْتَيْنِ بِالسَّلَامِ، حَتَّى يَسْمَعَ مَنْ خَلْفَهُ تَسْلِيمَهُ. فَلَمَّا تُوُفِّيَ، قَامَ لِلنَّاسِ زَيْدُ بْنُ ثَابِتٍ ﷺ، فَأَوْتَرَ بِثَلَاثٍ، لَمْ يُسَلِّمْ حَتَّى فَرَغَ مِنْهُنَّ. فَقَالَ لَهُ النَّاسُ: أَرَغِبْتَ عَنْ سُنَّةِ صَاحِبِكَ؟ فَقَالَ: لَا، وَلَكِنْ إِنْ سَلَّمْتُ، انْفَضَّ النَّاسُ.

1835. It has been transmitted to us with an *isnād* from Ḥanash aṣ-Ṣanʿānī who said, "Muʿādh ﷺ used to recite to the people [whilst leading them in the night prayer] during Ramadan, then add a *rakʿah* as *Witr*. He used to separate the final *rakʿah* from the two which preceded it with a *salām*, and say the *salām* [so loud] that those behind him were able to hear it. Then when he died, Zayd ibn Thābit ﷺ took over the role of Imam and prayed three *rakʿahs* in *Witr*, not saying the *salām* until the end [of the third *rakʿah*]. So people said to him, 'Do you dislike the practice of your companion?' He replied, 'No, but if I were to say the *salām* [after two *rakʿahs*], people would leave then [and not pray the third].'"

All of these Companions of the Messenger of Allah ﷺ used to pray three *rakʿahs* in their *Witr* prayers, although some said the *salām* after two *rakʿahs* and some did not. It has already been proven that *Witr* should be three *rakʿahs*, so we next wanted to find out whether or not there should be a *salām* after the first two *rakʿahs*.

We have seen that the *salām* takes a person from a state of prayer to a state of non-prayer; in other words, he leaves his prayer by it. We have also seen that the scholars unanimously agree that a person may not cut an obligatory prayer into two parts by saying a *salām* during it. Based on this, reason tells us that it is also not right for a person to cut off part of his *Witr* prayer from the rest of it with a *salām*. [Therefore the only *salām* in the *Witr* prayer should be at the end of the third *rakʿah*].

Some mention the following in order to show that more than one of the Companions of the Messenger of Allah ﷺ has been reported as praying a single *rakʿah* in *Witr*:

١٨٣٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا فُلَيْحُ بْنُ سُلَيْمَانَ الْخُزَاعِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ ﷺ، قَالَ: قُلْتُ: لَا يَغْلِبُنِي اللَّيْلَةَ عَلَى الْمَقَامِ أَحَدٌ. فَقُمْتُ أُصَلِّي فَوَجَدْتُ حِسَّ رِجْلٍ مِنْ خَلْفِي فِي ظَهْرِي، فَنَظَرْتُ فَإِذَا عُثْمَانُ بْنُ عَفَّانَ، فَتَنَحَّيْتُ لَهُ فَتَقَدَّمَ فَاسْتَفْتَحَ الْقُرْآنَ حَتَّى خَتَمَ ثُمَّ رَكَعَ وَسَجَدَ، فَقُلْتُ: أَوْهَمَ الشَّيْخُ. فَلَمَّا صَلَّى، قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّمَا صَلَّيْتَ رَكْعَةً وَاحِدَةً، فَقَالَ: أَجَلْ، هِيَ وِتْرِي.

1836. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān at-Taymī who said, "I said [to myself], 'No one will get the better of me when it comes to praying in the night.' So I stood up to pray and felt a foot touch me behind me on my back. I looked around and saw that it was ʿUthmān ibn ʿAffān ﷺ so I moved aside [to let him pass]. He went forward and began to [recite] the Qurʾan until he completed it. Then he went into *rukūʿ* and then prostration [and then said the *salām*]. I asked myself, 'Has the venerable old man become weak?' so I said to him after he had prayed, 'Leader of the believers, you have only prayed a single *rakʿah*.' He replied, 'Yes, it is my *Witr*.'"

If anyone were to say this then let it be said to him, "It is possible that ʿUthmān ﷺ separated his Shafʿ from his *Witr* and had prayed his Shafʿ just before that. Then he completed his *Witr* by praying the single *rakʿah* which ʿAbd ar-Raḥmān observed. Furthermore, the fact that ʿAbd ar-Raḥmān rebuked ʿUthmān ﷺ for his action in praying a single prayer proves that the custom at the time was different to that which ʿUthmān ﷺ did."

Some mention the following narrations from Saʿd ﷺ as proof [that *Witr* is one *rakʿah*]:

١٨٣٧ - حَدَّثَنَا يُونُسُ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: ثنا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، حَدَّثَهُمْ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللّٰهِ بْنِ الْأَشَجِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: شَهِدَ عِنْدِي مَنْ شِئْتَ مِنْ آلِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ ﷺ كَانَ يُوتِرُ بِوَاحِدَةٍ.

1837. It has been transmitted to us with an *isnād* from Saʿīd ibn al-Musayyib who said, "Someone from the family of Saʿd ibn Abī Waqqāṣ informed me that Saʿd ibn Abī Waqqāṣ ﷺ used to pray a single *rakʿah* for *Witr*."

١٨٣٨ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: ثنا حُصَيْنٌ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ ﷺ: أَنَّهُ كَانَ يُوتِرُ بِوَاحِدَةٍ.

1838. It has been transmitted to us with an *isnād* from Muṣʿab ibn Saʿd that his father used to pray a single *rakʿah* in his *Witr*.

١٨٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللّٰهِ بْنِ سَلَمَةَ، قَالَ: أَمَّنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ فِي صَلَاةِ الْعِشَاءِ الْآخِرَةِ، فَلَمَّا انْصَرَفَ تَنَحَّى فِي نَاحِيَةِ الْمَسْجِدِ، فَصَلَّى رَكْعَةً. فَاتَّبَعْتُهُ فَأَخَذْتُ بِيَدِهِ، فَقُلْتُ لَهُ: يَا أَبَا إِسْحَاقَ مَا هَذِهِ الرَّكْعَةُ؟ فَقَالَ: وِتْرٌ، أَنَامُ عَلَيْهِ. قَالَ عَمْرٌو: فَذَكَرْتُ ذَلِكَ لِمُصْعَبِ بْنِ سَعْدٍ، فَقَالَ: كَانَ يُوتِرُ بِرَكْعَةٍ، يَعْنِي سَعْدًا.

1839. It has been transmitted to us with an *isnād* from ʿAmr ibn Murrah that ʿAbdullāh ibn Salamah ﷺ said, "Saʿd ibn Abī Waqqāṣ ﷺ led us in the ʿIshāʾ prayer. Then when he departed he went away to one of the corners of the mosque and prayed a single *rakʿah*. So I went after him, took him by the hand and said to him, 'Abū Isḥāq, what is this *rakʿah* [you have prayed]?' He replied,

‘*Witr*. I go to sleep after [praying] it.’” ʿAmr said, “I mentioned that to Muṣʿab ibn Saʿd and he told me that [Saʿd ﷺ] used to pray a single *rakʿah* in his *Witr*.”

If anyone were to quote this *ḥadīth* then let it be said to him, “It is possible to interpret this just as we interpreted the *ḥadīth* of ʿUthmān ﷺ: [he may have prayed the two *rakʿahs* of Shafʿ elsewhere before praying that single *rakʿah*].”

Some say, “The *ḥadīth* of ʿAmr ibn Murrah contradicts that interpretation for he said that he prayed with them and then, ‘when he departed he went away to one of the corners of the mosque and prayed a single *rakʿah*.’”

If anyone says this then let it be said to him, “It is possible that when he refers to the departure of Saʿd ﷺ, he is referring to when he went back home, not to when he completed the prayer, so it is possible that he prayed other supererogatory *rakʿahs* after the ʿIshāʾ prayer [and before that single *rakʿah*].”

١٨٤٠ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ قَالَ: ثنا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عَامِرٍ، قَالَ: كَانَ آلُ سَعْدٍ وَآلُ عَبْدِ اللَّهِ بْنِ عُمَرَ يُسَلِّمُونَ فِي الرَّكْعَتَيْنِ مِنَ الْوِتْرِ وَيُوتِرُونَ بِرَكْعَةٍ رَكْعَةٍ.

1840. It has been transmitted to us with an *isnād* from ʿĀmir who said, “The people of Saʿd ﷺ and the people of ʿAbdullāh ibn ʿUmar ﷺ used to say the *salām* after two *rakʿahs* of their *Witr* prayers and used to perform *Witr* with a single *rakʿah*.”

In this *ḥadīth*, ʿĀmir clarifies the position of the people of Saʿd ﷺ when it comes to *Witr*. The people of Saʿd ﷺ are those who imitated the

actions of Saʿd ﷺ. Their *Witr*, [and by extension Saʿd's ﷺ *Witr*] was a single *rakʿah* preceded by two *rakʿahs*, and those two *rakʿahs* were separated from the single *rakʿah* by a *salām*. Therefore, this confirms the position of those who said that *Witr* is three *rakʿahs*.

١٨٤١ – حَدَّثَنَا بَكَّارٌ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا حَمَّادٌ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ: أَنَّ ابْنَ مَسْعُودٍ عَابَ ذَلِكَ عَلَى سَعْدٍ ﷺ.

1841. It has been transmitted to us with an *isnād* from Ibrāhīm that Ibn Masʿūd ﷺ condemned Saʿd ﷺ for doing that.

In our opinion, it is impossible that Ibn Masʿūd ﷺ would condemn Saʿd ﷺ for doing that unless he had evidence [from the Prophet ﷺ] that convinced him that there was a better way of [praying *Witr*]. If Ibn Masʿūd's ﷺ position had only been based upon his personal opinion, then he would not have considered his own personal opinion to be better than that of Saʿd ﷺ and would not have condemned him. Therefore, this proves that his position must have been based on some tangible proof, not on his own personal opinion.

Some mention the following as proof [that *Witr* is only one *rakʿah*]:

١٨٤٢ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي عُبَيْدِ اللّٰهِ، قَالَ: رَأَيْتُ أَبَا الدَّرْدَاءِ وَفَضَالَةَ بْنَ عُبَيْدٍ وَمُعَاذَ بْنَ جَبَلٍ يَدْخُلُونَ الْمَسْجِدَ وَالنَّاسُ فِي صَلَاةِ الْغَدَاةِ، فَيَتَنَحَّوْنَ إِلَى بَعْضِ السَّوَارِي، فَيُوتِرُ كُلُّ وَاحِدٍ مِنْهُمْ بِرَكْعَةٍ ثُمَّ يَدْخُلُونَ مَعَ النَّاسِ فِي الصَّلَاةِ.

1842. It has been transmitted to us with an *isnād* from Abū ʿUbaydillāh who said, "I saw Abu'd Dardāʾ, Faḍālah ibn ʿUbayd and Muʿādh ibn Jabal ﷺ come into the mosque whilst the people

were praying *Ṣubḥ*. They went aside to one of the walls of the mosque and each one of them prayed a single *rakʿah* for *Witr*. Then they joined the rest of the people in the *Ṣubḥ* prayer."

If someone were to quote this then let it be said to him, "It is possible that they did this after praying many units of two *rakʿahs* in their own homes. They could have prayed the [two *rakʿahs* of] Shafʿ in their homes and completed their *Witr* with the single remaining *rakʿah* when they got to the mosque. [Because of this], this tradition reverts to the position that there are three *rakʿahs* in *Witr*."

١٨٤٣ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، قَالَ: أَثْبَتَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ الْوِتْرَ بِالْمَدِينَةِ بِقَوْلِ الْفُقَهَاءِ ثَلَاثًا، لَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ.

1843. It has been transmitted to us with an *isnād* from Abu'z-Zinād who said, "ʿUmar ibn ʿAbd al-ʿAzīz established the *Witr* in Madinah according to the verdict of the scholars who said that it is three *rakʿahs* and that a person only says the *salām* at the end [of the third *rakʿah*]."

١٨٤٤ – حَدَّثَنَا أَبُو الْعَوَّامِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْجَبَّارِ الْمُرَادِيُّ قَالَ: ثنا خَالِدُ بْنُ نِزَارٍ الْأَيْلِيُّ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنِ السَّبْعَةِ: سَعِيدِ بْنِ الْمُسَيَّبِ وَعُرْوَةَ بْنِ الزُّبَيْرِ وَالْقَاسِمِ بْنِ مُحَمَّدٍ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ وَخَارِجَةَ بْنِ زَيْدٍ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ وَسُلَيْمَانَ بْنِ يَسَارٍ فِي مَشْيَخَةٍ سِوَاهُمْ؛ أَهْلِ فِقْهٍ وَصَلَاحٍ وَفَضْلٍ، وَرُبَّمَا اخْتَلَفُوا فِي الشَّيْءِ فَأُخِذَ بِقَوْلِ أَكْثَرِهِمْ وَأَفْضَلِهِمْ رَأْيًا. فَكَانَ مِمَّا وَعَيْتُ عَنْهُمْ عَلَى هَذِهِ الصِّفَةِ أَنَّ الْوِتْرَ ثَلَاثٌ، لَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ.

1844. It has been transmitted to us with an *isnād* from ʿAbd ar-

> Raḥmān ibn Abī az-Zināḍ that his father [used to narrate the positions of] the seven [scholars of Madinah]: Saʿīd ibn al-Musayyib, ʿUrwah ibn az-Zubayr, Qāsim ibn Muḥammad, Abū Bakr ibn ʿAbd ar-Raḥmān, Khārijah ibn Zayd, ʿUbaydullāh ibn ʿAbdillāh, and Sulaymān ibn Yasār and others from among the people of jurisprudence, righteousness and excellence. If these scholars disagreed about anything, the verdict of the majority or the one whose opinion was most excellent would be taken. [Abu'z-Zināḍ said], "One of the things I learnt from them in this way was that Witr is three *rakʿahs* and that a person should only say the *salām* at the end [of the third *rakʿah*]."

What we have mentioned here shows that the consensus of the scholars of Madinah was that *Witr* is three *rakʿahs* and that a person should only say the *salām* at the end [of those three *rakʿahs*], and that ʿUmar ibn ʿAbd al-ʿAzīz followed them in that. Moreover, no one rebuked them for saying that. We also find here that Saʿīd ibn al-Musayyib, even though he narrated the *ḥadīth* of how Saʿd ﷺ prayed *Witr*, gave a *fatwā* (legal opinion) to the opposite effect [showing that he considered the position of not saying the *salām* after two *rakʿahs* to be stronger than that of saying it]. ʿUrwah ibn az-Zubayr also gave a *fatwā* to that effect despite what we transmitted from him earlier in this section regarding the *Witr*.

In our opinion, this ruling is one of those which no one should go against, because it has been attested to by the Messenger of Allah ﷺ, by the actions of his Companions ﷺ and by the verdicts of most of those who came after to them as well as their followers.

1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Standing in prayer in the night/ How many [*rakʿah*] is Witr, 1690) with his *isnād* from Wahb ibn Jarīr; and Muslim (Prayer/ The night prayer is sets of two [*rakʿah*] etc., 752) with his *isnād* from ʿAbd al-Wārith. Both of them narrated it from Abu't-Tayyāḥ.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (752); and Nasāʾī (Prayer/ How many [*rakʿah*] is Witr, 1691) with his *isnād* from Shuʿbah from Qatādah.

3 Its *isnād* is *ḥasan* on account of Khaṣīf ibn Nāṣiḥ, although the *ḥadīth* itself is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The night prayer is sets of two [*rakʿah*] etc., 752) with his *isnād* from Hammām.

4 Those who adopted this position include Imam Shāfiʿī and Imam Aḥmad (according to one narration).

5 Those who adopt this position include Imam Mālik, Imam Shāfiʿī according to one narration, and Imam Aḥmad according to one narration.

6 Those who adopt this position include Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

7 This, and that which Ibn Mājah narrated from Abū Mijlaz from Ibn ʿUmar ﷺ that the Messenger of Allah ﷺ said, "The night prayer is in blocks of two *rakʿah*, and Witr is a *rakʿah* at the end of the night," show unequivocally that the *ḥadīth* has been abridged; for the *ḥadīth* of Ibn ʿUmar ﷺ in Muslim indicates that the question was about how one makes the night prayer be an odd number of *rakʿah*. The wording of that *ḥadīth* in Muslim is, 'A man called out to the Messenger of Allah ﷺ when he was in the mosque, saying, 'Messenger of Allah, 'How do I make my night prayer into an odd number of *rakʿah*?' He replied, 'Whoever prays [the night prayer] should pray it in blocks of two *rakʿah*. Then, when he feels the approach of *Ṣubḥ*, he should do one prostration (i.e. pray one *rakʿah*) to make what he has prayed into an odd number.'' This means that the night prayer was not binding in the same way that Witr was. Rather, this command was only directed towards those who were already praying [the night prayer], and that is why he did not assign any particular number to it and made do with mentioning the bare minimum. In the *ḥadīth*, what he ﷺ literally says is, "The night prayer is two two," repeating the word 'two' in order to alert us to the fact that the night prayer should be done in blocks composed of an even number of *rakʿah*. In other words, every *rakʿah* must be linked to a counterpart without the two of them being separated by a sitting, regardless of whether that sitting is one in which only the *tashahhud* is said or both the *tashahhud* and the *salām*. Then, when the one performing the prayer wants to bring it to an end, "he does one *rakʿah* on its own." In other words, he must pray one *rakʿah* that is not linked to a counterpart at its end. That final *rakʿah* is that which makes the even *rakʿah* that he is praying odd, as well as all the *rakʿah* that he has prayed in the course of that night. This is because the reality of the matter is that the night

prayer may be made odd even when that single *rakʿah* is linked to a set of two *rakʿah*, which is why he ﷺ said, “The Witr is a *rakʿah* at the end of the night.”

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Abī Shaybah (2:6805) with his *isnād* from ʿAbdullāh ibn ʿAwn.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ What has come down regarding the Witr, 990); Muslim (Prayer/ The night prayer is sets of two [*rakʿah*] etc., 749); Abū Dāwūd (Prayer/ The night prayer is sets of two [*rakʿah*], 1326); and Nasāʾī (Standing the night in prayer/ How the Witr is with one [*rakʿah*], 1695) with their respective *asānīd* from Mālik.

10 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (Standing the night in prayer/ How the Witr is with one [*rakʿah*], 1696) with his *isnād* from Yaḥyā ibn Abī Kathīr from Abū Salamah and Nāfiʿ.

11 Its *isnād* is *ṣaḥīḥ*.

12 Its *isnād* is *ḥasan* on account of Ibrāhīm ibn Bashshār ar-Rumādī. It has been transmitted by Muslim in the abovementioned place (749); and Ibn Mājah (Establishing the prayers/ What has come down regarding the night prayer being two *rakʿah*, 1320) with their respective *asānīd* from Sufyān ibn ʿUyaynah.

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Abī Shaybah (2:6807) from Hushaym; and Aḥmad (2:18) with his *isnād* from Shuʿbah. Both of them narrated it from Abū Bashar, but the narration of Ibn Abī Shaybah is narrated as a *mawqūf* statement of Ibn ʿUmar ﷺ.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Standing the night in prayer/ 1668); and Aḥmad (2:113) from Jarīr.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (2:41) from ʿAbdulaʿlā ibn ʿAbdilaʿlā; and Ibn Abī Shaybah in the abovementioned place from Hushaym. Both of them narrated it from Khālid al-Ḥadhdhāʾ.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ṭabarānī in *al-Kabīr* (13461) with his *isnād* from Ibn Abī Nuʿaym. It has also been transmitted by Nasāʾī (Standing the night in prayer/ The night prayer, 1668) with his *isnād* from Ḥabīb ibn Abī Thābit.

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The night prayer is sets of two [*rakʿah*] etc., 749) with his *isnād* from Ḥammād ibn Zayd from Badīl, Ayyūb, ʿAmr ibn Ḥadīr and Zubayr ibn Ḥurayth. All of them narrated it from ʿAbdullāh ibn Shaqīq.

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Standing the night in prayer/ How the Witr is with one [*rakʿah*], 1696) with his *isnād* from Muʿāwiyah ibn Salām. It has also been transmitted by Nasāʾī (Standing the night in prayer/ The night prayer, 1670); and Ibn Mājah (The prayer/ What has come down regarding the night prayer being two *rakʿah*, 1320) with their

respective *asānīd* from Ibn Abī Labīd from Abū Salamah from Ibn ʿUmar .

19 Its *isnād* is *ḥasan* on account Aḥmad ibn ʿAbd ar-Raḥmān, although the *ḥadīth* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The night prayer is sets of two [*rakʿah*] etc., 749); and Nasāʾī (Standing the night in prayer/ How should the night prayer be, 1675) with their respective *asānīd* from Ibn Wahb. It has also been transmitted by Nasāʾī in the same place (1674) with his *isnād* from Zuhrī from Ḥumayd.

20 Its *isnād* is *ḥasan* on account of Waḍīn ibn ʿAṭāʾ. It has been transmitted by Ibn Ḥibbān (2425) with his *isnād* from Walīd ibn Muslim.

21 The fact of one saying the *salām* and speaking at the end of the two *rakʿah* does not prevent one from adding a third one to them, for that was the custom adopted by all who had already completed their Witr; they used to pray their Witr at the beginning of the night, and then make their Witr even by adding a *rakʿah* to it when they woke up at the end of the night. And that entails attaching the ruling of one prayer to another prayer after the *salām* has been said, after a person has lost his purity, after he has slept and after a long period of time has passed. The majority are of the opinion that when the Prophet forbade there from being two *Witrs* in one night, that invalidated attaching the ruling of one prayer to another, but Ibn ʿUmar and other Companions like him, never heard of that prohibition and so they kept alive the practice of adding one *rakʿah* to another after the *salām* had been said, after they had slept and so on. (*Amānī al-Aḥbār*)

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ṭabarānī with a *marfūʿ* section to it with his *isnād* from Bakr ibn Muḍar.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (Prayer/ What has come down regarding how many *rakʿah* one should pray at night, 1361) with his *isnād* from ʿUbayd ibn Maymūn; and Nasāʾī (*al-Kubrā*/ 1:409) with his *isnād* from Saʿīd ibn Bashar ibn Muḥammad. Both of them narrated it from Muḥammad ibn Jaʿfar ibn Kathīr from Mūsā ibn ʿUqbah. It has also been transmitted by Nasāʾī, again in *al-Kubrā* (1:410) with his *isnād* from Shuʿbah. Both of them narrated it from Abū Isḥāq as-Subayʿī.

24 Its *isnād* is *ḥasan* on account of Muṭṭalib ibn ʿAbdillāh al-Makhzūmī. It has been transmitted by Ibn Mājah (Prayer/ What has come down regarding the Witr prayer being one *rakʿah*, 1676) with his *isnād* from Walīd ibn Muslim from Awzāʿī.

25 Its *isnād* is *ḥasan* on account of Abū Bashar ar-Riqqī and Shujāʿ ibn al-Walīd. It has been transmitted by Dāraquṭnī (2:1649) with his *isnād* from Shujāʿ.

26 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Imam Muḥammad in his *Muwaṭṭā* (Prayer/ Witr, 266); Dāraquṭnī (2:1649) with his *isnād* from Yazīd ibn Zurayʿ; Nasāʾī (Standing the night

in prayer/ How the Witr is done with three *rakʿah*, 1699) with his *isnād* from Bashar ibn al-Mufaḍḍal; Ṭabarānī in *al-Awsaṭ* (6661) with his *isnād* from Muṭʿim ibn al-Miqdām; Ḥakīm in *al-Mustadrak* (1:304) with his *isnād* from ʿAbd al-Wahhāb ibn ʿAṭāʾ and ʿĪsā ibn Yūnus. The six of them (Imam Muḥammad, Yazīd, Bashar, Muṭʿim, ʿAbd al-Wahhāb and ʿĪsā) all narrated it from Saʿīd ibn Abī ʿArūbah from Qatādah with this wording.

I say, "Ḥakīm transmitted it (1:304) with his *isnād* from Abān ibn Yazīd from Qatādah with the wording, 'He used to do three *rakʿah* in his Witr, and would not sit until he reached the end of them.'" Bayhaqī said in *al-Maʿrifah* (2:320), "Abān ibn Yazīd narrated it from Qatādah and said in it, 'The Messenger of God ﷺ used to do three *rakʿah* in his Witr, and would not sit until he reached the end of them,' with his version being different to that of Ibn Abī ʿArūbah, Hishām ad-Dastawāʾī, Maʿmar and Hammām from Qatādah." I say, "There is no doubt that the narration of Saʿīd ibn Abī ʿArūbah from Qatādah is stronger than what Abān ibn Yazīd narrated from Qatādah. But accepting that it is memorised, the sitting that is negated in it must be understood to be the sitting in which there is the *salām*, in order to reconcile the two *ḥadīth*."

27 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The prayer and supplication of the Prophet ﷺ during the night, 767) with his *isnād* from Hushaym in an abridged form.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Standing the night in prayer/ How Witr is done with nine *rakʿah*, 1725) with his *isnād* from Ḥuṣayn ibn Nāfiʿ in an abridged form. It has also been transmitted by Nasāʾī in *al-Kubrā* (423) with his *isnād* from Abu'l-Walīd aṭ-Ṭayālisī from Ḥuṣayn.

29 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Khuzaymah (1104); and Ibn Ḥibbān (2626) with their respective *asānīd* from Abu'l-Walīd aṭ-Ṭayālisī.

30 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The permissibility of doing supererogatory prayers standing up etc., 730) with his *isnād* from Hushaym; Abū Dāwūd (Prayer/ The branches of the chapters of supererogatory actions, 1251) with his *isnād* from Hushaym and Yazīd ibn Zurayʿ in a long form; and Tirmidhī (Prayer/ What has come down regarding doing supererogatory prayers sitting down, 375) with his *isnād* from Hushaym, and (Chapter on what has come down regarding doing two *rakʿah* after ʿIshāʾ, 436) with his *isnād* from Bashar ibn al-Mufaḍḍal in an abridged form. All of them narrated it from Khalid al-Ḥadhdhāʾ. Tirmidhī said in both places that it was *ḥasan ṣaḥīḥ*.

31 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The recommendation to pray the two Sunnah *rakʿah* of Fajr etc., 738) with his *isnād* from Hishām, Shaybān and Muʿāwiyah ibn Salām; Abū Dāwūd (Prayer/ The night prayer, 1340) with his *isnād* from Abān; and Nasāʾī (Standing the night in prayer/ The permissibility of praying between Witr etc., 1775) with his *isnād* from Muʿāwiyah ibn Salām, and (Chapter on the time of the two *rakʿah* of Fajr, 1782) with

his *isnād* from Hishām. All of them narrated it from Yaḥyā ibn Kathīr.

32 Its *isnād* is *ḥasan* on account of ʿAlī ibn al-Mubārak. It has been transmitted by Aḥmad (6:138) from Wakīʿ from ʿAlī ibn al-Mubārak in the abridged form: 'He ﷺ used to pray two *rakʿah*.'

33 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr ibn ʿAlqamah. It has been transmitted by Abū Dāwūd (Prayer/ The night prayer, 1350) with his *isnād* from Muḥammad ibn ʿAmr ibn ʿAlqamah.

34 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (738) with his *isnād* from Sufyān.

35 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ The Prophet ﷺ standing the night in prayer etc., 1147), (Fasting/ The *tarāwīḥ* prayer, 2013), and (Virtues and Exploits/ The eyes of the Prophet ﷺ would sleep [. . .] etc., 2069); Muslim in the abovementioned place (738); Abū Dāwūd in the abovementioned place (1341); and Tirmidhī (Prayer/ What has come down regarding the description of the night prayer of the Prophet ﷺ, 439) with their respective *asānīd* from Mālik. Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

36 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The night prayer etc., 736); Abū Dāwūd (Prayer/ The night prayer, 1334); Tirmidhī (Prayer/ What has come down regarding the description of the prayer of the Prophet ﷺ, 440); and Nasāʾī (Standing the night in prayer/ 1727) with their respective *asānīd* from Mālik. Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

37 Its *isnād* is *ṣaḥīḥ*. The *ḥadīth* of Yūnus al-Aylī has been transmitted by Muslim in the abovementioned place with his *isnād* from ʿAmr ibn al-Ḥārith and Yūnus al-Aylī; Abū Dāwūd in the abovementioned place (1341); and Nasāʾī (Forgetfulness/ Prostration after completing the prayer, 1329) with their respective *asānīd* from Ibn Abī Dhiʾb, ʿAmr ibn al-Ḥārith and Yūnus; and again by Abū Dāwūd (1336); and Ibn Mājah (Prayer/ How many *rakʿah* should one pray at night, 1358) with their respective *asānīd* from Ibn Abī Dhiʾb and Awzāʿī. All of them narrated it from Zuhrī.

38 Its *isnād* is *ṣaḥīḥ*.

39 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ What is recited in the two *rakʿah* of Fajr, 1170); and Abū Dāwūd in the abovementioned place (1339) with their respective *asānīd* from Mālik.

40 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Ḥibbān (2429) with his *isnād* from Wahb ibn Jarīr.

41 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (6:64) with his *isnād* from Layth, and (6:50) with his *isnād* from Yaḥyā; Muslim in the abovementioned place (737) with his *isnād* from

ʿAbdullāh ibn Namīr, ʿAbdah, Wakīʿ and Usāmah; Abū Dāwūd (1338) with his *isnād* from Wuhayb; and Tirmidhī (Prayer/ What has come down regarding the Witr being five *rakʿah*, 458) with his *isnād* from ʿAbdullāh ibn Namīr. All of them narrated it from Hishām ibn ʿUrwah. Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

42 Its *isnād* is *ḥasan* on account of Yūnus ibn Bukayr. It has been transmitted by Abū Dāwūd in the above-mentioned place (1359) with his *isnād* from Muḥammad ibn Isḥāq.

43 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Prayer/ Chapter without a heading, 290, 443); Nasāʾī (Standing the night in prayer / How Witr is done with nine *rakʿah*, 1726); and Ibn Mājah (Prayer/ How many *rakʿah* should one pray at night, 1360) with their respective *asānīd* from Abu'l-Aḥwaṣ from Aʿmash. Tirmidhī said, "It is *ḥasan gharīb*," and according to one narration, "It is *ḥasan ṣaḥīḥ gharīb*."

44 Its *isnād* is *ṣaḥīḥ*.

45 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī in *al-Kubrā* (1354) with his *isnād* from Abū ʿAwānah.

46 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Standing the night in prayer/ Mentioning the different narrations from Ḥabīb ibn Abī Thābit in the *ḥadīth* of Ibn ʿAbbās رضي الله عنهما concerning the Witr, 1710) with his *isnād* from Sulaymān al-Aʿmash.

47 Its *isnād* is *ḥasan* on account of Yaḥyā ibn Ayyūb al-Ghāfiqī. It has been transmitted by Dāraquṭnī in his *Sunan* (1659) with his *isnād* from Saʿīd ibn ʿUfayr.

48 Its *isnād* is *ḥasan* on account of Bakr ibn Sahl and Yaḥyā ibn Ayyūb. It has been transmitted by Dāraquṭnī (1660); and Ḥakīm (1:305) with their respective *asānīd* from Yaḥyā ibn Ayyūb. It has also been transmitted by Tirmidhī (Prayer/ What is recited in Witr, 463); and Ibn Mājah (Prayer/ What has come down regarding what is recited in Witr, 1173) with their respective *asānīd* from ʿAbd al-ʿAzīz ibn Jurayj from ʿĀʾishah رضي الله عنها. Tirmidhī said that it was *ḥasan gharīb*. This ʿAbd al-ʿAzīz is the father of Ibn Jurayj, the companion of ʿAṭāʾ. This *ḥadīth* was narrated by Yaḥyā ibn Saʿīd al-Anṣārī from ʿAmrah from ʿĀʾishah رضي الله عنها from the Prophet ﷺ.

49 Its *isnād* is *ḍaʿīf* on account of Ismāʿīl ibn ʿAyyāsh and Muḥammad ibn Yazīd ar-Raḥbī.

50 Its *isnād* is *ḥasan* on account of Muʿāwiyah ibn Ṣāliḥ. It has been transmitted by Abū Dāwūd (Prayer/ The night prayer, 1362) with his *isnād* from ʿAbdullāh ibn Wahb.

51 It has been narrated from ʿĀʾishah رضي الله عنها that she said, "Do Witr with three cut-off ones, and pray two or four *rakʿah* before it."

52 Shaykh al-Anwar said in *Kashf as-satr ʿan masʾalat al-Witr – Removing the veil from the matter of Witr*, "They considered this weak in the same way that Ṭaḥāwī considered it weak, but the matter is easily understood after it becomes clear that the five *rakʿah* were not prayed with a

single *salām* nor with a single sitting. That is accomplished by combining the narrations of narrators other than Hishām as well as his narration when he was in the Hijāz. After reading these, no one would be incapable of addressing this matter, since some of the narrators distinguished between his night prayers and the Witr, counting each one on its own. But the two *rakʿah* before the Witr are combined with it, while the two *rakʿah* after it are not."

Further clarification of the point can be found in *Fatḥ al-Mulhim*, which says, 'When he said five *rakʿah*, he was referring to the two *rakʿah* that are followed by the Witr. The meaning is that he did not used to pray those five *rakʿah* sitting down as he used to pray the two *rakʿah* after Witr sitting down, and as he used to sometimes pray some of the *rakʿah* earlier in the night sitting down. So ʿĀʾishah ﷺ was denying that he used to substitute sitting for standing in those five *rakʿah*, and she is saying that he did not do that throughout them, right up until he sat down to complete the fifth *rakʿah* and said the *salām*. Then, after that, he would pray two *rakʿah* sitting down; or the meaning is that he did not remain seated after every two *rakʿah* to recite his litanies, rather he only sat down to do his litanies after he had completed all five of them.'

53 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ How the prayer of the Prophet ﷺ was, 1138); Muslim (Prayer/ The prayer of the Prophet ﷺ, 764); and Tirmidhī (Prayer/ Chapter without a heading, 209, 442) with their respective *asānīd* from Shuʿbah. Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

54 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ The night prayer, 1365) with his *isnād* from Maʿmar; and Aḥmad (1:252) with his *isnād* from Wuhayb ibn Khālid. The two of them narrated it from ʿAbdullāh ibn Ṭāwūs.

55 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (763) with his *isnād*; Abū Dāwūd aṭ-Ṭayālisī in his *Musnad* (2706) from Shuʿbah; and by Bukhārī (Supplications/ The supplication when you wake up in the night, 6316); and Muslim again with their respective *asānīd* from Sufyān. Both of them narrated it from Salamah ibn Kuhayl.

56 Its *isnād* is *ḥasan* on account of Yūnus ibn Abī Isḥāq and Minhāl ibn ʿAmr. It has been transmitted by Ṭabarānī in *al-Kabīr* (10:1648) with his *isnād* from Yūnus ibn Abī Isḥāq.

57 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (1:373) from Abu'l-Walīd aṭ-Ṭayālisī.

58 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The prayer of the Prophet ﷺ, 763) with his *isnād* from Muḥammad ibn Fuḍayl; Abū Dāwūd (Prayer/ The night prayer, 1353 & 1354) with his *isnād* from Hushaym, Muḥammad ibn Fuḍayl and Khālid, and in the version of Ibn Fuḍayl, it says, 'Then he did three *rakʿah* for his Witr'; and Nasāʾī (Standing the night in prayer/ Mentioning the different narrations from Ḥabīb ibn Abī Thābit in the *ḥadīth* of Ibn ʿAbbās ﷺ concerning the Witr, 1705 & 1706) with his *asānīd* from Sufyān, Zāʾidah and Zayd ibn

Unaysah, and in their version, it says, ‘then he did three for his Witr.’ All of them narrated it from Ḥuṣayn ibn ʿAbd ar-Raḥmān.

59 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Knowledge/ Knowledge and exhortation during the night, 117), and (Prayer/ Standing to the right of the Imam in one’s shoes etc., 697); and Abū Dāwūd (Prayer/ The night prayer, 1357) with their respective *asānīd* from Shuʿbah.

60 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Standing the night in prayer/ Mentioning the different narrations from Ḥabīb [. . .] etc., 1708) with his *isnād* from Abū Bakr an-Nahshalī.

61 Its *isnād* is *ḥasan* on account of Sharīk. It has been transmitted by Tirmidhī (Prayer/ What has come down regarding what is to be recited in Witr, 462); and Aḥmad (1:299) with their respective *asānīd* from Sharīk.

62 Its *isnād* is *ḥasan* on account of Sharīk. It has been transmitted by Aḥmad (1:305) with his *isnād* from Sharīk.

63 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Rajāʾ. It has been transmitted by Aḥmad (1:299) with his *isnād* from Isrāʾīl; Tirmidhī (Prayer, 462) with his *isnād* from Sharīk; and Ibn Mājah (Prayer/ What is recited in Witr, 1172) with his *isnād* from Yūnus. The three of them narrated it from Abū Isḥāq.

64 Its *isnād* is *ḥasan* on account of Sharīk ibn Abī Namīr. It has been transmitted by Bukhārī (*Tafsīr*/ God’s Words: “In the creation of the heavens and the earth [. . .]” etc. [3:190], 4569), and (Divine Oneness/ What has come down regarding the creation of the heavens and earth, 7452); and Muslim (Prayer/ Supplication in the night prayer, 763) with their respective *asānīd* from Sharīk. The version of Muslim is abridged.

65 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ When a man stands to the left of the Imam etc., 698); Muslim (Prayer/ Supplication in the night prayer, 763); and Ibn Ḥibbān (2617) with their respective *asānīd* from ʿAmr ibn al-Ḥārith from ʿAbd Rabbihi from Makhramah ibn Sulaymān from Kurayb.

66 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Witr/ what has come down regarding Witr, 992), and (Chapters on the actions of the prayer/ Seeking the help of the hand during the prayer etc., 1198); Muslim (Prayer/ Supplication in the night prayer etc., 763); Abū Dāwūd (Prayer/ The night prayer, 1367); Nasāʾī (Standing the night in prayer/ That with which the standing [in prayer] is begun, 1621); and Ibn Mājah (Prayer/ How many [*rakʿah*] are prayed in the night, 1363) with their respective *asānīd* from Mālik.

67 In *Iʿlāʾ as-Sunan*, it says, ‘His words, ‘is in the right,’ do not prove that the position that

Witr was one *rakʿah* was the correct view in his opinion. Rather, what he meant was, 'He is correct in his claim because he is a mujtahid scholar and a jurist, and the claim of every mujtahid scholar is correct and he gets his reward for it.' And he only said that in order to rebuke the one who sought to criticise and speak badly about Muʿāwiyah ﷺ. A further indication that he did not intend by his words to say what the correct position was, is that Ibn ʿAbbās ﷺ himself criticised Muʿāwiyah ﷺ for taking that position.'

68 A place near the market of Madinah close to Masjid al-Nabawī.

69 Its *isnād* is *ḍaʿīf* on account of Ḥārith al-Aʿwar. It has been transmitted by Aḥmad (1:98) with his *isnād* from Isrāʾīl.

70 Its *isnād* is *ḥasan* on account of Ḥajjāj ibn Arṭāh. It has been transmitted by Ṭabarānī in *al-Kabīr* (18:538) with his *isnād* from Ḥajjāj ibn Arṭāh; and Bazzār in his *Musnad* (3604); and Nasāʾī (Standing the night in prayer/ Mentioning the different narrations from Shuʿbah in this *ḥadīth*, 1743) with their respective *asānīd* from Shabābah from Shuʿbah. Both of them narrated it from Qatādah from Zurārah ibn Awfā ﷺ from ʿImrān ibn Ḥuṣayn ﷺ. Haythamī said in *al-Mujmaʿ* (2:243), "It contains Ḥajjāj ibn Arṭāh about whom words are spoken." It has also been transmitted by Nasāʾī (1741 & 1742) with his respective *asānīd* from Abū Dāwūd and Muḥammad, both of whom narrated it from Shuʿbah from Qatādah from Zurārah ibn Awfā ﷺ from ʿAbd ar-Raḥmān ibn Abzā ﷺ. He said, "Shabābah's *isnād* differed from theirs, since he narrated it from Shuʿbah from Qatādah from Zurārah ﷺ from ʿImrān ibn Ḥuṣayn ﷺ, and I know of no one who followed Shabābah in narrating it that way. Yaḥyā ibn Saʿīd also narrated it differently to him, narrating the story of the Ẓuhr prayer from Shuʿbah from Zurārah ﷺ from ʿImrān ibn Ḥuṣayn ﷺ." I say, "It is corroborated by the *isnād* of Ḥajjāj from Qatādah as narrated by Ṭaḥāwī."

71 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The prayer of the Prophet ﷺ and his supplication during the night, 765); Abū Dāwūd (Prayer/ The night prayer, 1366); Tirmidhī in *ash-Shamāʾil* (p. 18); and Ibn Mājah (Prayer How many *rakʿah* are prayed in the night, 1362) with their respective *asānīd* from Mālik.

72 Its *isnād* is *ḥasan* on account of Khuṣayb ibn Nāṣiḥ, ʿAmārah ibn Zādhān, and Abū Ghālib. It has been transmitted by Aḥmad (5:269); Ṭabarānī in *al-Kabīr* (8:8064) with their respective *asānīd* from ʿAmārah ibn Zādhān. Haythamī said in *al-Mujmaʿ* (2:241), "Aḥmad and Ṭabarānī narrated it, with Ṭabarānī adding, 'Say He Allah is absolute Oneness'. Its narrators are all trustworthy."

73 Its *isnād* is *ḥasan* on account of Nuʿaym ibn Ḥammād. It has been transmitted by Tirmidhī (Prayer/ What has come down regarding praying seven *rakʿah* for Witr, 457); and Nasāʾī (Standing the night in prayer, 1709) with their respective *asānīd* from Muʿāwiyah from Aʿmash

from ʿAmr ibn Murrah from Yaḥyā ibn al-Jazzār from Umm Salamah . Thus, they both considered the *ḥadīth* to be narrated from Umm Salamah . Tirmidhī said that it was *ḥasan* and Nasāʾī said, “It is narrated differently by ʿAmārah ibn ʿUmayr, for he narrated it from Yaḥyā ibn al-Jazzār from ʿĀʾishah .” Then he transmitted it (1710) by way of Zāʾidah from Aʿmash from ʿAmārah ibn ʿUmayr from Yaḥyā ibn al-Jazzār from ʿĀʾishah . It has also been transmitted by Nasāʾī (1708) with his *isnād* from Ḥabīb ibn Abī Thābit from Yaḥyā ibn al-Jazzār from Ibn ʿAbbās , and immediately after transmitting it, he said, “ʿAmr ibn Murrah narrated it differently for he narrated it from Yaḥyā ibn al-Jazzār from Umm Salamah .”

74 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Standing the night in prayer/ How the Witr is done with five *rakʿah* etc., 1715) with his *isnād* from Jarīr ibn ʿAbd al-Ḥamīd; and Ibn Mājah (Prayer/ What has come down regarding the Witr being three *rakʿah*, 1192) with his *isnād* from Zuhayr. Both of them narrated it from Manṣūr ibn al-Muʿtamir from Ḥakam ibn ‘Utaybah. It has also been transmitted by Nasāʾī (1716) with his *isnād* from Isrāʾīl from Manṣūr from Ḥakam from Muqsim from Ibn ʿAbbās from Umm Salamah ; and again by Nasāʾī (1717) with his *isnād* from Sufyān ibn Ḥusayn from Ḥakam from Muqsim. “Who did he narrate it from?” I asked. He replied, “From a trustworthy person from ʿĀʾishah and Maymūnah .”

75 Its *isnād* is *ḍaʿīf* because of its being a *ḥadīth* of Sufyān ibn Ḥusayn from Zuhrī. It has been transmitted by Ibn Abī Shaybah (2:6844) from Yazīd ibn Hārūn.

76 Its *isnād* is *ṣaḥīḥ*. Dāraquṭnī said, “Ḥammād ibn Zayd, Ibn ʿAliyyah, ʿAbdulaʿlā and ʿAbd ar-Razzāq all considered it to be a *mawqūf* statement of Maʿmar, and those who considered it to be *mawqūf* at Maʿmar are more accurate than those who narrated it as being *marfūʿ* to the Prophet .

77 Its *isnād* is *ḍaʿīf* on account of Yaḥyā ibn ʿAbdillāh ibn aḍ-Ḍaḥḥāk. It has been transmitted by Nasāʾī (Standing the night in prayer/ Mentioning the different narrations narrated from Zuhrī etc., 1712) with his *isnād* from Walīd ibn Mazīd from his father; and Ibn Mājah (Prayer/ What has come down regarding Witr being three or five *rakʿah* etc., 1190) with his *isnād* from Firyābī. The two of them narrated it from Awzāʿī, and their *asānīd* are both good. Ḥāfiẓ said in *at-Talkhīṣ* (2:13), “The *ḥadīth* of Ayyūb has different wordings. Abū Ḥātim, Dhuhalī, Dāraquṭnī in *al-ʿIlal*, Bayhaqī, and a few others all considered the *ṣaḥīḥ* position to be that it was a *mawqūf* statement and that is correct.”

78 This claim of consensus is somewhat muddied by the fact that both the Shāfiʿīs and the Ḥanbalīs mention that Witr can be prayed with one *rakʿah*, three *rakʿah*, five *rakʿah*, seven *rakʿah*, nine *rakʿah* or eleven *rakʿah*. Tirmidhī mentioned from Sufyān, ‘If you want, you may do five *rakʿah* for Witr; if you want, you may do three *rakʿah* for Witr; and if you want, you may do one *rakʿah* for Witr, but I myself prefer that Witr is done with three *rakʿah*.’ Yes, there is a consensus

that it is not permissible to pray with gestures when you are able [to pray properly]. The response to this is that there a difference of opinion regarding whether the *ḥadīth* of Ayyūb is *mawqūf* or *marfūᶜ*. Abū Ḥātim, Dhuhalī, Nasāʾī, Dāraquṭnī and Bayhaqī all considered the right position to be that it was *mawqūf*, and that was stated to be correct by Ḥāfiẓ in *at-Talkhīṣ*, while Ḥakīm considered the position that it was *marfūᶜ* to be stronger. As for the *ḥadīth* of Umm Salamah ﷺ, its *isnād* is *muḍṭarib*. It is also *munqaṭiᶜ*, for Ṭaḥāwī narrated it from Muqsim from Umm Salamah ﷺ, and Muqsim did not hear anything directly from Umm Salamah, ᶜĀʾishah or Maymūnah ﷺ. Furthermore, when Nasāʾī narrated it, he added Ibn ᶜAbbās ﷺ between Muqsim and Umm Salamah ﷺ, although he also narrated it with an *isnād* from Muqsim from ᶜĀʾishah and Maymūnah ﷺ.

It is also a distinct possibility that the words, 'He did not separate them with a *salām* nor with any speech,' mean that he did not address any other person nor say a *salām* for leaving the inviolable state of the prayer. The intention behind the words is to state that he did not interpose any *salām* or speech between the fifth *rakᶜah* and the seventh *rakᶜah* in order to ensure there was no delay between the prayers.

The point stated that consensus abrogates the statement of the Prophet ﷺ needs to be understood correctly. The abrogation occurred during the Prophet's ﷺ lifetime and consensus is upon that, as abrogation cannot take place after his passing. Having said that, some scholars have permitted it by stating that *ijmāᶜ* necessitates unequivocal knowledge like *naṣṣ* which then facilitates the ability to abrogate. They state that *ijmāᶜ* is considered a stronger proof than *khabr al-mashhūr*, and as abrogation can take place with khabr al-mashhūr then logically even more so by *ijmāᶜ*. The response to this position is as above. (*Amānī al-Aḥbār*)

79 Its *isnād* is *ḥasan* on account of Muḥammad ibn Ṭalḥah al-Yāmī.

80 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Standing the night in prayer/ Glorifying Allah after finishing Witr, 1753) with his *isnād* from Sufyān from Zubayd. It has also been transmitted by Nasāʾī (1751 & 1752) with his respective *asānīd* from Qāsim and Muḥammad ibn ᶜUbayd from Sufyān from Zubayd from Saᶜīd ibn ᶜAbd ar-Raḥmān ibn Abzā, without mentioning Dhirr ibn ᶜAbdillāh between Zubayd and Saᶜīd in the *isnād*. Also he said, "In our view, Abū Nuᶜaym is more accurate than Muḥammad ibn ᶜUbayd or Qāsim ibn Yazīd."

81 Its *isnād* is *ḥasan* on account of Muḥammad ibn Ṭalḥah al-Yāmī. It has been transmitted by Nasāʾī with many different *asānīd*. ᶜAbd ar-Raḥmān ibn Abzā ﷺ was counted among the Companions, and in this chapter he has two *aḥādīth*, one of which he narrated from Ubayy ibn Kaᶜb ﷺ from the Prophet ﷺ, and the second of which he narrated directly from the Prophet ﷺ. ᶜIrāqī said, "Both of them are in Nasāʾī with *ṣaḥīḥ asānīd*."

82 Its *isnād* is *ḥasan* on account of Aḥmad ibn ʿAbd ar-Raḥmān. It has been transmitted by Dāraquṭnī (2:1634) with his *isnād* from ʿAbdullāh ibn Wahb. And he said, “Its narrators are all trustworthy.”

83 Even if this *ḥadīth* leaves open the possibility that they prayed ten *rakʿah* in supererogatory prayers and then added a single *rakʿah* to make them odd, other *aḥādīth* have specifically stated that Witr is three *rakʿah*.

84 An ‘umm al-walad’ is a concubine who has borne her master children.

٣٣ - بَابُ الْقِرَاءَةِ فِي رَكْعَتَيِ الْفَجْرِ

33. QURANIC RECITATION IN THE TWO [*SUNNAH*] *RAKʿAHS* OF FAJR

Abū Jaʿfar ﷺ said, "Some of the people [of knowledge][1] said that people should recite nothing whatsoever in the two *rakʿahs* of Fajr while others[2] said that they should only recite the Fātiḥah in them. These two groups based their positions on the following:"

١٨٤٥ - حَدَّثَنِي يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الْأَذَانِ لِصَلَاةِ الصُّبْحِ - أَوِ: النِّدَاءِ بِالصُّبْحِ - صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلَاةُ.

1845. It has been transmitted to us with an *isnād* from Nāfiʿ from Ibn ʿUmar ﷺ that Ḥafṣah ﷺ, the mother of the believers, told him that when the *muʾadhdhin* completed the *adhān* for the *Ṣubḥ* prayer, the Messenger of Allah ﷺ used to pray two quick *rakʿahs* before the [obligatory] prayer was established.[3]

١٨٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الْمَكِّيُّ قَالَ: ثنا الْحُمَيْدِيُّ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ. . . فَذَكَرَ بِإِسْنَادِهِ نَحْوَهُ.

1846. The like if it has been transmitted to us with another *isnād* from Nāfiʿ [from Ibn ʿUmar ﷺ from Ḥafṣah ﷺ].[4]

Based upon this *ḥadīth*, they took the position that it is *Sunnah* to keep these two *rakʿahs* short.

Anas ibn Mālik ﷺ was one of those who said that a person should only recite the Fātiḥah [in the two *rakʿahs* of Fajr]:

١٨٤٧ – حَدَّثَنَا يُونُسُ قَالَ: أَنَا ابْنُ وَهْبٍ، قَالَ: قَالَ مَالِكٌ: بِذَلِكَ آخُذُ فِي خَاصَّةِ نَفْسِي أَنْ أَقْرَأَ فِيهِمَا بِأُمِّ الْقُرْآنِ.

1847. It has been transmitted to us with an *isnād* from Ibn Wahb that Mālik said, "When it comes to what I myself do, that is the position that I take; I only recite the Mother of the Qurʾan (i.e. the Fātiḥah) in them."

١٨٤٨ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ حُمْرَانَ قَالَ: ثنا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ رَكْعَتَيْنِ خَفِيفَتَيْنِ، حَتَّى أَقُولَ: هَلْ قَرَأَ فِيهِمَا بِأُمِّ الْكِتَابِ؟

1848. It has been transmitted to us with an *isnād* from ʿAmrah that ʿĀʾishah ﷺ said, "When the Messenger of Allah ﷺ prayed the two *rakʿahs* of Fajr, he prayed two *rakʿahs* which were so short that I asked myself whether he had even recited the Mother of the Book (the Fātiḥah) in them."[5]

١٨٤٩ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ. . . فَذَكَرَ بِإِسْنَادِهِ نَحْوَهُ.

1849. The like of it has been transmitted to us with another *isnād* from Yaḥya ibn Saʿīd [from ʿAmrah from ʿĀʾishah ﷺ].[6]

١٨٥٠ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: ثنا مُعَاوِيَةُ بْنُ صَالِحٍ أَنَّ يَحْيَى بْنَ سَعِيدٍ حَدَّثَهُ أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ، عَنْ أُمِّهِ عَمْرَةَ أَنَّ عَائِشَةَ ﵂ قَالَتْ. . . ثُمَّ ذَكَرَ نَحْوَهُ.

1850. The like of it has been transmitted to us with another *isnād* from ʿAmrah from ʿĀʾishah ﵂.[7]

١٨٥١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ قَالَ: أنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَمَّتِي عَمْرَةَ تُحَدِّثُ عَنْ عَائِشَةَ ﵂: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ إِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، أَقُولُ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ.

1851. It has been transmitted to us on the authority of Shuʿbah with an *isnād* from ʿAmrah from ʿĀʾishah ﵂ that when dawn broke, the Messenger of Allah ﷺ prayed two quick *rakʿahs* [which were so short] that I told myself that he had [only] recited the Fātiḥah in them.[8]

Abū Jaʿfar ﵀ said, "This final *ḥadīth* differs slightly from the other preceding traditions from ʿĀʾishah ﵂ since in it, she mentions that he recited the Fātiḥah in them. Her confirmation of his recitation acts as a proof against those who claimed that there is no recitation whatsoever in Fajr. It is also possible that he recited the Fātiḥah with another *sūrah*, but did it so quickly that she said [to herself] in amazement, 'Has he even recited the Fātiḥah in them?'"

There is a *munqaṭiʿ* narration from ʿĀʾishah ﵂ in which she says that he used to recite [*sūrahs*] other than the Fātiḥah in those two *rakʿahs*:

١٨٥٢ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا هِشَامٌ، عَنْ مُحَمَّدٍ أَنَّ عَائِشَةَ ﵂ قَالَتْ: كَانَ رَسُولُ اللّٰهِ ﷺ يُخْفِي مَا يَقْرَأُ فِيهِمَا. وَذَكَرَتْ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللّٰهُ أَحَدٌ﴾.

1852. It has been transmitted to us with an *isnād* from Hishām from Muḥammad that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ used to conceal what he recited in them (i.e. recite the *sūrahs* under his breath)," and then she mentioned, "Say: 'Unbelievers'" (Qurʾan 109) and "Say: 'He is Allah, Absolute Oneness.'" (Qurʾan 112)[9]

The *ḥadīth* of Shuʿbah established the fact that the Prophet ﷺ used to recite the Fātiḥah and this *ḥadīth* established the fact that he used to also recite [the two *sūrahs*] "Say: 'Unbelievers'" (Qurʾan 109) and "Say: 'He is Allah, Absolute Oneness'" (Qurʾan 112). Therefore, it is proven that he performed the same type of recitation in those two *rakʿahs* as he did in all the other prayers.

This is what has been narrated from ʿĀʾishah ﵂, but what about what has been narrated by other than ʿĀʾishah ﵂? We looked into the matter and discovered the following:

١٨٥٣ – فَإِذَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ قَدْ حَدَّثَنَا قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا عَبْدُ الْمَلِكِ بْنُ الْوَلِيدِ بْنِ مَعْدَانَ، عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللّٰهِ ﵁، قَالَ: مَا أُحْصِي مَا سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ وَالرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ بِـ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللّٰهُ أَحَدٌ﴾.

1853. It has been transmitted to us with an *isnād* from ʿĀṣim from Abū Wāʾil that ʿAbdullāh ﵁ said, "I cannot count the number of times I heard the Messenger of Allah ﷺ recite "Say: 'Unbelievers'"

(Qurʾan 109) and “Say: ‘He is Allah, Absolute Oneness’” (Qurʾan 112) in the two *rakʿahs* before Fajr and the two *rakʿahs* after Maghrib.”[10]

١٨٥٤/ ١٨٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: أنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، ح: وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: رَمَقْتُ النَّبِيَّ ﷺ أَرْبَعًا وَعِشْرِينَ مَرَّةً - أَوْ: خَمْسًا وَعِشْرِينَ مَرَّةً - يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاةِ وَفِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ بِـ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

1854/1855. It has been transmitted to us with two *asānīd* from Mujāhid that Ibn ʿUmar ﷺ said, “[With my own eyes], and on twenty-four or twenty-five occasions, I saw the Prophet ﷺ recite “Say: ‘Unbelievers’” (Qurʾan 109) and “Say: ‘He is Allah, Absolute Oneness’” (Qurʾan 112) in the two *rakʿahs* before *Ṣubḥ* and the two *rakʿahs* after Maghrib.”[11]

١٨٥٦/ ١٨٥٧ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سُوَيْدُ بْنُ سَعِيدٍ قَالَا: ثنا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: ثنا عُثْمَانُ بْنُ حَكِيمٍ الْأَنْصَارِيُّ قَالَ: أنا سَعِيدُ بْنُ يَسَارٍ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ ﷺ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ فِي الْأُولَى مِنْهُمَا: ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا﴾ [البقرة: ١٣٦] الْآيَةَ، وَفِي الثَّانِيَةِ: ﴿قُلْ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٥٢].

1856/1857. It has been transmitted to us with two *asānīd* from Saʿīd ibn Yasār that he heard Ibn ʿAbbās ﷺ say, “In the two *rakʿahs* of Fajr, the Messenger of Allah ﷺ used to recite the verse, “Say, ‘We have belief in Allah and what has been sent down to us [. . .]’” (Qurʾan 2:135) in the first *rakʿah* and the verse, “Say, ‘We

believe in Allah. Bear witness that we are Muslims'" (Qurʾan 3:51) in the second *rakʿah*."[12]

١٨٥٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ بْنِ مُوسَى قَالَ: سَمِعْتُ أَبَا الْغَيْثِ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي السَّجْدَتَيْنِ قَبْلَ الْفَجْرِ فِي السَّجْدَةِ الْأُولَى: ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ﴾ [البقرة: ١٣٦] الْآيَةَ، وَفِي السَّجْدَةِ الثَّانِيَةِ: ﴿رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ [آل عمران: ٥٣].

1858. It has been transmitted to us [with an *isnād*] from Abu'l-Ghayth that Abū Hurayrah ﷺ said, "In the two prostrations (i.e. *rakʿahs*) before Fajr, I heard the Messenger of Allah ﷺ recite the verse, "Say: 'We have belief in Allah and what has been sent down to us and what has been sent down to Ibrāhīm'" (Qurʾan 2:135) in the first *rakʿah* and the verse, "Our Lord, we have belief in what You have sent down and have followed the Messenger, so write us down among the witnesses" (Qurʾan 3:52) in the second *rakʿah*."[13]

١٨٥٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عُثْمَانُ بْنُ مُوسَى بْنِ خَلَفٍ الْعَمِّيُّ قَالَ: ثنا أَخِي خَلَفُ بْنُ مُوسَى، عَنْ أَبِيهِ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ بِـ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

1859. It has been transmitted to us with an *isnād* from Qatādah that Anas ibn Mālik ﷺ said, "The Messenger of Allah ﷺ used to recite "Say: 'Unbelievers'" (Qurʾan 109) and "Say: 'He is Allah, Absolute Oneness'" (Qurʾan 112) in the two *rakʿahs* of Fajr."[14]

١٨٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ يَحْيَى بْنِ جَنَّادٍ الْبَغْدَادِيُّ قَالَ: ثنا يَحْيَى بْنُ مَعِينٍ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ الْأَنْصَارِيُّ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ يُحَدِّثُ عَنْ جَابِرٍ: أَنَّ رَجُلًا قَامَ فَرَكَعَ رَكْعَتَيِ الْفَجْرِ، فَقَرَأَ فِي الْأُولَى: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ حَتَّى انْقَضَتِ السُّورَةُ، فَقَالَ النَّبِيُّ ﷺ: «هَذَا عَبْدٌ آمَنَ بِرَبِّهِ». ثُمَّ قَامَ فَقَرَأَ فِي الْآخِرَةِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ حَتَّى انْقَضَتِ السُّورَةُ، فَقَالَ النَّبِيُّ ﷺ: «هَذَا عَبْدٌ عَرَفَ رَبَّهُ». قَالَ طَلْحَةُ: فَأَنَا أَسْتَحِبُّ أَنْ أَقْرَأَ هَاتَيْنِ السُّورَتَيْنِ فِي هَاتَيْنِ الرَّكْعَتَيْنِ .

1860. It has been transmitted to us with an *isnād* from Ṭalḥah ibn Khirāsh ﵁ from Jābir ﵁ that a man stood up to pray the two *rakʿahs* of Fajr and recited, “Say: ‘Unbelievers’” (Qurʾan 109) in the first *rakʿah*. When he finished the *sūrah*, the Messenger of Allah ﷺ said, “This is a man who believes in his Lord.” Then the man stood up and recited, “Say: ‘He is Allah, Absolute Oneness’” (Qurʾan 112) in the final *rakʿah*. When he finished [the *sūrah*], the Messenger of Allah ﷺ said, “This is a man who knows his Lord.” Ṭalḥah ﵁ said, “I like to recite those two *sūrahs* in those two *rakʿahs*.”[15]

Some of these traditions state that the Messenger of Allah ﷺ recited “Say: ‘Unbelievers’” (Qurʾan 109) and “Say: ‘He is Allah, Absolute Oneness’” (Qurʾan 112) in those two *rakʿahs* and others state that he recited something else, but that does not prove that he did not recite the Fātiḥah along with them.

All of the above traditions show that whenever we speak of ‘short *rakʿahs*’ in relation to Fajr, we mean short *rakʿahs* containing Quranic recitation. Furthermore, the traditions mentioning the Prophet’s ﷺ recitation of Quranic verses other than the Fātiḥah in Fajr disprove the

position of those who claim that a person should recite the Fātiḥah alone and that reciting other than it is disliked. Therefore, it has been proven that this prayer is just like all the other supererogatory prayers.

When we looked at all the other supererogatory prayers, we were unable to find a single one in which a person recites no Qurʾan at all or only recites the Fātiḥah. Furthermore, we were unable to find a single prayer in which it is disliked for a person to prolong his recitation. On the contrary, we discovered that it is recommended for people to stand for a long time as has been narrated from the Prophet ﷺ:

١٨٦١/ ١٨٦٢ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: ثنا سُلَيْمَانُ بْنُ مِهْرَانَ، ح: وَحَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا الْفِرْيَابِيُّ قَالَ: ثنا مَالِكُ بْنُ مِغْوَلٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ ﷺ، قَالَ: أَتَى رَجُلٌ إِلَى رَسُولِ اللّٰهِ ﷺ، فَقَالَ: أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ».

1861/1862. It has been transmitted to us with two *asānīd* from Abū Sufyān ﷺ that Jābir ﷺ said, “A man came to the Messenger of Allah ﷺ and asked him, ‘What [thing in the] prayer is best?’ He replied, ‘Standing (or reciting) for a long time.’”[16]

١٨٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ قَالَ: ثنا الْحُمَيْدِيُّ قَالَ: ثنا سُفْيَانُ قَالَ: سَمِعْتُ أَبَا الزُّبَيْرِ يُحَدِّثُ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «أَفْضَلُ الصَّلَاةِ طُولُ الْقِيَامِ».

1863. It has been transmitted to us with an *isnād* from Abu’z-Zubayr from Jābir ﷺ that the Messenger of Allah ﷺ said, “The best [thing in the] prayer is standing for a long time.”[17]

١٨٦٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَفْضَلُ الصَّلَاةِ طُولُ الْقِيَامِ».

1864. It has been transmitted to us with another *isnād* from Abu'z-Zubayr from Jābir ﷺ that the Messenger of Allah ﷺ said, "The best [thing in the] prayer is standing for a long time."[18]

١٨٦٥ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا الْحَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: ثنا عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَلِيٍّ الْأَزْدِيِّ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبْشِيٍّ الْخَثْعَمِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الصَّلَوَاتِ أَفْضَلُ؟ قَالَ: «طُولُ الْقِيَامِ».

1865. It has been transmitted to us with an *isnād* from ʿUbayd ibn ʿUmayr from

ʿAbdullāh ibn Ḥubshī al-Khathʿamī ﷺ that when the Messenger of Allah ﷺ was asked about the best [thing to do in] prayers, he said, "Standing for a long time."[19]

١٨٦٦ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا حَبَّانُ قَالَ: ثنا سُوَيْدٌ أَبُو حَاتِمٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ».

1866. It has been transmitted to us [with an *isnād*] from ʿUbayd ibn ʿUmayr from his father that a man asked the Messenger of Allah ﷺ, "What [thing in the] prayer is best?" He replied, "Standing (or reciting) for a long time."[20]

١٨٦٧ - وَسَمِعْتُ ابْنَ أَبِي عِمْرَانَ يَقُوْلُ: سَمِعْتُ ابْنَ سِمَاعَةَ يَقُوْلُ: سَمِعْتُ مُحَمَّدَ بْنَ الْحَسَنِ يَقُوْلُ: بِذَلِكَ نَأْخُذُ، وَهُوَ أَفْضَلُ عِنْدَنَا مِنْ كَثْرَةِ الرُّكُوْعِ وَالسُّجُوْدِ مَعَ قِلَّةِ طُوْلِ الْقِيَامِ.

1867. It has been transmitted to us with an *isnād* from Muḥammad ibn al-Ḥasan who said, "This is the position we take, for we consider [standing for a long time] to be better than performing many *rakʿahs* but standing [in each one] for only a short time.

This is the general ruling when it comes to supererogatory prayers and Fajr is one of the noblest and most strongly emphasised supererogatory prayers [and so should be prayed in the best possible way]."

The following traditions from the Prophet ﷺ indicate the fact that Fajr is strongly recommended:

١٨٦٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ قَالَ: ثنا خَالِدُ بْنُ عَبْدِ اللّٰهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ قُنْفُذٍ، عَنِ ابْنِ سِيلَانَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «لَا تَتْرُكُوا رَكْعَتَيِ الْفَجْرِ وَلَوْ طَرَدَتْكُمُ الْخَيْلُ».

1868. It has been transmitted to us with an *isnād* from Ibn Sīlān from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Do not abandon the two *rakʿahs* of Fajr, even if you are in [the path of] a stampede of horses."[21]

١٨٦٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: إِنَّ رَسُولَ اللّٰهِ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ مُعَاهَدَةً مِنْهُ عَلَى الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ.

1869. It has been transmitted to us with an *isnād* from ʿUbayd ibn ʿUmayr that ʿĀʾishah ﵂ said, “The Messenger of Allah ﷺ did not safeguard any of the supererogatory prayers as strongly as he safeguarded the two *rakʿahs* before Fajr.”[22]

١٨٧٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ قَالَ: ثنا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1870. The like of it has been transmitted to us with another *isnād* from ʿAṭāʾ [from ʿUbayd ibn ʿUmayr from ʿĀʾishah ﵂].[23]

١٨٧١ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ ﵂، قَالَتْ: قَالَ رَسُولُ اللّٰهِ ﷺ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

1871. It has been transmitted to us with an *isnād* from Saʿd ibn Hishām from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ said, “The two *rakʿahs* of Fajr are better than this world and everything in it.”[24]

Abū Jaʿfar ﵀ said, “Since Fajr is confirmed as being the noblest of the supererogatory prayers, a person should act in it in the noblest possible way:”

١٨٧٢ – حَدَّثَنِي ابْنُ أَبِي عِمْرَانَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ شُجَاعٍ، عَنِ الْحَسَنِ بْنِ زِيَادٍ، قَالَ: سَمِعْتُ أَبَا حَنِيفَةَ رَحِمَهُ اللّٰهُ يَقُولُ: رُبَّمَا قَرَأْتُ فِي رَكْعَتَيِ الْفَجْرِ حِزْبِي مِنَ الْقُرْآنِ.

1872. It has been transmitted to us with an *isnād* from Ḥasan ibn Ziyād that he heard Abū Ḥanīfah ﵀ say, “It is possible that [on

occasion I have] recited my *ḥizb* of the Qurʾan in the two *rakʿahs* of Fajr.

[Abū Jaʿfar ﵀ said], "This is the position that we adopt; there is nothing wrong with prolonging one's recitation therein. Indeed, we consider prolonging one's recitation in it to be better than shortening it because that is a part of 'the standing for a long time' which the Messenger of Allah ﷺ recommended be done during [supererogatory] prayers."

The same position has also been narrated to us from Ibrāhīm:

١٨٧٣/ ١٨٧٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَامِرٍ، ح: وَحَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا هِشَامٌ الدَّسْتُوَائِيُّ قَالَ: ثنا حَمَّادٌ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا طَلَعَ الْفَجْرُ فَلَا صَلَاةَ إِلَّا الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ الْفَجْرِ. قُلْتُ لِإِبْرَاهِيمَ: أُطِيلُ فِيهِمَا الْقِرَاءَةَ؟ قَالَ: نَعَمْ، إِنْ شِئْتَ.

1873/1874. It has been transmitted to us with two *asānīd* from Ḥammād that Ibrāhīm said, "After dawn breaks, a person may not pray any [supererogatory] prayers except for the two *rakʿahs* before Fajr." I said to Ibrāhīm, "May I make my recitation long in them?" He replied, "Yes, if you want to."[25]

There are also traditions from the Companions after the lifetime of the Messenger of Allah ﷺ which act as proof against those who claim that there is no recitation in these two *rakʿahs*:

١٨٧٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، قَالَ: كَانَ ابْنُ مَسْعُودٍ ﵁ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَفِي الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

1875. It has been transmitted to us with an *isnād* from Ibrāhīm an-Nakhaʿī who said, “Ibn Masʿūd ﷺ used to recite “Say: ‘Unbelievers’” (Qurʾan 109) and “Say: ‘He is Allah, Absolute Oneness’” (Qurʾan 112) in the two *rakʿahs* after Maghrib and the two *rakʿahs* before *Ṣubḥ*.”

١٨٧٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا شُعْبَةُ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ أَصْحَابِهِ: أَنَّهُمْ كَانُوا يَفْعَلُونَ ذَلِكَ.

1876. It has been transmitted to us with another *isnād* from Ibrāhīm that his companions (i.e. the companions of Ibn Masʿūd ﷺ) used to do that.

١٨٧٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ قَالَ: أَخْبَرَنِي الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ: أَنَّ أَصْحَابَ ابْنِ مَسْعُودٍ كَانُوا يَفْعَلُونَ ذَلِكَ.

1877. It has been transmitted to us with another *isnād* from Ibrāhīm that the companions of Ibn Masʿūd ﷺ used to do that.

١٨٧٨ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ سُفْيَانَ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ أَنَّ أَبَا وَائِلٍ ﷺ قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ بِفَاتِحَةِ الْكِتَابِ وَبِآيَةٍ.

1878. It has been transmitted to us [with an *isnād*] from ʿAlāʾ ibn al-Musayyib that Abū Wāʾil recited the Fātiḥah and another Quranic verse in [each of] the two *rakʿahs* of Fajr.

١٨٧٩/ ١٨٨٠ - حَدَّثَنَا يُونُسُ وَفَهْدٌ قَالَا: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: ثنا بَكْرُ بْنُ مُضَرَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عُقْبَةَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ: أَنَّهُ سَمِعَ عَبْدَ اللّٰهِ بْنَ عَمْرٍو ﷺ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ بِأُمِّ الْقُرْآنِ، لَا يَزِيدُ مَعَهَا شَيْئًا.

1879/1880. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Jubayr that he heard ʿAbdullāh ibn ʿAmr ﷺ recite the Fātiḥah and nothing else in [each of] the two *rakʿahs* of Fajr.

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1 Those who adopt this position includes some of the scholars from the Ẓāhirī school and Abū Bakr ibn al-Aṣamm.

2 Those who adopt this position includes Imam Mālik.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ What should be recited in the two *rakʿah* of Fajr, 618); Muslim (Prayer/ The recommendation to pray the two *rakʿah* of Fajr etc., 723); Nasāʾī (Standing the night in prayer/ The time of the two *rakʿah* of Fajr, 1774) with their respective *asānīd* from Mālik.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (1773) with his *isnād* from Ibn Jurayj from Mūsā ibn ʿUqbah.

5 Its *isnād* is *ḥasan* on account of Abū Umayyah, ʿAbdullāh ibn Ḥamrān and ʿAbd al-Ḥamīd ibn Jaʿfar. It has been transmitted by Mālik in *al-Muwaṭṭā* (The night prayer, no. 30) from Yaḥyā ibn Saʿīd from ʿĀʾishah ﷺ, but without mention of Muḥammad ibn ʿAbd ar-Raḥmān and ʿAmrah between Yaḥyā and ʿĀʾishah ﷺ.

6 Its *isnād* is *ṣaḥīḥ*.

7 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ and Muʿāwiyah ibn Ṣāliḥ. It has been transmitted by Bukhārī (Prayer/ What should be recited in the two *rakʿah* of Fajr, 1171); Muslim (Prayer/ The recommendation to pray the two *rakʿah* of Fajr, 724); Abū Dāwūd (Prayer/ A chapter relating to keeping it short, 1255); and Nasāʾī (Entering into the prayer/ Keeping the two *rakʿah* of Fajr short, 974) with their respective *asānīd* from Yaḥyā ibn Saʿīd al-Anṣārī.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī in the abovementioned place; and Muslim in the abovementioned place with their respective *asānīd* from Shuʿbah.

9 Its *isnād* is *munqaṭiʿ* because Muḥammad ibn Sīrīn did not himself hear it from ʿĀʾishah ﷺ. It has been transmitted by Ibn Abī Shaybah in *al-Muṣannaf* (2:50, 6336) with his *isnād* from

Hishām from Ibn Sīrīn from ʿĀʾishah ﷺ.

10 Its *isnād* is *ḍaʿīf* on account of ʿAbdullāh al-Malik ibn al-Walīd ibn Maʿdān. It has been transmitted by Tirmidhī (Prayer/ Chapter on what has come down regarding the two *rakʿah* after Maghrib etc., 431) with his *isnād* from ʿAbd al-Malik ibn al-Walīd. Tirmidhī said, "It is a *gharīb ḥadīth*, for it is only through ʿAbdullāh al-Malik ibn al-Walīd ibn Maʿdān that we know of it."

It has also been transmitted by Ibn Mājah (Establishing the prayers/ What should be recited in the two *rakʿah* after Maghrib, 1166) with his *isnād* from ʿAbd al-Malik ibn ʿĀṣim from Zirr and Abū Wāʾil, both of whom narrated it from Ibn Masʿūd ﷺ.

11 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that it contains ʿAbdullāh ibn Rajāʾ since it is corroborated. It has been transmitted by Tirmidhī (Prayer/ What has come down regarding keeping the two *rakʿah* of Fajr short, 417); and Ibn Mājah (Prayer/ What should be recited in the two *rakʿah* before Fajr, 1149) with their respective *asānīd* from Sufyān from Abū Isḥāq from Mujāhid. Tirmidhī said, "The *ḥadīth* is *ḥasan*, although it is only by way of Thawrī from Abū Isḥāq that we know it. Zubayrī also narrated this *ḥadīth* from Isrāʾīl." It has also been transmitted by Nasāʾī (Entering into the prayer/ Recitation in the two *rakʿah* after Maghrib, 993) with his *isnād* from ʿAmmār ibn Ruzayq from Abū Isḥāq from Ibrāhīm ibn Muhājir from Mujāhid.

12 Its *isnād* is *ḥasan* on account of Suwayd ibn Saʿīd. It has been transmitted by Muslim (Prayer/ The recommendation to pray the two *rakʿah* of Fajr, 727); and Nasāʾī (Entering into the prayer/ Recitation in the two *rakʿah* of Fajr, 945) with their respective *asānīd* from Marwān ibn Muʿāwiyah; and again by Muslim with his *isnād* from Abū Khālid al-Aḥmar; and Abū Dāwūd (Prayer/ A chapter on keeping it short, 1259) with his *isnād* from Zuhayr. The three of them narrated it from ʿUthmān ibn Ḥakīm.

13 Its *isnād* is *ḥasan* on account of ʿUthmān ibn ʿUmar ibn Mūsā. It has been transmitted by Abū Dāwūd (Prayer/ A chapter on keeping it short, 1260) with his *isnād* from ʿAbd al-ʿAzīz ad-Darāwardī, and in his version it says, 'in the final *rakʿah*' or '"We have sent you with the Truth, bringing good news and giving warning. Do not ask about the inhabitants of the Blazing Fire."' (Qurʾan 2:118)—Darāwardī was not sure which it was.

14 Its *isnād* is *ḥasan* on account of Khalaf ibn Mūsā and Mūsā ibn Khalaf al-ʿAmmī. It has been transmitted by Abū Dāwūd. Haythamī said in *al-Mujmaʿ* (2:218), "Bazzār narrated it, and Bazzār also narrated Anas ﷺ as saying, 'He used to recite two *rakʿah* after Witr in which he would recite [. . .] etc.' and he said that its narrators were all trustworthy." Also, Ḥāfiẓ said in *al-Fatḥ* (4:60), "Bazzar narrate something similar from Anas ﷺ." Furthermore, ʿAynī says in *an-Nukhab* (3:301), "It has been transmitted by Bazzār with his *isnād* from Mūsā ibn Khalaf.

15 Its *isnād* is *ḥasan* on account of Muḥammad ibn Ibrāhīm. It has been transmitted by Ibn

Ḥibbān in his *Ṣaḥīḥ* (2451) with his *isnād* from Yaḥyā ibn Muʿīn.

16 Its *isnād* is *ḥasan* on account of Abū Bashar ar-Riqqī. It has been transmitted by Ibn Khuzaymah (1155) with his *isnād* from Mālik ibn Mighwal; Ibn Ḥibbān (1755) with his *isnād* from Sufyān ath-Thawrī; and Muslim (Prayer/ The night prayer, 756) with his *isnād* from Muʿāwiyah. The three of them all narrated it from Aʿmash.

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ḥumaydī in his *Musnad* (1275) with this *isnād*; and by Tirmidhī (Prayer/ What has come down regarding standing [in the prayer] for a long time, 387) with his *isnād* from Sufyān. Tirmidhī said, "It is a *ḥasan ṣaḥīḥ ḥadīth*," which has been transmitted in a number of ways from Jābir ibn ʿAbdillāh .

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The night prayer, 756) with his *isnād* from Abū ʿĀṣim.

19 Its *isnād* is *ḥasan* on account of ʿAlī al-Azdī. It has been transmitted by Abū Dāwūd (Prayer/ Standing for a long time, 1449) with his *isnād* from Ḥajjāj.

20 Its *isnād* is *ḥasan* on account of Suwayd Abū Ḥātim. It has been transmitted by Ṭabarānī in *al-Kabīr* (17, 103) with his *isnād* from Suwayd.

21 Its *isnād* is *ḥasan* on account of Ibn Sīlān. It has been transmitted by Abū Dāwūd (Prayer/ A chapter on keeping it short, 1258) with his *isnād* from Khālid ibn ʿAbdillāh.

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ Chapter on the two *rakʿah* of Fajr, 1254) with his *isnād* from Musaddid; and by Bukhārī (*Tahajjud* prayer/ Chapter on safeguarding the two *rakʿah* of Fajr etc., 1169); and Muslim (Prayer/ The recommendation to pray the two Sunnah *rakʿah* of Fajr, 724) with their respective *asānīd* from Yaḥyā ibn Saʿīd.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (724) with his *isnād* from ʿAbdullāh ibn Namīr.

24 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (725); and by Tirmidhī (Prayer/ What has come down regarding the excellence of praying the two *rakʿah* of Fajr, 416) with their respective *asānīd* from Abū ʿAwānah. It has also been transmitted by Nasāʾī (Standing the night in prayer, safeguarding the two *rakʿah*, 1760) with his *isnād* from Qatādah.

25 Imam Muḥammad mentioned the *ḥadīth* of Ḥafṣah in his *Muwaṭṭā*, and then said, "This is the position we take—the two *rakʿah* before the Fajr prayer should be kept short." This indicates that when Imam Muḥammad said that standing for a long time was better than praying lots of *rakʿah*, he meant outside of the two *rakʿah* of Fajr, for the jurists have stated unequivocally that it is recommended to keep Fajr short.

٣٤ - بَابُ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ

34. THE TWO *RAKʿAHS* AFTER ʿAṢR

١٨٨١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ وَمَسْرُوقٍ، عَنْ عَائِشَةَ ﵂ أَنَّهَا قَالَتْ: مَا كَانَ الْيَوْمُ الَّذِي يَكُونُ عِنْدِي فِيهِ رَسُولُ اللَّهِ ﷺ إِلَّا صَلَّى رَكْعَتَيْنِ بَعْدَ الْعَصْرِ.

1881. It has been transmitted to us with an *isnād* from Aswad and Masrūq that ʿĀʾishah ﵂ said, "There was not a day that the Prophet ﷺ spent with me except that he prayed two *rakʿahs* after ʿAṣr."[1]

١٨٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: ثنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: ثنا الشَّيْبَانِيُّ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂، قَالَتْ: رَكْعَتَانِ لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدَعُهُمَا سِرًّا وَلَا عَلَانِيَةً: رَكْعَتَانِ قَبْلَ الصُّبْحِ، وَرَكْعَتَانِ بَعْدَ الْعَصْرِ.

1882. It has been transmitted to us with an *isnād* from Aswad that ʿĀʾishah ﵂ said, "There were [two supererogatory prayers of] two *rakʿahs* which the Messenger of Allah ﷺ never missed, neither openly nor behind closed doors; the two *rakʿahs* before Fajr and the two *rakʿahs* after ʿAṣr."[2]

١٨٨٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَ: ثنا حَفْصٌ، عَنِ الشَّيْبَانِيِّ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1883. The like of it has been transmitted to us with another *isnād*

from Shaybānī [from Aswad from ʿĀʾishah ﵂].[3]

١٨٨٤ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا هِلَالُ بْنُ يَحْيَى قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ النَّبِيُّ ﷺ لَا يَدَعُ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ.

1884. It has been transmitted to us with an *isnād* from Masrūq that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ never missed the two *rakʿahs* after ʿAṣr."[4]

١٨٨٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْمُقَدَّمِيُّ قَالَ: ثنا عَبَّادُ بْنُ عَبَّادٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂، قَالَتْ: وَاللَّهِ مَا تَرَكَ رَسُولُ اللَّهِ ﷺ الرَّكْعَتَيْنِ عِنْدِي بَعْدَ الْعَصْرِ قَطُّ.

1885. It has been transmitted to us with an *isnād* from ʿUrwah that ʿĀʾishah ﵂ said, "By Allah, when he was with me, the Messenger of Allah ﷺ never missed the two *rakʿahs* after ʿAṣr."[5]

١٨٨٦ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ قَالَ: ثنا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂، قَالَتْ: مَا دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ قَطُّ بَعْدَ الْعَصْرِ، إِلَّا صَلَّى رَكْعَتَيْنِ.

1886. It has been transmitted to us with another *isnād* from ʿUrwah that ʿĀʾishah ﵂ said, "Every time the Messenger of Allah ﷺ visited me after ʿAṣr, he prayed two *rakʿahs*."[6]

١٨٨٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: ثنا ابْنُ أَبِي الرِّجَالِ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﵂ نَحْوَهُ.

1887. The like of it has been transmitted to us with an *isnād* from ʿAmrah from ʿĀʾishah ﵂.[7]

١٨٨٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْحَوْضِيُّ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَى، قَالَتْ: أَتَيْتُ عَائِشَةَ فَسَأَلْتُهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، فَذَكَرَتْ عَنْهَا مِثْلَ ذَلِكَ أَيْضًا.

1888. It has been transmitted to us with an *isnād* from Mughīrah that Umm Mūsā said, "I went to see ʿĀʾishah ﵂ and asked her about the two *rakʿahs* after ʿAṣr." Then [ʿĀʾishah ﵂] mentioned the like of what is in the previous *ḥadīth*.[8]

١٨٨٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ قَالَ: ثنا إِسْرَائِيلُ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلَاةَ الْعَصْرِ ثُمَّ يُصَلِّي بَعْدَهَا رَكْعَتَيْنِ.

1889. It has been transmitted to us with an *isnād* from Miqdām ibn Shurayḥ from his father that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ used to pray ʿAṣr and then pray two *rakʿahs* after it."[9]

١٨٩٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ أَبَا سَعْدٍ الْأَعْمَى يُحَدِّثُ عَنْ رَجُلٍ - يُقَالُ لَهُ السَّائِبُ مَوْلَى الْقَارِيِّينَ - عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ ﵁: أَنَّهُ رَآهُ رَكَعَ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ، وَقَالَ: لَا أَدَعُهُمَا بَعْدَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّيهِمَا.

1890. It has been transmitted to us with an *isnād* from a man called Sāʾib Mawla'l-Qāriʾiyyīn that he saw Zayd ibn Khālid al-Juhanī ﵁ pray two *rakʿahs* after ʿAṣr and then [heard him] say, "I have not missed them since I saw the Messenger of Allah ﷺ pray them."[10]

Abū Jaʿfar ﵀ said, "Some of the people [of knowledge][11] based their position on these traditions and said, 'There is nothing wrong with a person praying two *rakʿahs* after ʿAṣr.' Indeed, they considered those

rakʿahs to be part of the *Sunnah*."

The majority of scholars,[12] however, disagreed with them and said that it is disliked to pray those *rakʿahs* [after ʿAṣr]. They based their position on the following:

١٨٩١ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُوسَى الْعَبْسِيُّ قَالَ: أنا طَلْحَةُ بْنُ يَحْيَى، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُتْبَةَ: أَنَّ مُعَاوِيَةَ أَرْسَلَ إِلَى أُمِّ سَلَمَةَ ﵂ يَسْأَلُهَا عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ رَكَعَهُمَا رَسُولُ اللّٰهِ ﷺ بَعْدَ الْعَصْرِ. فَقَالَتْ: نَعَمْ، صَلَّى رَسُولُ اللّٰهِ ﷺ عِنْدِي رَكْعَتَيْنِ بَعْدَ الْعَصْرِ، فَقُلْتُ: أُمِرْتَ بِهِمَا؟ قَالَ: «لَا، وَلَكِنِّي كُنْتُ أُصَلِّيهِمَا بَعْدَ الظُّهْرِ، فَشُغِلْتُ عَنْهُمَا فَصَلَّيْتُهُمَا الْآنَ».

1891. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn ʿAbdillāh ibn ʿUtbah that Muʿāwiyah ﵁ sent someone to Umm Salamah ﵂ to ask her about the two *rakʿahs* which the Messenger of Allah ﷺ used to pray after ʿAṣr. She said, "Yes, when the Messenger of Allah ﷺ was with me, he prayed two *rakʿahs* after ʿAṣr so I asked him, 'Have you been commanded to do that?' He replied, 'No, [these are the *rakʿahs*] that I used to pray after Ẓuhr. However, I was too busy to pray them then and so I am praying them now.'"[13]

١٨٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ ﷺ، قَالَ، وَهُوَ عَلَى الْمِنْبَرِ لِكَثِيرِ بْنِ الصَّلْتِ: اذْهَبْ إِلَى عَائِشَةَ فَاسْأَلْهَا عَنْ رَكْعَتَيِ النَّبِيِّ ﷺ بَعْدَ الْعَصْرِ. قَالَ أَبُو سَلَمَةَ: فَقُمْتُ مَعَهُ، وَقَالَ ابْنُ عَبَّاسٍ ﷺ لِعَبْدِ اللّٰهِ بْنِ الْحَارِثِ: اذْهَبْ مَعَهُ. فَجِئْنَاهَا فَسَأَلْنَاهَا فَقَالَتْ: لَا أَدْرِي، سَلُوا أُمَّ سَلَمَةَ. فَسَأَلْنَاهَا فَقَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ بَعْدَ الْعَصْرِ فَصَلَّى رَكْعَتَيْنِ، فَقُلْتُ: يَا رَسُولَ اللّٰهِ، مَا كُنْتَ تُصَلِّي هَاتَيْنِ الرَّكْعَتَيْنِ؟ فَقَالَ: «قَدِمَ عَلَيَّ وَفْدٌ مِنْ بَنِي تَمِيمٍ - أَوْ: جَاءَتْنِي صَدَقَةٌ - فَشَغَلُونِي عَنْ رَكْعَتَيْنِ كُنْتُ أُصَلِّيهِمَا بَعْدَ الظُّهْرِ، وَهُمَا هَاتَانِ».

1892. It has been transmitted to us with an *isnād* from Abū Salamah ibn ʿAbd ar-Raḥmān that whilst Muʿāwiyah ibn Abī Sufyān ﷺ was on the *minbar*, he said to Kathīr ibn aṣ-Ṣalt, “Go and ask ʿĀʾishah ﷺ about the two *rakʿahs* the Prophet ﷺ [used to pray] after ʿAṣr.” Then Abū Salamah said, “I got up to go with him and ʿAbdullāh ibn ʿAbbās ﷺ commanded ʿAbdullāh ibn al-Ḥārith to go with us as well. So we went to [ʿĀʾishah ﷺ] and asked her about that. She said, ‘I do not know. Ask Umm Salamah ﷺ.’ So we asked [Umm Salamah ﷺ] and she said, ‘One day the Messenger of Allah ﷺ came into my house after ʿAṣr and prayed two *rakʿahs* so I said to him, “Messenger of Allah, you never used to pray these two *rakʿahs*, [so why are you praying them now]?” He replied, “A delegation from Banū Tamīm arrived,”—or he said, “Some alms came to me [which needed distributing]”—“and kept me so busy that I missed the two *rakʿahs* I used to pray after Ẓuhr. These [*rakʿahs* I prayed just now] are [to make up for] those [*rakʿahs* I missed earlier].”””[14]

١٨٩٣ - حَدَّثَنَا الْحَجَّاجُ بْنُ عِمْرَانَ بْنِ الْفَضْلِ الْبَصْرِيُّ قَالَ: ثنا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: ثنا أَبُو أُسَامَةَ قَالَ: ثنا الْوَلِيدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ: أَنَّ مُعَاوِيَةَ أَرْسَلَ إِلَى عَائِشَةَ ﵂ يَسْأَلُهَا عَنِ السَّجْدَتَيْنِ بَعْدَ الْعَصْرِ. فَقَالَتْ: لَيْسَ عِنْدِي صَلَّاهُمَا، وَلَكِنَّ أُمَّ سَلَمَةَ حَدَّثَتْنِي أَنَّهُ صَلَّاهُمَا عِنْدَهَا. فَأَرْسَلَ إِلَى أُمِّ سَلَمَةَ ﵂، فَقَالَتْ: صَلَّاهُمَا رَسُولُ اللَّهِ ﷺ عِنْدِي، لَمْ أَرَهُ صَلَّاهُمَا قَبْلُ وَلَا بَعْدُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا سَجْدَتَانِ رَأَيْتُكَ صَلَّيْتَهُمَا بَعْدَ الْعَصْرِ، مَا صَلَّيْتَهُمَا قَبْلُ وَلَا بَعْدُ؟ فَقَالَ: «هُمَا سَجْدَتَانِ كُنْتُ أُصَلِّيهِمَا بَعْدَ الظُّهْرِ فَقَدِمَ عَلَيَّ قَلَائِصُ مِنَ الصَّدَقَةِ، فَنَسِيتُهُمَا حَتَّى صَلَّيْتُ الْعَصْرَ، ثُمَّ ذَكَرْتُهُمَا فَكَرِهْتُ أَنْ أُصَلِّيَهُمَا فِي الْمَسْجِدِ وَالنَّاسُ يَرَوْنِي، فَصَلَّيْتُهُمَا عِنْدَكِ».

1893. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Abī Sufyān that Muʿāwiyah ibn Abī Sufyān ﵁ sent someone to ask ʿĀʾishah ﵂ about the two *rakʿahs* of the Prophet ﷺ after ʿAṣr. She said, “He did not pray those two *rakʿahs* in my house. However, Umm Salamah ﵂ told me that he prayed them in her house.” So [Muʿāwiyah ﵁] sent someone to ask Umm Salamah ﵂ and she said, “[One time] the Messenger of Allah ﷺ prayed those two *rakʿahs* in my house and I had never seen him [pray those *rakʿahs*] before [and nor did I see him pray them] after that. So I said to him, ‘Messenger of Allah, what are these two *rakʿahs* which you prayed after ʿAṣr, for you have never prayed those two *rakʿahs* before?’ He replied, ‘These are the two *rakʿahs* I normally pray after Ẓuhr. Some young camels [that had been collected as part of] the *zakāh* were brought to me [and I had to distribute them], so I forgot about [those two *rakʿahs*] until after I had prayed ʿAṣr. Then I remembered them, but did not like to pray them in the mosque for fear that people might see me

[and think that those two *rakʿahs* were part of the *Sunnah*]. Therefore, I prayed them in your house.’”[15]

١٨٩٤ – حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ خُشَيْشٍ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، عَنْ ذَكْوَانَ، عَنْ عَائِشَةَ، عَنْ أُمِّ سَلَمَةَ ﵂: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي بَيْتِهَا رَكْعَتَيْنِ بَعْدَ الْعَصْرِ، فَقُلْتُ: يَا رَسُولَ اللّٰهِ، مَا هَاتَانِ الرَّكْعَتَانِ؟ فَقَالَ: «كُنْتُ أُصَلِّيهِمَا بَعْدَ الظُّهْرِ فَجَاءَنِي مَالٌ فَشَغَلَنِي، فَصَلَّيْتُهُمَا الْآنَ».

1894. It has been transmitted to us with an *isnād* from Dhakwān from ʿĀʾishah ﵂ that Umm Salamah ﵂ said, “The Prophet ﷺ prayed two *rakʿahs* after ʿAṣr in my house so I said to him, ‘Messenger of Allah, what are these two *rakʿahs*?’ He replied, ‘I was going to pray them after Ẓuhr but some wealth was brought [which I had to distribute] and that preoccupied me [so that I forgot to pray them then]. Therefore, I prayed them now.’”[16]

١٨٩٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ: أَنَّ كُرَيْبًا - مَوْلَى ابْنِ عَبَّاسٍ - حَدَّثَهُ: أَنَّ ابْنَ عَبَّاسٍ وَعَبْدَ الرَّحْمَنِ بْنَ أَزْهَرَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَرْسَلُوهُ إِلَى عَائِشَةَ ﵂. فَقَالُوا: أَقْرِئْهَا السَّلَامَ مِنَّا جَمِيعًا، وَسَلْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَقُلْ إِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّينَهُمَا، وَقَدْ بَلَغَنَا أَنَّ رَسُولَ اللّٰهِ ﷺ نَهَى عَنْهُمَا. قَالَ ابْنُ عَبَّاسٍ ﵁: وَكُنْتُ أَضْرِبُ النَّاسَ مَعَ عُمَرَ عَلَيْهِمَا. قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا فَبَلَّغْتُهَا مَا أَرْسَلُونِي بِهِ، فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ. فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا، فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ. فَقَالَتْ أُمُّ سَلَمَةَ ﵂: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَنْهَى عَنْهُمَا، ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا. أَمَّا حِينَ صَلَّاهُمَا فَإِنَّهُ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ عَلَيَّ - وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ - فَصَلَّاهُمَا فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ، فَقُلْتُ: قُومِي إِلَى جَنْبِهِ، فَقُولِي: تَقُولُ لَكَ أُمُّ سَلَمَةَ ﵂: يَا رَسُولَ اللّٰهِ، أَلَمْ أَسْمَعْكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ. فَفَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرَتْ عَنْهُ، فَلَمَّا انْصَرَفَ، قَالَ: «يَا بِنْتَ أَبِي أُمَيَّةَ، سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَإِنَّهُ أَتَانِي أُنَاسٌ مِنْ عَبْدِ الْقَيْسِ بِالْإِسْلَامِ مِنْ قَوْمٍ فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهُمَا هَاتَانِ».

1895. It has been transmitted to us with an *isnād* from Kurayb, the freedman of Ibn ʿAbbās, that Ibn ʿAbbās, ʿAbd ar-Raḥmān ibn Azhar and Miswar ibn Makhramah ﵃ sent him to ʿĀʾishah ﵂ and said to him, “Convey greetings to her from all of us and then ask her about the two *rakʿahs* after ʿAṣr. Tell her that we have been told that she prays them even though it has reached us that the Messenger of Allah ﷺ forbade people from doing that.” Then Ibn ʿAbbās ﵄ added, “And I used to beat people in the time of ʿUmar ﵁ for doing that.” Then Kurayb said, “I went to see her and conveyed their message to her so she said, ‘Ask Umm Salamah ﵂ about it.’ So I went back to them and told them what she had

said, so they sent me to Umm Salamah ﵂ with the same message with which they had sent me to ʿĀʾishah ﵂. [When I conveyed the message to her], Umm Salamah ﵂ said, 'I heard the Messenger of Allah ﷺ forbid people from [praying those *rakʿahs*] and then, [after that] saw him pray them. As for the occasion on which he prayed them, he prayed ʿAṣr [in the mosque] then came back to my house when there were some women with me [in the house] from the Banū Ḥarām of the Anṣār. [The Messenger of Allah ﷺ] starting praying those two [*rakʿahs* after coming in] so I sent for my servant-girl and said to her, "Go to his side [whilst he is praying] and tell him that Umm Salamah says to him, 'Messenger of Allah, why are you praying two *rakʿahs* which I heard you forbid?' If he gestures with his hand, then wait for him to finish." The servant-girl did [what I said] and he gestured with his hand, so she waited for him to finish. Then when he finished he said, "Bint Abī Umayyah, you asked me about the two *rakʿahs* after ʿAṣr. Some people from ʿAbdulqays brought me [the *zakāh* that had been collected after] the surrender of some other people, [and distributing that *zakāh*] kept me so preoccupied that [I was unable to pray] those two *rakʿahs* after Ẓuhr. These [two *rakʿahs* that I have prayed now] are [to make up for] those [two *rakʿahs* I missed earlier]."""[17]

In these traditions we find that when ʿĀʾishah ﵂ was asked about what we transmitted from her at the beginning of this section that the Messenger of Allah ﷺ never missed the two *rakʿahs* after ʿAṣr when he was with her, she [denied knowledge of the two *rakʿahs*] and ascribed

[that statement] to Umm Salamah ﵂. This alone negates all of the traditions that are transmitted from ʿĀʾishah ﵂ in the first section. Then when Umm Salamah ﵂ was asked about [those two *rakʿahs*], she herself informed us that she had heard the Messenger of Allah ﷺ prohibit people [from praying them]. Furthermore, Ibn ʿAbbās, Miswar ibn Makhramah and ʿAbd ar-Raḥmān ibn Azhar ﵃ all said the same thing (i.e. that praying *rakʿahs* after ʿAṣr is prohibited), but they said that based upon what had reached them, not upon what they themselves had heard.

There were however a large group [of Companions ﵃] who did hear that directly from the Prophet ﷺ:

١٨٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُزَيزٍ الْأَيْلِيُّ قَالَ: ثنا سَلَامَةُ بْنُ رَوْحٍ، عَنْ عُقَيْلٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ قَالَ: أَخْبَرَنِي حَرَامُ بْنُ دُرَّاجٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ سَبَّحَ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ بِطَرِيقِ مَكَّةَ، فَدَعَاهُ عُمَرُ فَتَغَيَّظَ عَلَيْهِ، وَقَالَ: وَاللّٰهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَنْهَانَا عَنْهُمَا.

1896. It has been transmitted to us with an *isnād* from *Ḥarām* ibn Durrāj that ʿAlī ibn Abī Ṭālib ﵁ prayed two voluntary *rakʿahs* after ʿAṣr on the way to Makkah so ʿUmar ﵁ called him and was very angry with him, and he said to him, "By Allah, you know that the Messenger of Allah ﷺ forbade us from praying those two *[rakʿahs]*."[18]

١٨٩٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُعَاوِيَةَ بْنِ عَبْدِ الْعَزِيزِ الْعَتَّابِيُّ قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ ﵄، قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ - وَأَرْضَاهُمْ عِنْدِي عُمَرُ - أَنَّ رَسُولَ اللّٰهِ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

1897. It has been transmitted to us with an *isnād* from Abu'l-ʿĀliyah that Ibn ʿAbbās ﷺ said, "Some men who were pleasing to Allah, and the most pleasing to me amongst them was ʿUmar ﷺ, bore witness to me that the Messenger of Allah ﷺ had forbidden people from praying after Fajr until the Sun rises, and after ʿAṣr until the Sun sets."[19]

١٨٩٨ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: ثنا غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

1898. The like of it has been transmitted to us with another *isnād* from Abu'l-ʿĀliyah from Ibn ʿAbbās ﷺ from more than one of the Companions of the Messenger of Allah ﷺ.[20]

١٨٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا أَبَانُ، عَنْ قَتَادَةَ فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1899. The like of it has been transmitted to us with another *isnād* from Qatādah [from Abu'l-ʿĀliyah from Ibn ʿAbbās ﷺ from more than one of the Companions of the Messenger of Allah ﷺ].[21]

١٩٠٠/ ١٩٠١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ الْكُوفِيُّ قَالَ: ثنا أَبُو نُعَيْمٍ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَا: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي دُبُرِ كُلِّ صَلَاةٍ رَكْعَتَيْنِ، إِلَّا الْفَجْرَ وَالْعَصْرَ.

1900/1901. It has been transmitted to us with two *asānīd* from ʿĀṣim ibn Ḍamrah that ʿAlī ﷺ said, "The Messenger of Allah ﷺ used to pray two *rakʿahs* immediately after every prayer except for Fajr and ʿAṣr."[22]

١٩٠٢ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي كَثِيرٍ الْأَنْصَارِيُّ، عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﵂: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صَلَاةٍ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَعَنْ صَلَاةٍ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

1902. It has been transmitted to us with an *isnād* from ʿAmrah from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ forbade [people from] praying after *Ṣubḥ* until the Sun rises, and after ʿAṣr until the Sun sets.[23]

١٩٠٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْمُقَدَّمِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ دِينَارٍ قَالَ: ثنا سَعْدُ بْنُ أَوْسٍ قَالَ: حَدَّثَنِي مِصْدَعٌ أَبُو يَحْيَى، قَالَ: حَدَّثَتْنِي عَائِشَةُ ﵂ - وَبَيْنِي وَبَيْنَهَا سِتْرٌ - أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يُصَلِّي صَلَاةً إِلَّا أَتْبَعَهَا رَكْعَتَيْنِ، غَيْرَ الْعَصْرِ وَالْغَدَاةِ، فَإِنَّهُ كَانَ يَجْعَلُ الرَّكْعَتَيْنِ قَبْلَهُمَا.

1903. It has been transmitted to us with an *isnād* from Miṣdaʿ Abū Yaḥyā that ʿĀʾishah ﵂ said to him from behind a curtain, "The Messenger of Allah ﷺ used to pray two *rakʿahs* immediately after every prayer except for ʿAṣr and *Ṣubḥ*. [When it came to those two prayers], he prayed the two *rakʿahs* before them."[24]

١٩٠٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ نَصْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُعَاذِ ابْنِ عَفْرَاءَ ﵁: أَنَّهُ طَافَ بَعْدَ الْعَصْرِ - أَوْ: بَعْدَ صَلَاةِ الصُّبْحِ - فَلَمْ يُصَلِّ. فَسُئِلَ عَنْ ذَلِكَ، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَلَاةٍ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَعَنْ صَلَاةٍ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

1904. It has been transmitted to us with an *isnād* from Naṣr ibn ʿAbd ar-Raḥmān that Muʿādh ibn ʿAfrāʾ ﵁ was asked about why he performed the *ṭawāf* after ʿAṣr or after *Ṣubḥ* without praying

[the two *rakʿahs* connected to the *ṭawāf*]. He replied, "The Messenger of Allah ﷺ forbade [people from] praying after *Ṣubḥ* until the Sunrises, and after ʿAṣr until the Sun sets."[25]

١٩٠٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: ثنا أَبُو بَكْرٍ النَّهْشَلِيُّ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى عَنْ ذَلِكَ، كَمَا ذَكَرَهُ مُعَاذُ ابْنُ عَفْرَاءَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ.

1905. The like of it has been transmitted to us with an *isnād* from ʿAṭiyyah al-ʿAwfī from Abū Jaʿfar ﷺ from the Messenger of Allah ﷺ.[26]

١٩٠٦ - حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1906. The like of it has been transmitted to us with an *isnād* from Abū Naḍrah from Abū Jaʿfar ﷺ from the Messenger of Allah ﷺ.[27]

١٩٠٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ.

1907. The like of it has been transmitted to us with an *isnād* from ʿAṭāʾ ibn Yazīd al-Laythī from Abū Jaʿfar ﷺ from the Messenger of Allah ﷺ.[28]

١٩٠٨ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا يَحْيَى بْنُ صَالِحٍ قَالَ: ثنا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: ثنا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

1908. The like of it has been transmitted to us with an *isnād* from

ʿAmr ibn Yaḥyā from his father from Abū Saʿīd al-Khudrī ﷺ from the Messenger of Allah ﷺ.[29]

١٩٠٩ – حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحِيْمِ الْبَرْقِيُّ قَالَ: ثنا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

1909. The like of it has been transmitted to us with an *isnād* from Nāfiʿ from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[30]

١٩١٠ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ حُمْرَانَ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ قَالَ: ثنا حُمْرَانُ بْنُ أَبَانَ، قَالَ: خَطَبَنَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ لَتُصَلُّونَ صَلَاةً قَدْ صَحِبْنَا رَسُولَ اللّٰهِ ﷺ مَا رَأَيْنَاهُ يُصَلِّيهَا وَلَقَدْ نَهَى عَنْهَا؛ يَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ.

1910. It has been transmitted to us with an *isnād* from Ḥumrān ibn Abān who said, "Muʿāwiyah ibn Abī Sufyān ﷺ delivered a *khuṭbah* in which he said, 'O people, you pray a prayer which we who accompanied the Messenger of Allah ﷺ never saw him pray and which he forbade,' meaning the two *rakʿahs* after ʿAṣr."[31]

١٩١١ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

1911. It has been transmitted to us with an *isnād* from Aʿraj from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ forbade [people from] praying after *Ṣubḥ* until the Sun rises, and after ʿAṣr until the Sun sets.[32]

These traditions from the Messenger of Allah ﷺ that prohibit

praying after ʿAṣr until the Sun sets are *mutawātir*, and the Companions ﷺ themselves acted in accordance with them. Thus, it would not be right for anyone to oppose this position. As for the practice of the Companions ﷺ, the following has been narrated:

١٩١٢ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ: أَنَّهُ رَأَى عُمَرَ بْنَ الْخَطَّابِ ﷺ يَضْرِبُ الْمُنْكَدِرَ فِي الصَّلَاةِ بَعْدَ الْعَصْرِ.

1912. It has been transmitted to us [with an *isnād*] from Sāʾib ibn Yazīd that he saw ʿUmar ﷺ beat Munkadir for praying after ʿAṣr.

١٩١٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1913. The like of it has been transmitted to us with another *isnād* from Ibn Shihāb [from Sāʾib ibn Yazīd].

١٩١٤ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: ثنا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: كَانَ عُمَرُ يَكْرَهُ الصَّلَاةَ بَعْدَ الْعَصْرِ، وَأَنَا أَكْرَهُ مَا كَرِهَ عُمَرُ.

1914. It has been transmitted to us with an *isnād* from Abū Wāʾil that ʿAbdullāh ﷺ said, "ʿUmar ﷺ used to dislike people praying after ʿAṣr, and I dislike that which ʿUmar ﷺ disliked."

١٩١٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

1915. The like of it has been transmitted to us with another *isnād* from Sulaymān [from Abū Wāʾil from ʿAbdullāh ﷺ].

١٩١٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ ﷺ يَقُولُ: رَأَيْتُ عُمَرَ يَضْرِبُ الرَّجُلَ إِذَا رَآهُ يُصَلِّي بَعْدَ الْعَصْرِ حَتَّى يَنْصَرِفَ مِنْ صَلَاتِهِ.

1916. It has been transmitted to us with an *isnād* from Jabalah ibn Suḥaym that he heard Ibn ʿUmar ﷺ say, "I saw ʿUmar ﷺ beat any man he saw praying after ʿAṣr, [and he continued to beat him] until he stopped praying."

١٩١٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ ﷺ عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ، فَقَالَ: رَأَيْتُ عُمَرَ ﷺ يَضْرِبُ الرَّجُلَ إِذَا رَآهُ يُصَلِّي بَعْدَ الْعَصْرِ.

1917. It has been transmitted to us [with an *isnād*] from Abū Jamrah who said, "I asked Ibn ʿAbbās ﷺ about praying after ʿAṣr and he said, 'I saw ʿUmar ﷺ beat any man whom he saw praying after ʿAṣr.'"

١٩١٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ إِيَادِ بْنِ لَقِيطٍ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ﷺ، قَالَ: بَعَثَنِي سَلْمَانُ بْنُ رَبِيعَةَ بَرِيدًا إِلَى عُمَرَ بْنِ الْخَطَّابِ فِي حَاجَةٍ لَهُ، فَقَدِمْتُ عَلَيْهِ فَقَالَ لِي: لَا تُصَلُّوا بَعْدَ الْعَصْرِ، فَإِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَتْرُكُوهَا إِلَى غَيْرِهَا.

1918. It has been transmitted to us with an *isnād* from Barāʾ ibn ʿAzib ﷺ who said, "Salmān ibn Rabīʿah sent me to ʿUmar ibn al-Khaṭṭāb ﷺ with a letter giving voice to one of his needs. When I arrived [ʿUmar ﷺ] said to me, 'Do not pray after ʿAṣr, for I fear that you will leave it (ʿAṣr) for something else [which is not compulsory].'"

١٩١٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ قَالَ: أَنْبَأَنِي سَعْدُ بْنُ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنَ رَافِعِ بْنِ خَدِيجٍ يُحَدِّثُ عَنْ أَبِيهِ ﷺ، قَالَ: فَاتَتْنِي رَكْعَتَانِ مِنَ الْعَصْرِ فَقُمْتُ أَقْضِيهِمَا، وَجَائَنِي عُمَرُ وَمَعَهُ الدِّرَّةُ، فَلَمَّا سَلَّمْتُ، قَالَ: مَا هَذِهِ الصَّلَاةُ؟ فَقُلْتُ: فَاتَتْنِي رَكْعَتَانِ فَقُمْتُ أَقْضِيهِمَا، فَقَالَ: ظَنَنْتُكَ تُصَلِّي بَعْدَ الْعَصْرِ، وَلَوْ فَعَلْتَ ذَلِكَ لَفَعَلْتُ بِكَ وَفَعَلْتُ.

1919. It has been transmitted to us with an *isnād* from Rāfiʿ ibn Khadīj ﷺ who said, "I missed two *rakʿahs* of ʿAṣr so I got up in order to make them up. [Whilst I was praying them] ʿUmar ﷺ came up to me holding a short whip. When I said the *salām*, he said, 'What is this prayer?' I replied, 'I missed two *rakʿahs* of ʿAṣr so I was making them up.' He said, 'I thought that you were praying [supererogatory *rakʿahs*] after ʿAṣr. If you had been doing that, I would have made an example of you.'"

١٩٢٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ رَافِعٍ، عَنْ أَبِيهِ ﷺ. . . فَذَكَرَ مِثْلَهُ.

1920. The like of it has been transmitted to us with another *isnād* from Rāfiʿ ibn Khadīj ﷺ.

١٩٢١ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، وَعَنْ عُمَرَ بْنِ عَبْدِ الْمَلِكِ بْنِ الْمُغِيرَةِ بْنِ نَوْفَلٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ أَنَّهُ قَالَ: أَمَرَنِي عُمَرُ بْنُ الْخَطَّابِ أَنْ أَضْرِبَ مَنْ كَانَ يُصَلِّي بَعْدَ الْعَصْرِ الرَّكْعَتَيْنِ بِالدِّرَّةِ.

1921. It has been transmitted to us with an *isnād* from ʿAbd al-Malik ibn al-Mughīrah ibn Nawfal that Abū Saʿīd al-Khudrī ﷺ

said, "ʿUmar ﷺ commanded me to whip anyone praying two *rakʿahs* after ʿAṣr."

١٩٢٢ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَكَمِ الْحِبَرِيُّ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا مَسْعُودُ بْنُ سَعْدٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ شَدَّادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنِ الْأَشْتَرِ، قَالَ: كَانَ خَالِدُ بْنُ الْوَلِيدِ ﷺ يَضْرِبُ النَّاسَ عَلَى الصَّلَاةِ بَعْدَ الْعَصْرِ.

1922. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Yazīd that Ashtar said, "Khālid ibn al-Walīd ﷺ used to beat people for praying after ʿAṣr."

١٩٢٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ مُصْعَبٍ، عَنْ طَاوُسٍ أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ ﷺ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، فَنَهَاهُ وَقَالَ: ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ [الأحزاب: ٣٦] الْآيَةَ.

1923. It has been transmitted to us with an *isnād* from Ṭāwūs that when he asked Ibn ʿAbbās ﷺ about praying the two *rakʿahs* after ʿAṣr, he forbade him from doing so and said, [quoting from the Qurʾan], "When Allah and His Messenger have decided something, it is not for any man or woman of the believers to have a choice about it. [Anyone who disobeys Allah and His Messenger is clearly misguided]." (Qurʾan 33:36)

All of these Companions ﷺ forbade people from doing that. ʿUmar ﷺ would even beat people for [praying after ʿAṣr], and he did that in the presence of Companions very soon after the lifetime of the Messenger of Allah ﷺ, and not one of them rebuked him for doing that.

Some say, "But Umm Salamah ﷺ informed us that even after he had

forbidden that, the Messenger of Allah ﷺ prayed two *rakʿahs* [after ʿAṣr] when he missed [praying] them after Ẓuhr. Therefore, I take the position that it is permissible for a person to pray after

ʿAṣr the two *rakʿahs* that he missed after Ẓuhr, even though it is not permissible for him to pray any other supererogatory *rakʿahs* at that time." If anyone were to say that, then let it be said to him, "When the Messenger of Allah ﷺ prayed those two *rakʿahs*, he forbade anyone else from making them up then:"

١٩٢٤ – وَذَلِكَ أَنَّ عَلِيَّ بْنَ شَيْبَةَ حَدَّثَنَا قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا حَمَّادُ بْنُ سَلَمَةَ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، عَنْ ذَكْوَانَ، عَنْ أُمِّ سَلَمَةَ ﵂، قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ الْعَصْرَ، ثُمَّ دَخَلَ بَيْتِي فَصَلَّى رَكْعَتَيْنِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، صَلَّيْتَ صَلَاةً لَمْ تَكُنْ تُصَلِّيهَا، قَالَ: «قَدِمَ عَلَيَّ مَالٌ فَشَغَلَنِي عَنْ رَكْعَتَيْنِ كُنْتُ أُصَلِّيهِمَا بَعْدَ الظُّهْرِ، فَصَلَّيْتُهُمَا الْآنَ». قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَنَقْضِيهِمَا إِذَا فَاتَتَانَا؟ قَالَ: «لَا».

> 1924. It has been transmitted to us with an *isnād* from Dhakwān that Umm Salamah ﵂ said, "The Messenger of Allah ﷺ prayed ʿAṣr then came into my house and prayed two *rakʿahs* so I said, 'Messenger of Allah, you have prayed two *rakʿahs* you never used to pray before. [What made you do that]?' He replied, 'Some wealth was brought before me [which I had to distribute] and that preoccupied me from praying the two *rakʿahs* that I usually pray after Ẓuhr so I prayed them now.' I said, 'Messenger of Allah, may we also make them up when we miss them?' He replied, 'No.'"[33]

In this *ḥadīth*, the Messenger of Allah ﷺ forbids anyone from praying two *rakʿahs* after ʿAṣr in order to make up those that he missed after

Ẓuhr. This proves that our ruling is not the same as his when it comes to praying after ʿAṣr, and that there are no circumstances under which it is permissible for us to pray supererogatory *rakʿahs* after ʿAṣr.

This is also what reason suggests, since the two *rakʿahs* after Ẓuhr are not obligatory, and so if we miss them and do not pray them until after we have prayed ʿAṣr, we would be praying a prayer which is supererogatory at a time in which supererogatory prayers should not be prayed. Therefore, we consider those two *rakʿahs* to be the same as any other supererogatory prayer and forbid anyone from praying them after ʿAṣr.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ What missed prayers may be prayed after ʿAṣr, 593); Muslim (Prayer/ Becoming acquainted with the two *rakʿah* the Prophet ﷺ used to pray, 835); Abū Dāwūd (Prayer/ The one who gives a dispensation to pray them when the Sun is raised high [in the horizon], 1279); and Nasāʾī (Times/ The dispensation to pray after ʿAṣr, 577) with their respective *asānīd* from Shuʿbah.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī in the abovementioned place (592) with his *isnād* from Mūsā ibn Ismāʿīl; and by Muslim in the abovementioned place; and Nasāʾī in the abovementioned place (578) with their respective *asānīd* from Isḥāq ash-Shaybānī.

3 Its *isnād* is *ṣaḥīḥ*.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Abī Shaybah (2:352) with his *isnād* from Abū ʿAwānah.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī in the abovementioned place (591) with his *isnād* from Yaḥyā; Muslim in the abovementioned place (835) with his *isnād* from Jarīr and Ibn Namīr; and Nasāʾī in the abovementioned place (577) with his *isnād* from Yaḥyā. The three of them narrated it from Hishām ibn ʿUrwah.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ḥumaydī (194) from Sufyān.

7 Its *isnād* is *ḥasan* on account of Ibn Abi'r-Rijāl.

8 Its *isnād* is *ḥasan* on account of Umm Mūsā. It has been transmitted by Aḥmad (6:109) with his *isnād* from Mughīrah from Umm Mūsā.

9 Its *isnād* is *ṣaḥīḥ*.

10 Its *isnād* is *ḍaʿīf* on account of the fact that Abū Saʿīd al-Aʿmā is unknown. It has been transmitted by Aḥmad (4:115) from ʿAbd ar-Razzāq and Abū Bakr; ʿAbd ar-Razzāq in *al-Muṣannaf* (3972); and by way of Ṭabarānī in *al-Kabīr* (5:5167). Both of them (ʿAbd ar-Razzāq and Abū Bakr) narrated it from Ibn Jurayj. Haythamī said in *al-Mujmaʿ* (2:223), "Its *isnād* is *ḥasan*."

11 Those who adopted this position includes Dāwūd aẓ-Ẓāhirī and Ibn Ḥazm.

12 Those who adopted this position includes Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad and Mālik.

13 Its *isnād* is *ḥasan* on account of Ṭalḥah ibn Yaḥyā. It has been transmitted by Aḥmad (6:309) with his *isnād* from Ṭalḥah ibn Yaḥyā.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ḥumaydī (295); and Ṭabarānī in *al-Kabīr* (23, 540) with his *isnād* from Sufyān.

15 Its *isnād* is *ḥasan* on account of Ḥajjāj ibn ʿImrān ibn al-Faḍl al-Baṣrī.

16 Its *isnād* is *ḥasan* on accout of ʿAbdullāh ibn Muḥammad ibn Khushaysh. It has been transmitted by Bayhaqī in *as-Sunan* (2:457) with his *isnād* from ʿAbd al-Malik ibn Ibrāhīm from Ḥammād ibn Salamah, without mentioning ʿĀʾishah in the *isnād* between Dhakwān and Umm Salamah .

17 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ. It has been transmitted by Bukhārī (Forgetfulness/ Chapter on when he spoke while he was praying etc., 1233) and (Battle Expeditions/ The delegation from the Banū Ḥanīfah etc., 4370); Muslim (Prayer/ Becoming acquainted with the *rakʿah* the Prophet prayed after ʿAṣr, 834); and Abū Dāwūd (Prayer/ Praying after ʿAṣr, 1273) with their respective *asānīd* from Ibn Wahb from ʿAmr ibn al-Ḥārithah.

18 Its *ḥadīth* is *ḍaʿīf* on account of Muḥammad ibn ʿUzayr al-Aylī. It has been transmitted by Aḥmad (1:18) with his *isnād* from Maʿmar from Zuhrī from Rabīʿah, and in his version it says that, 'The Messenger of Allah used to forbid it.' Aḥmad also transmitted it (1:17) with his *isnād* from Ṣāliḥ, and in that version it says, 'By God, I knew that the Messenger of Allah forbade it.'

19 Its *isnād* is *ḥasan*, although the *ḥadīth* is *ṣaḥīḥ*.

20 Its *isnād* is *ṣaḥīḥ*.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The times during which it is forbidden to pray, 826); Tirmidhī (Prayer/ What has come down regarding it being disliked to

pray after ʿAṣr, 183); and Nasāʾī (Prayer/ The prohibition against praying after *Ṣubḥ*, 563) with their respective *asānīd* from Hushaym from Manṣūr ibn Zādhān; and by Abū Dāwūd (Prayer/ The one who made a dispensation to pray when you are in [. . .] etc., 1276) from Muslim ibn Ibrāhīm from Abān. Both of them (Manṣūr and Abān) narrated it from Qatādah. Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

This *ḥadīth* has also been transmitted by Bukhārī (Times/ Praying after Fajr etc., 581) with his *isnād* from Hishām ad-Dastawāʾī and Shuʿbah; Muslim in the abovementioned place (826) with his *isnād* from Shuʿbah, Saʿīd ibn Abī ʿArūbah and Hishām ad-Dastawāʾī; and Ibn Mājah (Prayer/ The prohibition against praying after Fajr etc., 1250) with his *isnād* from Shuʿbah and Hammām. All of them narrated it from Qatādah.

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ The one who gives a dispensation to pray them when the Sun is raised high [in the horizon], 1275) with his *isnād* from Sufyān.

23 Its *isnād* is *ḥasan* on account of Saʿīd ibn Saʿīd. It has been transmitted by Ibn Abī Shaybah (2:7320) with his *isnād* from Saʿīd ibn Saʿīd ibn Qays.

24 Its *isnād* is *ḥasan* on account of Muḥammad ibn Dīnār and Miṣdaʿ Abū Yaḥyā.

25 Its *isnād* is *ḥasan* on account of Naṣr ibn ʿAbd ar-Raḥmān. It has been transmitted by Ibn Abī Shaybah (2:7320); Ṭayālisī (1226); and Nasāʾī in *al-Kubrā* (1:371) with their respective *asānīd* from Shuʿbah.

26 Its *isnād* is *ḥasan* on account of ʿAṭiyyah al-ʿAwfī. It has been transmitted by Dāraquṭnī (1:245, 953) with his *isnād* from Abū Bakr an-Nahshalī.

27 Its *isnād* is *ṣaḥīḥ*.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times/ Do not attend to the prayer before the setting of the Sun, 586) with his *isnād* from Ṣāliḥ; Muslim (Fasting/ The prohibition against fasting on the day of the ʿĪd of Fiṭr etc., 827) with his *isnād* from Yūnus al-Aylī; and Nasāʾī (Times/ The prohibition against praying after ʿAṣr, 568 & 569) with his respective *asānīd* from Ibn Jurayj and ʿAbd ar-Raḥmān ibn Namīr. All of them narrated it from Ibn Shihāb.

29 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Fasting/ Fasting the day of the ʿĪd of Fiṭr, 1991) with his *isnād* from Ibn Wahb; and Abū Dāwūd (Fasting/ Fasting the two ʿĪds, 2417) with his *isnād* from Wuhayb. Both of them narrated it from ʿAmr ibn Yaḥyā. It has also been transmitted by Muslim (Fasting/ The prohibition against fasting the day of the ʿĪd of Fiṭr etc., 8227); and Tirmidhī (Fasting/ Its being disliked to fast the days of the ʿĪds of Fiṭr and Naḥr, 772) with their respective *asānīd* from ʿAmr ibn Yaḥyā, but their version limits it to the story of the fasting.

30 Its *isnād* is *ḍaʿīf* because of it being a narration of Abū Salamah ad-Dimashqī from Zuhayr ibn Muḥammad, and all the narrations of the people of the Levant from Zuhayr are weak. The *ḥadīth* itself has been transmitted by Bukhārī (The Ḥajj/ Doing *ṭawāf* after *Ṣubḥ*, 1629) with his *isnād* from Mūsā ibn ʿUqbah.

31 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ḥumrān. It has been transmitted by Bukhārī (Times/ Not attending to the prayer before the Sun has set, 587) with his *isnād* from Shuʿbah.

32 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The times during which it is forbidden to pray, 825); and Nasāʾī (Times/ The prohibition against praying after *Ṣubḥ*, 562) with their respective *asānīd* from Mālik.

33 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (6:315) from Yazīd ibn Hārūn. The only one to add the words, ‘Messenger of Allah, may we also make them up when we miss them?’ was Yazīd ibn Hārūn, and he is considered trustworthy.

٣٥ - بَابُ الرَّجُلُ يُصَلِّي بِالرَّجُلَيْنِ: أَيْنَ يُقِيمُهُمَا؟

35. WHERE AN IMAM SHOULD POSITION TWO OTHER MEN WHEN THEY ARE PRAYING WITH HIM

Abū Jaʿfar ﷺ said, “In the chapter on *taṭbīq* in *rukūʿ* we mentioned a *ḥadīth* from ʿAbdullāh ibn Masʿūd ﷺ in which he prayed with ʿAlqamah and Aswad. In that *ḥadīth*, he stood between them placing one of them on his right and one of them on his left. [ʿAlqamah and Aswad said], ‘When we went down into *rukūʿ* and placed our hands upon our knees, he struck our hands and made us put our fingers together. Then he placed the fingers of his own hands together and placed them between his thighs. After he finished the prayer he said, “This is what the Messenger of Allah ﷺ did.”’”[1] In our opinion, when Ibn Masʿūd ﷺ said, ‘This is what the Messenger of Allah ﷺ did,’ it is possible that he meant one of two things: either that the Messenger of Allah ﷺ practised *taṭbīq*; or that he ﷺ practised *taṭbīq* and led two people in prayer in the same manner in which Ibn Masʿūd ﷺ had led them, placing one of them on his right and the other on his left.

Therefore, we decided to see if there is anything transmitted from the Prophet ﷺ that indicates which of these two interpretations is correct. We found the following:

١٩٢٥ - فَإِذَا حُسَيْنُ بْنُ نَصْرٍ قَدْ حَدَّثَنَا قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، قَالَ: دَخَلْتُ أَنَا وَعَمِّي عَلَى عَبْدِ اللّٰهِ بِالْهَاجِرَةِ، فَأَقَامَ الصَّلَاةَ فَتَأَخَّرْنَا خَلْفَهُ، فَأَخَذَ أَحَدَنَا بِيَمِينِهِ وَالْآخَرَ بِشِمَالِهِ، فَجَعَلَنَا عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، فَلَمَّا صَلَّى، قَالَ: هَكَذَا كَانَ رَسُولُ اللّٰهِ ﷺ يَصْنَعُ إِذَا كَانُوا ثَلَاثَةً.

1925. It has been transmitted to us with an *isnād* from Aswad who said, "My paternal uncle and I went to the house of ʿAbdullāh ﷺ during the hottest part of the day. [After we entered] he got up to pray, so we stood behind him. However, he grabbed one of us with his right hand and placed him on his right, and one of us with his left hand and placed him on his left. Then, after he finished the prayer, he said to us, 'This is what the Messenger of Allah ﷺ used to do when there were three people.'"[2]

This *ḥadīth* indicates that when Ibn Masʿūd ﷺ said, 'This is what the Messenger of Allah ﷺ did,' he was referring to both the practice of *taṭbīq* and the way in which he positioned the two men praying with him; one on the right and one on the left.

١٩٢٦ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، قَالَ: كُنْتُ أَنَا وَشُعَيْبُ بْنُ الْحَبْحَابِ عِنْدَ إِبْرَاهِيمَ فَحَضَرَتِ الْعَصْرُ فَصَلَّى بِنَا إِبْرَاهِيمُ، فَقُمْنَا خَلْفَهُ فَجَرَّنَا فَجَعَلَنَا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. قَالَ: فَلَمَّا صَلَّيْنَا وَخَرَجْنَا إِلَى الدَّارِ، قَالَ إِبْرَاهِيمُ: قَالَ ابْنُ مَسْعُودٍ ﷺ: هَكَذَا فَصَلُّوا، وَلَا تُصَلُّوا كَمَا يُصَلِّي فُلَانٌ. قَالَ: فَذَكَرْتُ ذَلِكَ لِمُحَمَّدِ بْنِ سِيرِينَ، وَلَمْ أُسَمِّ لَهُ إِبْرَاهِيمَ، فَقَالَ: هَذَا إِبْرَاهِيمُ، قَدْ قَالَ ذَاكَ عَنْ عَلْقَمَةَ وَلَا أَرَى ابْنَ مَسْعُودٍ فَعَلَهُ إِلَّا لِضِيقٍ كَانَ فِي الْمَسْجِدِ، أَوْ لِعُذْرٍ رَآهُ فِيهِ، لَا عَلَى أَنَّ ذَلِكَ مِنَ السُّنَّةِ. قَالَ: وَذَكَرْتُهُ لِلشَّعْبِيِّ، فَقَالَ: قَدْ زَعَمَ ذَاكَ عَلْقَمَةُ ابْنُ عَوْنٍ الْقَائِلُ.

1926. It has been transmitted to us with an *isnād* from Ibn ʿAwn

> who said, “Shuʿayb ibn Ḥabḥāb and I were in the company of Ibrāhīm. When the time of ʿAṣr arrived, Ibrāhīm stood up to lead us in prayer, so we stood behind him. He, however, [made us move], placing one of us on his right and the other on his left. Then when we finished the prayer and left to go home, Ibrāhīm said, ‘Ibn Masʿūd ﷺ told me, “Pray like this, not like so-and-so.”’ When I mentioned this statement to Muḥammad ibn Sīrīn without mentioning Ibrāhīm by name, he said, ‘This is from Ibrāhīm who heard it from ʿAlqamah. However, I believe that Ibn Masʿūd’s ﷺ action was the result of extenuating circumstances such as the prayer area being very small or some difficulty he saw therein, not because he was following the *Sunnah*.’ I also mentioned the statement to Shaʿbī who said, ‘That is [merely] what ʿAlqamah claims.’”

In this *ḥadīth*, the practice of positioning people in the prayer in this way traces back only as far as Ibn Masʿūd ﷺ ; neither Shaʿbī nor Muḥammad ibn Sīrīn mentioned it as coming from ʿAlqamah from the Prophet ﷺ. However, it is possible that ʿAlqamah simply neglected to inform Shaʿbī and Ibn Sīrīn that ʿAbdullāh ibn Masʿūd ﷺ narrated it from the Prophet ﷺ, and that Aswad did tell his son that it was from the Prophet ﷺ. But how are we to understand all of this?

The position of Ibrāhīm mentioned in the *ḥadīth* above is contradicted by the following:

١٩٢٧ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا مَهْدِيُّ بْنُ جَعْفَرٍ قَالَ: ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي حَزْرَةَ الْمَدِينِيِّ يَعْقُوبَ بْنَ مُجَاهِدٍ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللّٰهِ ﷺ، فَقَالَ جَابِرٌ: جِئْتُ رَسُولَ اللّٰهِ ﷺ وَهُوَ يُصَلِّي، حَتَّى قُمْتُ عَنْ يَسَارِهِ فَأَخَذَنِي بِيَدِهِ فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، وَجَاءَ جَبَّارُ بْنُ صَخْرٍ فَقَامَ عَنْ يَسَارِهِ، فَدَفَعَنَا بِيَدِهِ جَمِيعًا حَتَّى أَقَامَنَا خَلْفَهُ.

1927. It has been transmitted to us with an *isnād* from ʿUbādah ibn al-Walīd ibn ʿUbādah ibn aṣ-Ṣāmit who said, "We visited Jābir ibn ʿAbdillāh ﷺ and he said, 'I came upon the Messenger of Allah ﷺ whilst he was praying so I stood on his left. He, however, grabbed me with his hand and dragged me round to his right. Then Jabbār ibn Ṣakhr ﷺ came and stood on his left, so he ﷺ pushed both of us backwards and positioned us behind him.'"[3]

١٩٢٨ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ: أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللّٰهِ ﷺ لِطَعَامٍ صَنَعَتْهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَلِأُصَلِّيَ لَكُمْ». قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللّٰهِ ﷺ وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

1928. It has been transmitted to us with an *isnād* from Anas ibn Mālik ﷺ who said, "My grandmother Mulaykah ﷺ invited the Messenger of Allah ﷺ to come and eat some food she had prepared. After he had eaten, he said to us, 'Stand up so that I might lead you in prayer,' so I went out to fetch a mat. The mat had been hanging up for so long that it had become black so I sprinkled it with water. Then, when the Messenger of Allah ﷺ stood up, the orphan boy and I formed a line behind him and the

old woman stood behind us. Then [the Messenger of Allah ﷺ] prayed two *rakʿahs* with us and departed."[4]

Some people counter these *aḥādīth* by saying, "The aforementioned practice of Ibn Masʿūd ﷺ occurred after the death of the Messenger of Allah ﷺ, so it abrogates the *aḥādīth* mentioned here." If someone were to say this, then let it be said to him, "It has been narrated that some of the other Companions of the Messenger of Allah ﷺ did that which is mentioned in the *aḥādīth* of Jābir and Anas ﷺ after the death of the Messenger of Allah ﷺ. If you take what Ibn Masʿūd ﷺ did after the death of the Prophet ﷺ as a proof that these *aḥādīth* are abrogated, then you must allow your opponents to take what these other Companions ﷺ did after the death of the Prophet ﷺ as a proof that they are not:"

١٩٢٩/ ١٩٣٠ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، ح: وَحَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ ﷺ، قَالَ: جِئْتُ بِالْهَاجِرَةِ إِلَى عُمَرَ فَوَجَدْتُهُ يُصَلِّي، فَقُمْتُ عَنْ شِمَالِهِ فَأَخْلَفَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ جَاءَ يَرْفَأُ فَتَأَخَّرْتُ فَصَلَّيْتُ أَنَا وَهُوَ خَلْفَهُ.

1929/1930. It has been transmitted to us with two *asānīd* from ʿUbaydullāh ibn ʿAbdillāh that his father [ʿAbdullāh ibn ʿUmar ﷺ] said, "I went to see ʿUmar ﷺ during the hot part of the day. I found him in prayer so I stood on his left [in order to pray with him], but he pulled me round behind him and positioned me on his right. Then Yarfaʿ arrived so I stepped back and [stood beside him], and we both prayed behind [ʿUmar ﷺ]."

١٩٣١ - حَدَّثَنَا بَكْرُ بْنُ إِدْرِيسَ قَالَ: ثنا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: ثنا شُعْبَةُ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ - مَوْلَى آلِ طَلْحَةَ - قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَقُولُ: سَمِعْتُ ابْنَ عُتْبَةَ يَقُولُ: أُقِيمَتِ الصَّلَاةُ وَلَيْسَ فِي الْمَسْجِدِ أَحَدٌ إِلَّا الْمُؤَذِّنُ وَرَجُلٌ وَعُمَرُ بْنُ الْخَطَّابِ، فَجَعَلَهُمْ عُمَرُ ﷺ خَلْفَهُ، فَصَلَّى بِهِمْ.

1931. It has been transmitted to us with an *isnād* from Ibn ʿUtbah who said, "When the *iqāmah* was called for the prayer there was no one in the mosque except the *muʾadhdhin*, ʿUmar ibn al-Khaṭṭāb ﷺ and another man. So ʿUmar ﷺ positioned the others behind him and led them in prayer."

Having examined the *aḥādīth* on this matter, we decided to apply intellectual reasoning in order to come up with a ruling. When one man prays with an Imam, he stands to the right of him. That is the basis of the matter and is the *Sunnah* of the Prophet ﷺ. This fact is clearly demonstrated in both the *ḥadīth* of Anas ﷺ and the following *ḥadīth*:

١٩٣٢ - حَدَّثَنَا بَكْرُ بْنُ إِدْرِيسَ قَالَ: ثنا آدَمُ قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ فَأَخْلَفَنِي فَجَعَلَنِي عَنْ يَمِينِهِ.

1932. It has been transmitted to us with an *isnād* from Saʿīd Ibn Jubayr that ibn ʿAbbās ﷺ said, "I came upon the Prophet ﷺ whilst he was praying so I stood to his left. He, however, pulled me round behind him and positioned me on his right."[5]

One man should stand to the right of the Imam and three men should stand behind him. On that there is consensus. It is only in the case of two men that differences arise; some scholars saying that their position in relation to the Imam should be the same as that of one man, and

others saying that their position should be the same as that of three. But which of these positions is more intellectually sound; should two men share the ruling of three or share the ruling of one? We have seen that the Messenger of Allah ﷺ said, “Two or more [people] constitute a *jamāʿah*.”

١٩٣٣ – حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُحَمَّدٍ التَّيْمِيُّ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: ثنا الرَّبِيعُ بْنُ بَدْرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

1933. That has been transmitted to us with an *isnād* from Abū Mūsā al-Ashʿarī ﷺ.[6]

The Prophet ﷺ calls two people a jamāʿah in this *ḥadīth*. This means that they have the same ruling as that which is bigger, not that which is smaller.

Furthermore, in inheritance law, a single half-brother on the mother’s side (i.e. a brother who shares the same mother as the deceased, but not the same father) inherits a sixth, as does a single half-sister on the mother’s side. A large group of [half-siblings on the mother’s side], however, must share a third, which is the same as the portion that two of them would get.

Also in inheritance law, a single sister inherits a half whilst two sisters share two thirds between them; meaning that each one gets a third. All of the scholars agree unanimously about this. They also agree unanimously that a single daughter inherits a half whilst [three or more] daughters share two thirds between them. The majority of scholars, including Ibn Masʿūd ﷺ, said that two daughters also share two thirds between them, and this is what intellectual reasoning also suggests. If a

single daughter inherits the same amount from her father as a single sister inherits from her brother, then two daughters should inherit the same as two sisters; they should also inherit two thirds.

In all of the examples above, the ruling on two is the same as the ruling on three not the ruling on one. Therefore logic suggests that the position of two men in relation to the Imam should be the same as that of three, not that of one. This proves that the correct verdict is the one narrated by Anas and Jābir and practiced by ʿUmar .

This was the position adopted by both Imam Abū Ḥanīfah and Muḥammad, may Allah have mercy on them. Abū Yūsuf , however, said that the Imam is free to choose how he positions two men when they are praying with him; he may either act according to the narration of Ibn Masʿūd or according to the narrations of Anas and Jābir . We personally prefer the position adopted by Imam Abū Ḥanīfah and Muḥammad, may Allah have mercy on them both.

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1 This *ḥadīth* was fully referenced in the chapter entitled, 'Taṭbīq in *rukūʿ*.'

2 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq. It has been transmitted by Aḥmad (1:451) from Yazīd ibn Hārūn.

3 Its *isnād* is *ḥasan* on account of Mahdī ibn Jaʿfar and Ḥātim ibn Ismāʿīl. It has been transmitted by in its longer form by Muslim in (The end of the book/ The long *ḥadīth* of Jābir etc., 3006); and Abū Dāwūd (Prayer/ Chapter on when a garment is narrow and used as a waist-wrapper, 634) with their respective *asānīd* from Ḥātim.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prayer/ Praying on matting, 380); Muslim (Prayer/ The permissibility of praying supererogatory prayers in congregation etc., 658); Abū Dāwūd (Prayer/ How do they stand when they are three?, 612); and Tirmidhī (Prayer/ What has come down regarding how a man prays when there are other men with him etc., 234) with their respective *asānīd* from Mālik. Tirmidhī said, "It is a *ḥasan ṣaḥīḥ ḥadīth*."

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Knowledge/ Knowledge and

admonition in the night, 117) from Ādam; and Abū Dāwūd (Prayer/ The night prayer, 1357) with his *isnād* from Ibn Abī ʿAdī. Both of them narrated it from Shuʿbah.

6 Its *isnād* is *ḍaʿīf* on account of Rabīʿ ibn Badr. It has been transmitted by Ibn Mājah (Prayer/ Two constitutes a *jamāʿah*, 972) with an *isnād* by way of Rabīʿ ibn Badr. Buṣayrī said, “This *isnād* is weak on account of the weakness of Rabīʿ ibn Badr and his father.”

٣٦ - بَابُ صَلَاةِ الْخَوْفِ: كَيْفَ هِيَ؟

36. HOW SHOULD THE FEAR PRAYER BE PERFORMED?

١٩٣٤/ ١٩٣٥/ ١٩٣٦/ ١٩٣٧ - حَدَّثَنَا ابْنُ أَبِي عِمْرَانَ قَالَ: ثنا عَاصِمُ بْنُ عَلِيٍّ وَخَلَفُ بْنُ هِشَامٍ قَالَا: ثنا أَبُو عَوَانَةَ، ح: حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو إِسْحَاقَ الضَّرِيرُ، ح: وَحَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُعَاوِيَةَ قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ قَالَ: ثنا أَبُو عَوَانَةَ، ح: وَحَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ أَرْبَعًا فِي الْحَضَرِ، وَرَكْعَتَيْنِ فِي السَّفَرِ، وَرَكْعَةً فِي الْخَوْفِ.

1934/1935/1936/1937. It has been transmitted to us with four *asānīd* from Mujāhid that Ibn ʿAbbās ﷺ said, “As your Prophet ﷺ related, Allah, Mighty and Majestic, made it obligatory for you to pray four *rakʿahs* when resident, two *rakʿahs* when travelling, and one *rakʿah* in the event of fear.”[1]

Abū Jaʿfar ﷺ said, “Some of the people [of knowledge][2] based their position on this *ḥadīth* and followed it to the letter; they considered the fear prayer to only be a single *rakʿah*. However, a proof against this position may be found in the following Quranic verse. Allah, Mighty and Majestic, says, “When you are with them and leading them in prayer, a group of them should stand with you, keeping hold of their weapons. When they have prostrated, then they should guard your backs. Then the other group who have not yet prayed should come and pray with you.

They too should be careful and keep hold of their weapons." (Qurʾan 4:102). It is in this verse that Allah, glory be to Him, makes the fear prayer obligatory and describes how it should be performed. He says that after the Imam has completed the first *rakʿah,* a second group should come and pray with him. This proves that the Imam prays two *rakʿahs* in the event of fear and thus contradicts the position of the first group. This refutes their position as it is not permissible to follow a *ḥadīth* which goes against the explicit text of the Qurʾan."

There is also another *ḥadīth* from Ibn ʿAbbās ﷺ which contradicts the one mentioned above.

١٩٣٨ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ قَالَ: حَدَّثَنِي عُبَيْدُ اللّٰهِ بْنُ عَبْدِ اللّٰهِ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: صَلَّى رَسُولُ اللّٰهِ ﷺ بِذِي قَرَدٍ، صَلَاةَ الْخَوْفِ وَالْمُشْرِكُونَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ. فَصَفَّ صَفًّا خَلْفَهُ وَصَفًّا مُوَازِيَ الْعَدُوِّ، فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ ذَهَبَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، وَرَجَعَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ سَلَّمَ عَلَيْهِمْ. فَكَانَتْ لِرَسُولِ اللّٰهِ ﷺ رَكْعَتَانِ وَلِكُلِّ طَائِفَةٍ رَكْعَةٌ.

1938. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn ʿAbdillāh that Ibn ʿAbbās ﷺ said, "The Messenger of Allah ﷺ prayed the fear prayer at Dhū Qarad when the idolaters were between him and the *qiblah*. He formed the people into two lines, one behind him and one opposite the enemy. Then he prayed a single *rakʿah* with [those behind him]. Then those [facing the enemy] swapped places with those [standing behind him] and he prayed a [second] *rakʿah* with them and then said the *salām*. Therefore, the Messenger of Allah ﷺ prayed two *rakʿahs* and each of the groups prayed a single *rakʿah*

[with him].”[3]

Abū Jaʿfar ﷺ said, “This is ʿUbaydullāh, he narrates from Ibn ʿAbbās ﷺ that which contradicts what Mujāhid narrates from him (Ibn ʿAbbās ﷺ). If the obligation on the Imam were only a single *rakʿah*, then it is impossible that he would pray it with another *rakʿah* without sitting for the *tashahhud* or saying the *salām* between them.”

As these two *ḥadīth* from Ibn ʿAbbās ﷺ contradict each other, neither of them may be used as a proof. Therefore, no one may say, ‘My proof is the *ḥadīth* of Mujāhid from Ibn ʿAbbās ﷺ,’ because his opponent will negate him by quoting the *ḥadīth* of ʿUbaydullāh from Ibn ʿAbbās ﷺ.

They also said, “Narrators apart from Ibn ʿAbbās ﷺ narrated traditions which confirm our position,” and then quoted the following *ḥadīth*:

١٩٣٩ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا قَبِيصَةُ، عَنْ سُفْيَانَ، عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنِ الْقَاسِمِ بْنِ حَسَّانٍ، قَالَ: أَتَيْتُ ابْنَ وَدِيعَةَ فَسَأَلْتُهُ عَنْ صَلَاةِ الْخَوْفِ، فَقَالَ: ائْتِ زَيْدَ بْنَ ثَابِتٍ فَاسْأَلْهُ. فَلَقِيتُهُ فَسَأَلْتُهُ، فَقَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ، فَصَفَّ صَفًّا خَلْفَهُ، وَصَفًّا مُوَازِيَ الْعَدُوِّ، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ ذَهَبَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، وَجَاءَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ سَلَّمَ عَلَيْهِمْ.

1939. It has been transmitted to us with an *isnād* from Qāsim ibn Ḥassān who said, “I went to see Ibn Wadīʿah and asked him about the fear prayer, but he said, ‘Go to Zayd ibn Thābit ﷺ and ask him.’ So I found [Zayd ﷺ] and asked him. He said, ‘The Messenger of Allah ﷺ prayed the fear prayer on certain occasions. [When he did so], he formed the people into two lines, placing one behind him and one facing the enemy. Then he prayed a

single *rakʿah* with [those behind him]. Then those [facing the enemy] swapped places with those [standing behind him] and he prayed a [second] *rakʿah* with them and then he said the *salām*.'"[4]

١٩٤٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا سُفْيَانُ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. وَقَالَ عَبْدُ اللَّهِ بْنُ وَدِيعَةَ وَزَادَ: فَكَانَتْ لِلنَّبِيِّ ﷺ رَكْعَتَانِ، وَلِكُلِّ طَائِفَةٍ رَكْعَةٌ رَكْعَةٌ.

1940. The like of it has been transmitted to us with another *isnād* from Sufyān, but in this version it was ʿAbdullāh ibn Wadīʿah who said it and he added, "Therefore, the Messenger of Allah ﷺ prayed two *rakʿahs* and each of the groups prayed a single *rakʿah* [with him]."[5]

١٩٤١/ ١٩٤٢ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا قَبِيصَةُ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَا: ثنا سُفْيَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ الْحَنْظَلِيِّ، قَالَ: كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِ بِطَبَرِسْتَانَ، فَقَالَ: أَيُّكُمْ شَهِدَ صَلَاةَ الْخَوْفِ مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقَامَ حُذَيْفَةُ، فَقَالَ: أَنَا. ثُمَّ فَعَلَ مِثْلَ الَّذِي ذَكَرَ زَيْدٌ سَوَاءً.

1941/1942. It has been transmitted to us with two *asānīd* from Thaʿlabah ibn Zahdam al-Ḥanẓalī who said, "We were in the company of Saʿīd ibn al-Aṣ at Ṭabarastān when he asked us, 'Which of you was present with the Messenger of Allah ﷺ when he prayed the fear prayer?' Ḥudhayfah ؓ said, 'I was.'" Then he did exactly the same as is mentioned in the *ḥadīth* of Zayd ؓ above.[6]

١٩٤٣ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا عَبْدُ الْوَاحِدِ قَالَ: ثنا عَطِيَّةُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنِي مُخْمِلُ بْنُ دَمَاثٍ، قَالَ: غَزَوْتُ مَعَ سَعِيدِ بْنِ الْعَاصِ فَسَأَلَ النَّاسَ: مَنْ شَهِدَ مِنْكُمْ صَلَاةَ الْخَوْفِ مَعَ رَسُولِ اللَّهِ ﷺ؟ . . . ثُمَّ ذَكَرَ مِثْلَهُ.

1943. It has been transmitted to us with an *isnād* from Mukhmil ibn Damāth who said, "I was on a wartime expedition with Saʿīd ibn al-ʿĀṣ when he asked the people, 'Which of you was present with the Messenger of Allah ﷺ when he prayed the fear prayer?'" Then he mentioned the like of what is in the *ḥadīth* above.[7]

١٩٤٤ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا الْمَسْعُودِيُّ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ مُقَابِلِي الْعَدُوِّ . . . ثُمَّ ذَكَرَ مِثْلَهُ.

1944. It has been transmitted to us with an *isnād* from Jābir ibn ʿAbdillāh ﷺ who said, "We were standing opposite the enemy in the presence of the Messenger of Allah ﷺ." Then he mentioned the like of what is in the *ḥadīth* above.[8]

١٩٤٥ – حَدَّثَنِي أَبُو خَازِمٍ عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنِي أَبُو حَفْصٍ الْفَلَّاسُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِأَصْحَابِهِ صَلَاةَ الْخَوْفِ . . . فَذَكَرَ مِثْلَهُ.

1945. It has been transmitted to us with an *isnād* from Ṣāliḥ ibn Khawwāt from Sahl ibn Abī Ḥathmah that the Messenger of Allah ﷺ prayed the fear prayer with his companions. Then he mentioned the like of what is in the *ḥadīth* above.[9]

[If they use any of these *ḥadīth* as proof then] let it be said to them that these traditions correspond to that which ʿUbaydullāh narrated from Ibn ʿAbbās ﷺ, not that which Mujāhid transmitted, and we already demonstrated earlier that it would be impossible for the obligation on the Prophet ﷺ to be a single *rakʿah* and then for him to join that *rakʿah* to another without saying the *tashahhud* or the *salām*. This proves that it is obligatory for the Imam to perform two *rakʿahs* in the fear prayer.

Although the Imam does not remind those praying behind him to make up a *rakʿah* in any of the traditions narrated above, it is probable that both groups did make it up. Also sound reasoning dictates that this must indeed be the case; we know that the congregation share the same obligation as the Imam both when they are resident and in a position of safety and when they are travelling and in a position of safety, so it follows that they have the same ruling here as well. It is impossible that someone upon whom only one *rakʿah* is obligatory would pray behind someone else upon whom two *rakʿahs* is obligatory—he must share the same obligation as his Imam. Do you not see that if a traveller were to pray behind a resident Imam praying four *rakʿahs*, he would be obliged to do the same as his Imam; the number of *rakʿahs* obligatory upon him would increase to match that which is obligatory on the Imam. [Therefore it is not possible for the person praying behind an Imam to pray less *rakʿahs* than the Imam].

It is, however, sometimes obligatory for him to pray more *rakʿahs* than his Imam; if a resident prays behind a travelling Imam, he prays [two *rakʿahs*] with the Imam then stands up and continues praying until he has completed the prayer of the resident. Therefore, the obligations of the Imam always apply to the congregation whereas the obligations of

the congregation do not always apply to the Imam. Given that we have already established that it is obligatory for the Imam to pray two *rakʿahs*, it is also established that those praying behind him must also pray two.

The following statement of Ḥudhayfah ﷺ indicates that our interpretation of his *ḥadīth* (and the *ḥadīth* of Zayd, Jābir and Ibn ʿAbbās ﷺ) is correct and that they used to pray one *rakʿah* with the Imam and make the other up afterwards:

١٩٤٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمِ بْنِ عَبَدٍ، عَنْ حُذَيْفَةَ ﷺ، قَالَ: صَلَاةُ الْخَوْفِ رَكْعَتَانِ وَأَرْبَعُ سَجَدَاتٍ.

1946. It has been transmitted to us with an *isnād* from Sulaym ibn ʿAbad that Ḥudhayfah ﷺ said, "The fear prayer is two bowings and four prostrations."[10]

Abū Jaʿfar ﷺ said, "This proves that that is what they used to do with the Messenger of Allah ﷺ in the *ḥadīth* we narrated earlier." Then we looked to see if there were any *ḥadīth* which indicated this and found the following:

١٩٤٧ – فَإِذَا أَبُو بَكْرَةَ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا أَبُو حُرَّةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِأَصْحَابِهِ صَلَاةَ الْخَوْفِ. فَصَلَّى بِطَائِفَةٍ مِنْهُمْ رَكْعَةً، وَكَانَتْ طَائِفَةٌ بِإِزَاءِ الْعَدُوِّ. فَلَمَّا صَلَّى بِهِمْ رَكْعَةً سَلَّمَ، فَنَكَصُوا عَلَى أَعْقَابِهِمْ حَتَّى انْتَهَوْا إِلَى إِخْوَانِهِمْ، ثُمَّ جَاءَ الْآخَرُونَ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ رَكْعَةً ثُمَّ سَلَّمَ. فَقَامَ كُلُّ فَرِيقٍ فَصَلَّوْا رَكْعَةً رَكْعَةً.

1947. It has been transmitted to us with an *isnād* from Abū Mūsā ﷺ that the Messenger of Allah ﷺ performed the fear prayer with his Companions ﷺ. He prayed one *rakʿah* with a group of them

while the other group faced the enemy. When he finished that *rakʿah* he said the *salām* and they withdrew to where their brothers (i.e. the other group) were standing. Then the other group came forward and the Messenger of Allah ﷺ prayed a *rakʿah* with them and then said the *salām*. Then each group stood up in turn and prayed a *rakʿah*.[11]

Abū Jaʿfar رحمه الله said, "In this *ḥadīth*, he informs us that they made up [the missing *rakʿah*] and clearly states that which we described as being a probable interpretation of the first group of *ḥadīth*. As for his statement that [the Messenger of Allah ﷺ] 'said the *salām* after the first *rakʿah*,' it is probable that the Prophet ﷺ only said this *salām* in order to let those praying behind him know when they should get up to go, not to finish the prayer."[12]

١٩٤٨/١٩٤٩ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا قَبِيصَةُ قَالَ: ثنا سُفْيَانُ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ رضي الله عنه، قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ، فَصَفَّ صَفًّا خَلْفَهُ وَصَفًّا مُوَازِيَ الْعَدُوِّ، وَكُلُّهُمْ فِي صَلَاةٍ. فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ ذَهَبَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، وَجَاءَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ فَصَلَّى بِهِمْ رَكْعَةً. ثُمَّ قَضَوْا رَكْعَةً رَكْعَةً، ثُمَّ ذَهَبَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، وَجَاءَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، فَقَضَوْا رَكْعَةً.

1948/1949. It has been transmitted to us with two *asānīd* from Abū ʿUbaydah that ʿAbdullāh رضي الله عنه said, "The Messenger of Allah ﷺ prayed the fear prayer on certain occasions. [When he did so], he formed the people into two rows, one standing behind him and one facing the enemy, with all of them praying [at the same time]. After he completed the first *rakʿah*, those [facing the

enemy] swapped places with those [standing behind him] and then he completed the [second] *rakʿah* with them. Then they made up the *rakʿah* [they had missed]. Then the two groups swapped places again and the other group made up a *rakʿah*."[13]

١٩٥٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا بَكْرُ بْنُ بَكَّارٍ الْقَيْسِيُّ قَالَ: ثنا عَبْدُ الْمَلِكِ بْنُ الْحُسَيْنِ قَالَ: ثنا خُصَيْفٌ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: لَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فِي حَرَّةِ بَنِي سُلَيْمٍ، ثُمَّ ذَكَرَ نَحْوَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَكُلُّهُمْ فِي صَلَاةٍ، وَزَادَ: وَكَانُوا فِي غَيْرِ الْقِبْلَةِ.

1950. It has been transmitted to us with another *isnād* from Abū ʿUbaydah that ʿAbdullāh ﷺ said, "The Messenger of Allah ﷺ prayed the fear prayer at Ḥarrah Banī Sulaym." Then he mentioned the like of what is in *ḥadīth* 1823/1824. except for the fact that he did not say, 'with all of them praying' and added 'and they were (praying) in a direction other than the *qiblah*.'[14]

Abū Jaʿfar ﷺ said, "In this *ḥadīth*, it states that they prayed one *rakʿah* with the Imam and made the other up afterwards. It also states that they all entered into the prayer.

All of these *aḥādīth* prove that the fear prayer is composed of two *rakʿahs*. However, the narration of Ibn Masʿūd ﷺ also states that they all prayed together at the same time, so we decided to see if there were any other traditions which contradicted that. We found the following:"

١٩٥١ - فَإِذَا يُونُسُ قَدْ حَدَّثَنَا، قَالَ: ثنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ﷺ كَانَ إِذَا سُئِلَ عَنْ صَلَاةِ الْخَوْفِ، قَالَ: يَتَقَدَّمُ الْإِمَامُ وَطَائِفَةٌ مِنَ النَّاسِ فَيُصَلِّي بِهِمْ رَكْعَةً، وَيَكُونُ طَائِفَةٌ مِنْهُمْ بَيْنَهُ وَبَيْنَ الْعَدُوِّ وَلَمْ يُصَلُّوا. فَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا وَيَتَأَخَّرُ الْآخَرُونَ، فَيُصَلِّي بِهِمْ رَكْعَةً. ثُمَّ يَنْصَرِفُ الْإِمَامُ وَقَدْ صَلَّى رَكْعَتَيْنِ، فَتَقُومُ كُلُّ طَائِفَةٍ مِنَ الطَّائِفَتَيْنِ فَيُصَلُّونَ لِأَنْفُسِهِمْ رَكْعَةً رَكْعَةً بَعْدَ أَنْ يَنْصَرِفَ الْإِمَامُ، فَيَكُونَ كُلُّ وَاحِدَةٍ مِنَ الطَّائِفَتَيْنِ قَدْ صَلَّوْا رَكْعَتَيْنِ رَكْعَتَيْنِ. قَالَ نَافِعٌ: لَا أَرَى ابْنَ عُمَرَ ذَكَرَ ذَلِكَ إِلَّا عَنِ النَّبِيِّ ﷺ.

> 1951. It has been transmitted to us with an *isnād* from Mālik from Nāfiʿ that ʿAbdullāh ibn ʿUmar ﷺ said, when asked about the fear prayer, "The Imam goes forward and prays a single *rakʿah* with one group of people whilst another group of people do not pray and stand between him and the enemy. Then those who did not pray come forward and the Imam prays [the second] *rakʿah* with them whilst the first group go back [to where the second group had been standing]. Then the Imam finishes his prayer having prayed two *rakʿahs* and, after he finishes, each of the two groups makes up the *rakʿah* [which they missed] with every person praying on his own. Thus each group prays two *rakʿahs* in total." Nāfiʿ added, "I don't think that Ibn ʿUmar ﷺ would have said that except if he heard it from the Prophet ﷺ."[15]

He states in this *ḥadīth* that the second group joined the prayer after the Imam had prayed one *rakʿah* with the first group. The Noble Book also bears witness to this for Allah, may He be exalted, says, "Then the other group who have not yet prayed should come and pray with you" (Qurʾan 4:101).

This proves that the second group should join the prayer after the

Imam completes one *rakʿah*. The *isnād* of *ḥadīth* 1951 is *ṣaḥīḥ* and, even though Nāfiʿ was in some doubt regarding its nature when he narrated it to Mālik, it is *marfūʿ*. It has been narrated in this way by others of his greatest companions:

١٩٥٢ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا قَبِيصَةُ قَالَ: ثنا سُفْيَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ، فَقَامَتْ طَائِفَةٌ مِنْهُمْ مَعَهُ - وَطَائِفَةٌ مِنْهُمْ فِيمَا بَيْنَهُ وَبَيْنَ الْعَدُوِّ - فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ ذَهَبَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، وَجَاءَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، فَصَلَّى بِهِمْ رَكْعَةً. ثُمَّ سَلَّمَ عَلَيْهِمْ، ثُمَّ قَضَتِ الطَّائِفَتَانِ رَكْعَةً رَكْعَةً.

1952. It has been transmitted to us with an *isnād* from Mūsā ibn ʿUqbah from Nāfiʿ that Ibn ʿUmar ﷺ said, "The Messenger of Allah ﷺ prayed the fear prayer on certain occasions. [When he did so], he made one group of people stand with him and another group [stand] between himself and the enemy. Then he prayed a single *rakʿah* with them. Then the two groups swapped places and he prayed a single *rakʿah* with them. Then he said the *salām* and the two groups made up the *rakʿah* [they had missed], one after the other."[16]

١٩٥٣/ ١٩٥٤ - حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ وَأَحْمَدُ بْنُ مَسْعُودٍ الْخَيَّاطُ قَالَا: ثنا مُحَمَّدُ بْنُ كَثِيرٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِ مَعْنَاهُ.

1953/1954. The like of it has been transmitted to us with an *isnād* from Ayyūb ibn Mūsā from Nāfiʿ from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[17]

Sālim also transmitted it as a *marfūʿ ḥadīth* from his father:

١٩٥٥ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَ: ثنا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ: أَنَّهُ صَلَّاهَا مَعَ رَسُولِ اللّٰهِ ﷺ كَذَلِكَ.

1955. It has been transmitted to us with an *isnād* from Zuhrī from Sālim from his father that he prayed [the fear prayer] in that way with the Messenger of Allah ﷺ.[18]

١٩٥٦ – حَدَّثَنَا أَبُو مُحَمَّدٍ فَهْدُ بْنُ سُلَيْمَانَ قَالَ: ثنا أَبُو الْيَمَانِ قَالَ: أنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّ عُمَرَ ﷺ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللّٰهِ ﷺ غَزْوَتَهُ قِبَلَ نَجْدٍ، فَوَازَيْنَا الْعَدُوَّ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

1956. It has been transmitted to us with another *isnād* from Zuhrī from Sālim that ʿUmar ﷺ said, "I accompanied the Messenger of Allah ﷺ in his battle against the Najd. We were positioned nearby the enemy [. . .]." Then he mentioned the like of what is in the previous *aḥādīth*.[19]

Others[20] based their position on the following *aḥādīth*:

١٩٥٧ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَمَّنْ صَلَّى مَعَ رَسُولِ اللّٰهِ ﷺ يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ، أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةً وِجَاهَ الْعَدُوِّ. فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قَائِمًا وَأَتَمُّوا لِأَنْفُسِهِمْ. ثُمَّ انْصَرَفُوا فَصَفُّوا وِجَاهَ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى. فَصَلَّى بِهِمُ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ، ثُمَّ ثَبَتَ جَالِسًا وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

1957. It has been transmitted to us with an *isnād* from Ṣāliḥ ibn Khawwāt from one of those who prayed the fear prayer with the Messenger of Allah ﷺ on the Dhāt ar-Riqāʿ expedition that [the

Messenger of Allah ﷺ] lined up one group of the men beside him and the other group facing the enemy. Then he prayed a single *rakʿah* with those who were with him and remained standing whilst they finished praying [the second *rakʿah*] on their own. Then they went away and stood in the position facing the enemy whilst the other group came forward. Then he prayed the remaining *rakʿah* of his prayer with them and then remained sitting whilst they finished praying [their second *rakʿah*] themselves. Then he said the *salām*."[21]

١٩٥٨ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ صَالِحِ بْنِ خَوَّاتٍ الْأَنْصَارِيِّ، أَنَّ سَهْلَ بْنَ أَبِي حَثْمَةَ ﷺ أَخْبَرَهُ: أَنَّ صَلَاةَ الْخَوْفِ. . . فَذَكَرَ نَحْوَهُ. وَلَمْ يَذْكُرْهُ عَنِ النَّبِيِّ ﷺ، وَزَادَ فِي ذِكْرِ الرَّكْعَةِ الْآخِرَةِ، قَالَ: فَيَرْكَعُ بِهِمْ وَيَسْجُدُ ثُمَّ يُسَلِّمُ، فَيَقُومُونَ فَيَرْكَعُونَ لِأَنْفُسِهِمُ الرَّكْعَةَ الْبَاقِيَةَ، ثُمَّ يُسَلِّمُونَ.

1958. The like of it has been transmitted to us with an *isnād* from Ṣāliḥ ibn Khawwāt al-Anṣārī from Sahl ibn Abī Ḥathmah, but in this version he did not say that it was from the Prophet ﷺ and added, when he described the second *rakʿah*, "He performed *rukūʿ* and prostration with them and then said the *salām*. Then they stood up, prayed the remaining *rakʿah* on their own and said the *salām*."

١٩٥٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

1959. The like of it has been transmitted to us with another *isnād* from Yahya ibn Saʿīd [from Ṣāliḥ ibn Khawwāt al-Anṣārī from

Sahl ibn Abī Ḥathmah].

It should be pointed out to the people who adopt this position, however, that this *ḥadīth* is contradicted by *ḥadīth* [1945] which is also transmitted from Ṣāliḥ ibn Khawwāt. For, in *ḥadīth* [1945], it states that he prayed a single *rakʿah* with one group but does not mention that this first group completed their prayer before swapping places with the other group, whereas in *ḥadīth* [1957], it states that he remained standing whilst the first group completed the prayer on their own and that the second group only came after the first group had finished.

If we were to compare the *asānīd* of these two *aḥādīth*, we would have to say that ʿAbd ar-Raḥmān from his father Qāsim from Ṣāliḥ ibn Khawwāt from Sahl ibn Abī Ḥathmah from the Prophet ﷺ (i.e. *ḥadīth* 1945) is stronger than Yazīd ibn Rūmān from Ṣāliḥ from the one who transmitted to him (i.e. 1957). However, even if we were to consider the two *asānīd* as being equal, the two transmissions still contradict each other. And if two transmissions contradict one another, then they cancel each other out and neither side may use them as proofs to back up their positions.

Some people point out that the *ḥadīth* of Yazīd ibn Rūmān is supported by that of Yaḥyā ibn Saʿīd from Qāsim from Ṣāliḥ from Sahl (i.e. 1958) and that Yazīd is just as strong as ʿAbd ar-Raḥmān ibn al-Qāsim when it comes to accuracy and the ability to memorise. If they say this, then it should be said to them, “Although Yaḥyā ibn Saʿīd is just as you have mentioned, the *isnād* in his *ḥadīth* does not go back to the Prophet ﷺ. Rather he mentioned the statement as coming from Sahl. Therefore, it is possible that the transmission of ʿAbd ar-Raḥmān ibn al-

Qāsim from Ṣāliḥ is the position that Sahl got directly from the Prophet ﷺ, whereas the one which Yaḥyā transmitted from him is only the personal opinion of Sahl and it is for that reason that he did not mention the Prophet ﷺ in the *isnād*. Because this is a strong possibility, this *ḥadīth* (i.e. 1958) may also not be used as proof."

Reason also shows this position to be wrong. When it comes to the prayer, we have never come across a single instance when it is permissible for someone praying behind an Imam to complete a portion of his prayer before his Imam. Indeed, he must either perform it at the same time as the Imam or after him. If we want to know what to do in matters about which there is disagreement, we must look to matters about which there is consensus.[22]

Some respond to this by saying, "It is permissible to face a direction other than the *qiblah* in this prayer even though that is not permissible in other prayers. In the same way, it is permissible for someone praying behind an Imam to complete his prayer before him even though that is not allowed in other prayers."

If they argue this, then let it be said them, "It is permissible for people to face a direction other than the *qiblah* in other prayers so long as they have a valid excuse for doing so. It is for this very same reason that it is allowed in this prayer (i.e. they have a valid excuse). For example, there is a consensus that someone who has been defeated in battle, when the prayer time arrives, should pray even though he might be facing a direction other than the *qiblah*. In such a situation, his excuse is the enemy and he is permitted to perform the entire prayer in a direction other than the *qiblah*. His prayer is not invalidated by him doing this, so it is even more appropriate that it not be invalidated by

him moving in a direction other than the *qiblah* during only a part of his prayer."

There is a consensus regarding the source that it is permissible for a person to pray in a direction other than the *qiblah* when he has a valid excuse, so we used that to form our ruling on the disagreed-upon matter of facing away from the *qiblah*, with a valid excuse, when leaving the prayer line during the prayer. However, we could not find any agreed-upon source indicating that it is permissible for someone praying behind an Imam to complete the prayer before him, so we concluded that it is not valid to do that and went back to the earlier mentioned *aḥādīth* which are both *mutawātir* and backed up by hard evidence.

Abū Hurayrah ﷺ narrated from the Prophet ﷺ a way of performing the fear prayer that goes against everything we have mentioned so far:

١٩٦٠ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ قَالَ: ثنا حَيْوَةُ وَابْنُ لَهِيعَةَ قَالَا: أَخْبَرَنَا أَبُو الْأَسْوَدِ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْأَسَدِيُّ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ مَرْوَانَ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ ﷺ: هَلْ صَلَّيْتَ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ؟ قَالَ: نَعَمْ، قَالَ مَرْوَانُ: مَتَى؟ قَالَ أَبُو هُرَيْرَةَ ﷺ: عَامَ غَزْوَةِ نَجْدٍ؛ قَامَ رَسُولُ اللَّهِ ﷺ لِصَلَاةِ الْعَصْرِ وَقَامَتْ مَعَهُ طَائِفَةٌ، وَطَائِفَةٌ أُخْرَى مُقَابِلُو الْعَدُوِّ وَظُهُورُهُمْ إِلَى الْقِبْلَةِ. فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرُوا جَمِيعًا الَّذِينَ مَعَهُ وَالَّذِينَ مُقَابِلُو الْعَدُوِّ. ثُمَّ رَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً وَاحِدَةً وَرَكَعَتْ مَعَهُ الطَّائِفَةُ الَّتِي تَلِيهِ. ثُمَّ سَجَدَ وَسَجَدَتْ مَعَهُ الطَّائِفَةُ الَّتِي تَلِيهِ، وَالْآخَرُونَ قِيَامٌ مُقَابِلُو الْعَدُوِّ. ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامَتِ الطَّائِفَةُ الَّتِي مَعَهُ، فَذَهَبُوا إِلَى الْعَدُوِّ فَقَابَلُوهُمْ، وَأَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلِي الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ كَمَا هُوَ. ثُمَّ قَامُوا فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً أُخْرَى فَرَكَعُوا مَعَهُ، ثُمَّ سَجَدَ وَسَجَدُوا مَعَهُ. ثُمَّ أَقْبَلَتِ الطَّائِفَةُ الْأُخْرَى الَّتِي كَانَتْ مُقَابِلِي الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا، وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ وَمَنْ مَعَهُ، فَسَلَّمَ رَسُولُ اللَّهِ ﷺ وَسَلَّمُوا مَعَهُ جَمِيعًا. فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ رَكْعَتَانِ، وَلِكُلِّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ رَكْعَتَانِ رَكْعَتَانِ.

1960. It has been transmitted to us with an *isnād* from Marwān ibn al-Ḥakam that he asked Abū Hurayrah ﷺ, "Did you perform the fear prayer with the Messenger of Allah ﷺ?" He said, "Yes," so Marwān asked him when. Abū Hurayrah ﷺ replied, "In the year of the battle of Najd, the Messenger of Allah ﷺ got up to pray ʿAṣr. One group of people got up with him whilst the other group faced the enemy with their backs to the *qiblah*. The Messenger of Allah ﷺ said the *takbīr* [of entering into the prayer] and everyone, including those who were with him and those facing the enemy, said the *takbīr* too. Then the Messenger of Allah ﷺ led them in a single *rakʿah*; [he went into *rukūʿ*] and those who were next to him went into *rukūʿ*, then he prostrated and those

who were next to him prostrated. The others remained standing facing the enemy. Then the Messenger of Allah ﷺ stood up and the group which was next to him stood up and went away to face the enemy. Then the group which had been facing the enemy came and went into *rukūʿ* and prostrated whilst the Messenger of Allah ﷺ remained standing just as he was. Then they stood up and the Messenger of Allah ﷺ led them in a second *rakʿah*; [he went into *rukūʿ*] and they went into *rukūʿ* with him, then he prostrated and they prostrated with him. Then the other group which was standing facing the enemy came and performed their *rukūʿ* and prostrated whilst the Messenger of Allah ﷺ and those who were with him remained seated. Then the Messenger of Allah ﷺ said the *salām* and everyone said the *salām* with him. So, the Messenger of Allah ﷺ prayed two *rakʿahs* and every man in each of the two groups also prayed two *rakʿahs*."[23]

١٩٦١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ قَالَ: ثنا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: صَلَّى رَسُولُ اللّٰهِ ﷺ صَلَاةَ الْخَوْفِ فَصَدَّعَ النَّاسَ صَدْعَيْنِ، فَصَلَّتْ طَائِفَةٌ خَلْفَ رَسُولِ اللّٰهِ ﷺ وَطَائِفَةٌ تُجَاهَ الْعَدُوِّ. فَصَلَّى رَسُولُ اللّٰهِ ﷺ بِمَنْ خَلْفَهُ رَكْعَةً وَسَجَدَ بِهِمْ سَجْدَتَيْنِ. ثُمَّ قَامَ وَقَامُوا مَعَهُ، فَلَمَّا اسْتَوَوْا قِيَامًا رَجَعَ الَّذِينَ خَلْفَهُ وَرَاءَهُمُ الْقَهْقَرَى فَقَامُوا وَرَاءَ الَّذِينَ بِإِزَاءِ الْعَدُوِّ. وَجَاءَ الْآخَرُونَ فَقَامُوا خَلْفَ رَسُولِ اللّٰهِ ﷺ فَصَلَّوْا لِأَنْفُسِهِمْ رَكْعَةً، وَرَسُولُ اللّٰهِ ﷺ قَائِمٌ. ثُمَّ قَامُوا فَصَلَّى رَسُولُ اللّٰهِ ﷺ بِهِمْ أُخْرَى، فَكَانَتْ لَهُمْ وَلِرَسُولِ اللّٰهِ ﷺ رَكْعَتَانِ. وَجَاءَ الَّذِينَ بِإِزَاءِ الْعَدُوِّ فَصَلَّوْا لِأَنْفُسِهِمْ رَكْعَةً وَسَجْدَتَيْنِ، ثُمَّ جَلَسُوا خَلْفَ رَسُولِ اللّٰهِ ﷺ فَسَلَّمَ بِهِمْ جَمِيعًا.

1961. It has been transmitted to us with an *isnād* from ʿUrwah ibn

az-Zubayr that Abū Hurayrah ﷺ said, “When the Messenger of Allah ﷺ prayed the fear prayer, he divided the people into two groups. One group stood behind the Messenger of Allah ﷺ whilst the other group faced the enemy. The Messenger of Allah ﷺ performed a single *rukūʿ* and two prostrations with those who were behind him. Then, when he stood up, those who were behind him stood up and as soon as they were fully upright, they starting walking backwards until they were behind those who were facing the enemy. Then the others (i.e. those who were facing the enemy) came forward, stood behind the Messenger of Allah ﷺ and prayed a single *rakʿah* by themselves whilst he remained standing. Then they stood up and the Messenger of Allah ﷺ prayed another *rakʿah* with them. Therefore, both they and the Messenger of Allah ﷺ had prayed two *rakʿahs*. Then those who were standing facing the enemy (i.e. the first group) came forward and performed a *rukūʿ* and two prostrations by themselves. Then they sat behind the Messenger of Allah ﷺ and he said the *salām* with all of them.”[24]

In this *ḥadīth*, the Imam moves towards the enemy with the group which prayed a *rakʿah* with him. However, apart from this one, there are no other *aḥādīth* which say that he did this.[26] Furthermore, it goes against what we find in the Book of Allah. Allah, Mighty and Majestic, says, “When you are with them and leading them in prayer, a group of them should stand with you, keeping hold of their weapons. When they prostrate, the others should guard your backs. Then the other group who have not yet prayed should come and pray with you” (Qurʾan 4:101).

This verse refutes the above-mentioned *ḥadīth* on two levels because His Words, “Then the other group who have not yet prayed should come and pray with you” (Qurʾan 4:101), prove that they only entered into the prayer after they came [to the Messenger of Allah ﷺ], not before that, and that both groups came to the Imam (i.e. the Imam did not come to them). This is further confirmed by the actions of the Messenger of Allah ﷺ in the *mutawātir* traditions mentioned earlier.[27]

Others[28] based their position vis-à-vis the fear prayer on the following traditions:

١٩٦٢/ ١٩٦٣ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا أَبُو عَاصِمٍ، عَنِ الْأَشْعَثِ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ صَلَّى بِهِمْ صَلَاةَ الْخَوْفِ، فَصَلَّى بِطَائِفَةٍ مِنْهُمْ رَكْعَتَيْنِ ثُمَّ انْصَرَفُوا، وَجَاءَ الْآخَرُونَ فَصَلَّى بِهِمْ رَكْعَتَيْنِ. فَصَلَّى رَسُولُ اللّٰهِ ﷺ أَرْبَعًا، وَصَلَّى كُلُّ طَائِفَةٍ رَكْعَتَيْنِ.

> 1962/1963. It has been transmitted to us with an *isnād* from Ḥasan from Abū Bakrah ﷺ that the Messenger of Allah ﷺ prayed the fear prayer with them. He prayed two *rakʿahs* with the first group and then they went away. Then the others came and he prayed two *rakʿahs* with them. So, the Messenger of Allah ﷺ prayed four *rakʿahs* and each of the two groups prayed two *rakʿahs*.[29]

١٩٦٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا أَبُو حُرَّةَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

> 1964. The like of it has been transmitted to us with another *isnād* from Ḥasan from Abū Bakrah ﷺ from the Prophet ﷺ.[25]

١٩٦٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: ثنا أَبَانُ قَالَ: ثنا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذَاتِ الرِّقَاعِ، فَأُقِيمَتِ الصَّلَاةُ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

1965. It has been transmitted to us with an *isnād* from Abū Salamah that Jābir ibn ʿAbdillāh ﷺ said, "We were with the Messenger of Allah ﷺ at Dhāt ar-Riqāʿ when it came time to pray [. . .]." Then he mentioned the like of what is in *ḥadīth* 1962/1963.[30]

١٩٦٦ - حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سُلَيْمَانَ بْنِ قَيْسٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مُحَارِبَ خَصَفَةَ، فَصَلَّى بِهِمْ صَلَاةَ الْخَوْفِ. . . فَذَكَرَ مِثْلَ ذَلِكَ أَيْضًا.

1966. It has been transmitted to us with an *isnād* from Sulaymān ibn Qays that Jābir ibn ʿAbdillāh ﷺ said, "Whilst the Messenger of Allah ﷺ was fighting against Khaṣafah, he performed the fear prayer with [his Companions ﷺ] [. . .]." Then he mentioned the like of what is in *ḥadīth* 1962/1963.[31]

One group of people claimed that the fear prayer should be prayed in the manner referred to in these *aḥādīth*. However, we do not believe that these *aḥādīth* prove their position at all, since it is possible that the Prophet ﷺ only performed the fear prayer in this way because he was not on a journey in which it was permissible to shorten the prayer. Therefore, he prayed two *rakʿahs* with each group and then they made up the remaining two *rakʿahs* on their own.

Indeed, this is the position that we ourselves hold; if the enemy is

stationed outside a Muslim city, then the people of that city should perform the fear prayer thus, if the prayer they are praying is either Ẓuhr, ʿAṣr or ʿIshāʾ.

If they say that the *aḥādīth* do not mention that they made up any *rakʿahs*, then let it be said to them, "It is possible that they made up the *rakʿahs*, but the fact that they made up the *rakʿahs* was not transmitted by the narrators. This sort of thing happens frequently in *aḥādīth*."

Also, even if they did not make up any *rakʿahs*, there is still no proof for them in these *aḥādīth*, because it is possible that the Messenger of Allah ﷺ prayed the obligatory prayer twice; once with each group. Indeed, this is something that he used to do in the early period of Islam before it was later abrogated:

١٩٦٧ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ قَالَ: أنا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سُلَيْمَانَ – مَوْلَى مَيْمُونَةَ ﵂ – قَالَ: أَتَيْتُ الْمَسْجِدَ فَرَأَيْتُ ابْنَ عُمَرَ جَالِسًا وَالنَّاسُ فِي الصَّلَاةِ، فَقُلْتُ: أَلَا تُصَلِّي مَعَ النَّاسِ؟ فَقَالَ: قَدْ صَلَّيْتُ فِي رَحْلِي، إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُصَلَّى فَرِيضَةٌ فِي يَوْمٍ مَرَّتَيْنِ.

> 1967. It has been transmitted to us with an *isnād* from ʿAmr ibn Shuʿayb that Sulaymān, the freedman of Maymūnah ﵂, said, "When I came to the mosque I saw Ibn ʿUmar ﵄ sitting down whilst the rest of the people were in prayer. I said to him, 'Do you not pray with the people?' He replied, 'I already prayed at home. The Messenger of Allah ﷺ forbade people from praying any obligatory prayer twice a day.'"[32]

The fact that he forbade people from doing it meant that it must have been permissible for them before that.

In the beginning of Islam, the Muslims used to pray the obligatory prayer in their houses and then go to the mosque and pray the same prayer again in congregation as an obligatory prayer. They continued to pray obligatory prayers twice until the Messenger of Allah ﷺ forbade them from doing that. Rather he commanded that, if they came to the mosque having already performed the prayer, and found the people in congregation, they should join in the prayer and pray it as a voluntary prayer.

Therefore, there are two possible interpretations as to why Ibn ʿUmar رضي الله عنه did not join the congregational prayer:

1. It is possible that that particular obligatory prayer was one after which voluntary prayers are not permitted. Therefore, it would not be permissible for him to pray it, unless he was praying it as an obligatory prayer. So, when he said, 'The Messenger of Allah ﷺ forbade people from praying any obligatory prayer twice,' he meant, 'It is not permissible for me to pray it as an obligatory prayer because I have prayed it once already. I have not joined the congregational prayer because it is not permitted for me to pray voluntary prayers at this time.'
2. It is possible that Ibn ʿUmar رضي الله عنه heard the Messenger of Allah ﷺ forbid people from repeating the obligatory prayer, but did not hear him give them the dispensation of praying it as a voluntary prayer.

Therefore, we looked into the matter to see which of these interpretations was more likely. We discovered the following:

١٩٦٨ - فَإِذَا ابْنُ أَبِي دَاوُدَ قَدْ حَدَّثَنَا قَالَ: ثنا الْوَهْبِيُّ قَالَ: ثنا الْمَاجِشُونُ، عَنْ عُثْمَانَ بْنِ عُبَيْدِ بْنِ أَبِي رَافِعٍ، قَالَ: أَرْسَلَنِي مُحَرَّرُ بْنُ أَبِي هُرَيْرَةَ إِلَى ابْنِ عُمَرَ ﷺ أَسْأَلُهُ: إِذَا صَلَّى الرَّجُلُ الظُّهْرَ فِي بَيْتِهِ، ثُمَّ جَاءَ إِلَى الْمَسْجِدِ وَالنَّاسُ يُصَلُّونَ، فَصَلَّى مَعَهُمْ، أَيَّتُهُمَا صَلَاتُهُ؟ فَقَالَ ابْنُ عُمَرَ ﷺ: صَلَاتُهُ الْأُولَى.

1968. It has been transmitted to us [with an *isnād*] from ʿUthmān ibn ʿUbaydillāh ibn Abī Rāfiʿ who said, "Muḥarrar ibn Abī Hurayrah sent me to Ibn ʿUmar ﷺ to ask him, 'If a man prays Ẓuhr in his house then goes to the mosque and prays it again with the people in congregation, which one is counted as his [Ẓuhr] prayer?' Ibn ʿUmar ﷺ replied, 'The first one.'"

In this *ḥadīth*, Ibn ʿUmar ﷺ considered the second prayer as being a voluntary one. This indicates that the reason he did not join the congregational prayer in the *ḥadīth* of Sulaymān was because that prayer was one after which voluntary prayers are not allowed.

If the *ḥadīth* of Abū Bakrah and Jābir ﷺ, those which we mentioned, were as they are and the ruling was as we described it, that that person who prays a compulsory prayer then it is possible to repeat it, [we conclude that] it must be a compulsory prayer. [With this understanding we can say that] that is why the Messenger of Allah ﷺ prayed twice with the two separate groups; this would be permissible if the ruling remained as such. So when it was abrogated and prohibited to pray a compulsory prayer twice, then most definitely the understanding that he prayed two *rakʿahs* with each group is lifted and it becomes invalid to act upon this view. As a result, there remains no evidence for them in the *ḥadīth* of Abū Bakrah and Jābir ﷺ due to the possibility of both of them being as we have mentioned above.

١٩٦٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا حَبَّانُ - يَعْنِي ابْنَ هِلَالٍ - قَالَ: ثنا هَمَّامٌ قَالَ: ثنا قَتَادَةُ، عَنْ عَامِرٍ الْأَحْوَلِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ خَالِدِ بْنِ أَيْمَنَ الْمَعَافِرِيِّ، قَالَ: كَانَ أَهْلُ الْعَوَالِي يُصَلُّونَ فِي مَنَازِلِهِمْ وَيُصَلُّونَ مَعَ النَّبِيِّ ﷺ، فَنَهَاهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُعِيدُوا الصَّلَاةَ فِي يَوْمٍ مَرَّتَيْنِ. قَالَ عَمْرٌو: قَدْ ذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيِّبِ، فَقَالَ: صَدَقَ.

1969. It has been transmitted to us with an *isnād* from ʿAmr ibn Shuʿayb that Khālid ibn Ayman al-Maʿāfirī said, "The people of al-ʿAwālī used to pray [the obligatory prayer] in their houses and then pray [the same prayer] with the Prophet ﷺ until the Messenger of Allah ﷺ forbade them from repeating the same prayer twice in the same day." ʿAmr added, "I mentioned this to Saʿīd ibn al-Musayyib and he said, 'He has spoken truthfully.'"[33]

Jābir ibn ʿAbdillāh ﷺ narrated another *ḥadīth* which indicates a different method:

١٩٧٠ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ: أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللّٰهِ ﷺ عَنْ إِقْصَارِ الصَّلَاةِ فِي الْخَوْفِ: أَيَّ يَوْمٍ أُنْزِلَ وَأَيْنَ هُوَ؟ قَالَ: انْطَلَقْنَا نَتَلَقَّى عِيرَ قُرَيْشٍ آتِيَةً مِنَ الشَّامِ، حَتَّى إِذَا كُنَّا بِنَخْلٍ، جَاءَ رَجُلٌ مِنَ الْقَوْمِ إِلَى رَسُولِ اللّٰهِ ﷺ، فَقَالَ: أَنْتَ مُحَمَّدٌ؟ قَالَ: «نَعَمْ». قَالَ: تَخَافُنِي؟ قَالَ: «لَا». قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: «اللّٰهُ يَمْنَعُنِي مِنْكَ». قَالَ: فَسَلَّ السَّيْفَ، قَالَ: فَتَهَدَّدَهُ الْقَوْمُ وَأَوْعَدُوهُ، فَنَادَى رَسُولُ اللّٰهِ ﷺ بِالرَّحِيلِ، وَأَخَذُوا السِّلَاحَ. ثُمَّ نُودِيَ بِالصَّلَاةِ، فَصَلَّى رَسُولُ اللّٰهِ ﷺ بِطَائِفَةٍ مِنَ الْقَوْمِ، وَطَائِفَةٌ أُخْرَى يَحْرُسُونَهُمْ. فَصَلَّى بِالَّذِينَ يَلُونَهُ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ تَأَخَّرَ الَّذِينَ يَلُونَهُ عَلَى أَعْقَابِهِمْ فَقَامُوا فِي مَصَافِّ أَصْحَابِهِمْ، وَجَاءَ الْآخَرُونَ فَصَلَّى بِهِمْ رَكْعَتَيْنِ، وَالْآخَرُونَ يَحْرُسُونَهُمْ ثُمَّ سَلَّمَ. فَكَانَ لِلنَّبِيِّ ﷺ أَرْبَعُ رَكَعَاتٍ، وَلِلْقَوْمِ رَكْعَتَانِ رَكْعَتَانِ. فَفِي يَوْمَئِذٍ أَنْزَلَ اللّٰهُ عَزَّ وَجَلَّ إِقْصَارَ الصَّلَاةِ وَأَمَرَ الْمُؤْمِنِينَ بِأَخْذِ السِّلَاحِ.

1970. It has been transmitted to us with an *isnād* from Sulaymān al-Yashkurī that he asked Jābir ibn ʿAbdillāh ﷺ when and where the verse about shortening the prayer in times of fear was revealed. He replied, “We went out to intercept a Qurayshī caravan that was on its way from Syria. When we came to [an oasis of] palm trees, a man from the people came to the Messenger of Allah ﷺ and said, ‘Are you Muḥammad?’ He replied, ‘Yes,’ so the man said, ‘Do you fear me?’ He replied, ‘No,’ so the man said, ‘Who will protect you from me?’ The Prophet ﷺ replied, ‘Allah will protect me from you.’ Then [the man] drew his sword so the people threatened him. Then the Messenger of Allah ﷺ called on them to depart and so they took hold of their weapons. Then the call to prayer was given, so the Messenger of Allah ﷺ led one group of the people in prayer whilst the other

group guarded them. He prayed two *rakʿahs* with those who were next to him then said the *salām*. Then those who were next to him walked backwards and kept going until they had swapped places with their companions. Then the other group came forward and the Prophet ﷺ prayed two *rakʿahs* with them whilst the first group guarded them. Then he said the *salām*. Thus, the Messenger of Allah ﷺ prayed four *rakʿahs* and each of the groups prayed two *rakʿahs*. It was on that day that Allah, Mighty and Majestic, revealed the verses instructing the believers to shorten the prayer and take hold of their weapons."[34]

This *ḥadīth* indicates that the Messenger of Allah ﷺ prayed four *rakʿahs* with the people on that day before the verse regarding the shortening of the prayer was revealed. It was only after he had already prayed that Allah, may He be exalted, commanded him to shorten the prayer.

Therefore, on that day, it was obligatory for both the Messenger of Allah ﷺ and those who prayed with him to pray four *rakʿahs* because travel prayers still carried the same ruling as resident prayers at that time (i.e. it was incumbent upon them to pray both types of prayer in full). If such was indeed the case, then both groups must have made up the two *rakʿahs* they missed, just as they would have done if they were resident.

Some people say that this *ḥadīth* proves that the Messenger of Allah ﷺ left the prayer after he had prayed two *rakʿahs* with the first group, and then entered into the prayer again when the second group came to pray with him. This is because the *ḥadīth* says, 'then said the *salām*.' If anyone does say this, then let it be said to him, "It is possible that the

salām that is mentioned here is the *salām* of the *tashahhud*, not the *salām* of leaving the prayer. It is also possible that the only reason he said the *salām* was to let the first group know when it was time for them leave, since it is permissible for [the Imam] to speak in the prayer at such a time without his prayer being broken. *aḥādīth* to this effect have been narrated from ʿAbdullāh ibn Masʿūd, Abū Saʿīd al-Khudrī and Zayd ibn Arqam ﷺ, and we have transmitted these *aḥādīth* elsewhere in this book, in the chapter in which we discussed the different aspects of the *ḥadīth* of Dhu'l-Yadayn.

Jābir ibn ʿAbdillāh ﷺ also narrated from the Messenger of Allah ﷺ that he performed the fear prayer in another different way:

١٩٧١ – حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: ثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أنا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ الْهَادِ قَالَ: حَدَّثَنِي شُرَحْبِيلُ بْنُ سَعْدٍ أَبُو سَعْدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ فِي صَلَاةِ الْخَوْفِ، قَالَ: قَامَ رَسُولُ اللّٰهِ ﷺ، وَطَائِفَةٌ مِنْ خَلْفِهِ مِنْ وَرَاءِ الطَّائِفَةِ الَّتِي خَلْفَ رَسُولِ اللّٰهِ ﷺ قُعُودٌ، وُجُوهُهُمْ كُلُّهُمْ إِلَى رَسُولِ اللّٰهِ ﷺ. فَكَبَّرَ رَسُولُ اللّٰهِ ﷺ وَكَبَّرَتِ الطَّائِفَتَانِ، وَرَكَعَ وَرَكَعَتِ الطَّائِفَةُ الَّتِي خَلْفَهُ وَالْآخَرُونَ قُعُودٌ. ثُمَّ سَجَدَ فَسَجَدُوا أَيْضًا وَالْآخَرُونَ قُعُودٌ. ثُمَّ قَامَ وَقَامُوا فَنَكَصُوا خَلْفَهُ حَتَّى كَانُوا مَكَانَ أَصْحَابِهِمْ، وَأَتَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمْ رَسُولُ اللّٰهِ ﷺ رَكْعَةً وَسَجْدَتَيْنِ، وَالْآخَرُونَ قُعُودٌ. ثُمَّ سَلَّمَ فَقَامَتِ الطَّائِفَتَانِ كِلْتَاهُمَا فَصَلَّوْا لِأَنْفُسِهِمْ رَكْعَةً وَسَجْدَتَيْنِ رَكْعَةً وَسَجْدَتَيْنِ.

1971. It has been transmitted to us [with an *isnād*] from Shuraḥbīl ibn Saʿd Abū Saʿd that Jābir ibn ʿAbdillāh ﷺ said regarding the fear prayer of the Messenger of Allah ﷺ, "When the Messenger of Allah ﷺ stood up to pray, one group [of the Muslims] stood behind him and the other group sat down behind the first group

with everybody facing the Messenger of Allah ﷺ. Then the Messenger of Allah ﷺ said the *takbīr* [for entering into the prayer] and both groups also said the *takbīr*. Then he went into *rukūʿ* and the group behind him also went into *rukūʿ* with him whilst the second group remained seated. Then he prostrated and the [first group] also prostrated with him whilst the second group remained seated. Then he stood up and the [first group] stood up with him and then walked backwards until they had reached the place in which their companions were sitting. Then the second group came forward and the Messenger of Allah ﷺ performed a *rukūʿ* and two prostrations with them whilst the first group remained seated. Then [the Prophet ﷺ] said the *salām* and both groups got up and prayed the *rakʿahs* [they had missed] themselves."[35]

In our opinion, it is impossible for the events described in this *ḥadīth* to have taken place because it describes people entering into the prayer whilst they are seated. According to the consensus of all the Muslims, if someone enters into the prayer while seated and then stands up and prays the rest of his prayer while standing without having a valid excuse for doing so, then his prayer is invalid. It is not permissible for someone to enter into the prayer except in the position from which he performs his *rukūʿ* and prostrations. Therefore, it is impossible that those who were in the second row behind the Prophet ﷺ would have entered into the prayers whilst seated. Whereas, that which we transmitted from Jābir ibn ʿAbdillāh ﷺ in other *aḥādīth* is confirmed and established.

Others[36] based their position vis-à-vis the fear prayer on the

following:

١٩٧٢ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا قَبِيصَةُ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ ﷺ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِعُسْفَانَ وَالْمُشْرِكُونَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فِيهِمْ - أَوْ: عَلَيْهِمْ - خَالِدُ بْنُ الْوَلِيدِ. فَقَالَ الْمُشْرِكُونَ: لَقَدْ كَانُوا فِي صَلَاةٍ، لَوْ أَصَبْنَا مِنْهُمْ لَكَانَتِ الْغَنِيمَةُ. فَقَالَ الْمُشْرِكُونَ: إِنَّهَا سَتَجِيءُ صَلَاةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنْ آبَائِهِمْ وَأَبْنَائِهِمْ. قَالَ: فَنَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ بِالْآيَاتِ فِيمَا بَيْنَ الظُّهْرِ وَالْعَصْرِ. قَالَ: فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعَصْرَ، وَصَفَّ النَّاسُ صَفَّيْنِ، وَكَبَّرَ وَكَبَّرُوا مَعَهُ جَمِيعًا. ثُمَّ رَكَعَ وَرَكَعُوا مَعَهُ جَمِيعًا، ثُمَّ رَفَعَ وَرَفَعُوا مَعَهُ جَمِيعًا. ثُمَّ سَجَدَ وَسَجَدَ الصَّفُّ الَّذِي يَلُونَهُ وَقَامَ الصَّفُّ الْمُؤَخَّرُ يَحْرُسُونَهُمْ بِسِلَاحِهِمْ. ثُمَّ رَفَعَ وَرَفَعُوا جَمِيعًا، ثُمَّ سَجَدَ الصَّفُّ الْآخَرُ. ثُمَّ رَفَعُوا وَتَأَخَّرَ الصَّفُّ الْمُقَدَّمُ وَتَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ. فَكَبَّرَ وَكَبَّرُوا مَعَهُ جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعُوا مَعَهُ جَمِيعًا، ثُمَّ رَفَعَ وَرَفَعُوا مَعَهُ جَمِيعًا، ثُمَّ سَلَّمَ عَلَيْهِمْ، وَصَلَّاهَا مَرَّةً أُخْرَى فِي أَرْضِ بَنِي سُلَيْمٍ.

1972. It has been transmitted to us with an *isnād* from Mujāhid that Abū ʿAyyāsh az-Zuraqī ﷺ said, “The Messenger of Allah ﷺ prayed the Ẓuhr prayer with us at ʿUsfān at a time when the polytheists, led—or—accompanied by Khālid ibn al-Walīd ﷺ, were between him and the *qiblah*. The polytheists said [to themselves], ‘They were praying. If we had attacked them then, we would have got our hands on a lot of booty. Another prayer will [soon] come which is more beloved to them than their parents and their children.’ Then Jibrīl ﷺ came down between Ẓuhr and ʿAṣr and revealed the verses [dealing with the fear prayer]. Then, when the Messenger of Allah ﷺ prayed ʿAṣr, he divided the people into two rows. Then he said the *takbīr* and they all said the *takbīr* with him. Then he went into *rukūʿ* and they all

went into *rukūʿ* with him. Then he returned to the upright position and they all returned to the upright position with him. Then he prostrated and the row that was immediately behind him prostrated with him whilst the back row stood up and guarded them with their weapons. Then he returned to the upright position [again] and they all returned to the upright position with him. Then the back row prostrated and then stood up again. Then the front row went back and the back row came forward [until the two rows had swapped their positions]. Then the Prophet ﷺ said the *takbīr* and they all said the *takbīr* with him. Then he went into *rukūʿ* and they all went into *rukūʿ* with him. Then he returned to the upright position and they all returned to the upright position with him. Then he said the *salām* [and they all said the *salām* with him]. He performed the [fear prayer] like this on another occasion in the lands of Banū Sulaym."[37] [38]

١٩٧٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّاهَا. . . فَذَكَرَ نَحْوًا مِنْ هَذَا.

1973. The like of it has been transmitted to us with an *isnād* from Abu'z-Zubayr from Jābir ﷺ from the Prophet ﷺ.[39]

Abū Laylā was one of those who based his position upon this *ḥadīth*. Imam Abū Ḥanīfah and Muḥammad ibn al-Ḥasan, however, disregarded it because Allah says, "Then the other group who have not yet prayed should come and pray with you" (Qurʾan 4:101), while this *ḥadīth* states that they all performed the prayer together.

The *aḥādīth* of Ibn ʿUmar, Ibn ʿAbbās, Ḥudhayfah and Zayd ibn

Thābit ﷺ from the Messenger of Allah ﷺ, however, are all in accordance with the Qurʾan because they state that the second group entered into the second *rakʿah* without having prayed yet. So [Abū Ḥanīfah ﷺ] preferred them to the *aḥādīth* of Abū ʿAyyāsh and Jābir ﷺ narrated above (i.e. *ḥadīth* 1972 and *ḥadīth* 1973).

Abū Yūsuf ﷺ, on the other hand, took the position that if the enemy are in the direction of the *qiblah*, then the fear prayer should be prayed in the way described by Abū ʿAyyāsh and Jābir ﷺ. But if they are not in the direction of the *qiblah*, then the fear prayer should be prayed in the way described by Ibn ʿUmar, Ḥudhayfah and Zayd ibn Thābit ﷺ. This is because it specifically mentions that the enemy were in the direction of the *qiblah* in the *ḥadīth* of Abū ʿAyyāsh ﷺ ; and, even though it does not mention anything about their direction in the *aḥādīth* of Ibn ʿUmar, Ḥudhayfah and Zayd ﷺ, it mentions that they were in a direction other than the *qiblah* in a similar *ḥadīth* narrated by Ibn Masʿūd ﷺ.

Abū Yūsuf ﷺ said, “I consider both [sets of] *ḥadīth* to be *ṣaḥīḥ*. The *ḥadīth* of Ibn Masʿūd ﷺ, and those which are in accordance with it, apply when the enemy is in a direction other than the *qiblah* whilst the *aḥādīth* of Abū ʿAyyāsh and Jābir ﷺ apply when the enemy is in the direction of the *qiblah*.”

In our opinion, this position does not contradict the Qurʾan because it is possible that Allah’s Words, “Then the other group who have not yet prayed should come and pray with you” (Qurʾan 4:101) only apply when the enemy is not in the direction of the *qiblah*. Then Allah informed His Prophet how to perform the fear prayer when the enemy were in the direction of the *qiblah* after that. Thus, the Prophet ﷺ did it both ways, just as is suggested by the two sets of *ḥadīth*.

In our opinion, this is the soundest position regarding this matter; the *ṣaḥīḥ* nature of both sets of traditions attests to that. Another point supporting this position is the fact that, even though ʿAbdullāh ibn ʿAbbās ﷺ transmitted a *ḥadīth* concerning the fear prayer of the Messenger of Allah ﷺ at Dhū Qirad which agreed with the narrations of ʿAbdullāh ibn ʿUmar, Ḥudhayfah and Zayd ﷺ and which we mentioned at the beginning of this chapter (*ḥadīth* 1938), the following is narrated of his own personal opinion:

١٩٧٤ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ صَالِحٍ الْهَاشِمِيُّ أَبُو بَكْرٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ لَهِيعَةَ، عَنِ الْأَعْرَجِ أَنَّهُ سَمِعَ عُبَيْدَ اللّٰهِ بْنَ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ يَقُولُ: كَانَ ابْنُ عَبَّاسٍ ﷺ يَقُولُ فِي صَلَاةِ الْخَوْفِ. . . فَذَكَرَ مِثْلَ مَا فَعَلَ رَسُولُ اللّٰهِ ﷺ فِي حَدِيثِ أَبْنِ عَيَّاشٍ وَحَدِيثِ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ الَّذِي وَافَقَهُ.

> 1974. It has been transmitted to us with an *isnād* from Aʿraj that he heard ʿUbaydullāh ibn ʿAbdillāh ibn ʿAbbās say, "Ibn ʿAbbās ﷺ used to say [the following] in regard to the fear prayer [. . .]." Then he mentioned the like of what the Messenger of Allah ﷺ did in the *ḥadīth* of Ibn ʿAyyāsh ﷺ and the corresponding *ḥadīth* of Jābir ibn ʿAbdillāh ﷺ.

Given that Ibn ʿAbbās ﷺ knew about what the Messenger of Allah ﷺ had done in *ḥadīth* [1938] when he stated that the polytheists were between him and the *qiblah* and yet still said this when it came to his own personal opinion, it is impossible that they would have prayed in this way if the enemy were in a direction other than the *qiblah* and prayed in the manner narrated by ʿUbayd [from Ibn ʿAbbās ﷺ] if the enemy were in the direction of the *qiblah*. This is because, given that

they did not turn their backs to the *qiblah* when the enemy were behind them, it would be even more appropriate that they not turn their backs to the *qiblah* when the enemy were in front of them.

However, the narration in which he mentioned them not turning their backs to the *qiblah* was when the enemy were in the direction of the *qiblah*. It is also possible, according to Abū Laylā that the same ruling applied when the enemy were not in the direction of the *qiblah*.

We have full knowledge of his (i.e. Ibn ʿAbbās's ﷺ) personal opinion as opposed to that which ʿUbaydullāh transmitted from him from the Prophet ﷺ concerning when the enemy are in the direction of the *qiblah* (i.e. *ḥadīth* 1938). Also, he would not have voiced such an opinion without being certain that that [ruling] was abrogated whenever the enemy were not in the direction of the *qiblah*. Therefore, we have made it our position that the personal opinion of Ibn ʿAbbās ﷺ which we transmitted above applies when the enemy is in the direction of the *qiblah* and the narration of ʿUbaydullāh from him from the Prophet ﷺ (*ḥadīth* 1938) applies when the enemy is not in the direction of the *qiblah*.

Abū Yūsuf ﷺ said on one occasion that the fear prayer was not performed after the lifetime of the Messenger of Allah ﷺ. Indeed, he claimed that people only prayed the fear prayer in that way with the Messenger of Allah ﷺ because of the excellence of performing the prayer with him. However, in our opinion, this statement has no basis for the Companions ﷺ of the Messenger of Allah ﷺ did perform the fear prayer after him. Ḥudhayfah ﷺ prayed it in Ṭabarastān, and the account of that occurrence is so famous that there is no need for us to mention it here.

He (Abū Yūsuf ﷺ) used the Quranic verse, “When you are with them and leading them in *Ṣalāh*, a group of them should stand with you” (Qurʾan 4:101) to back up his position. He said, “This command is only applicable when he (the Prophet ﷺ) is with them. If he is not with them, then it is no longer applicable.”

In response, let it be said to him, “Allah, Mighty and Majestic, also says, “Take *zakāh* from their wealth to purify and cleanse them, and pray for them” (Qurʾan 9:104). Although this verse is also addressed to the Prophet ﷺ, there is a consensus that it is to be acted upon after his lifetime just as it was acted upon during his lifetime.”

It has been transmitted to us from Aḥmad ibn Abī ʿImrān that he heard ʿAbdullāh Muḥammad ibn Shujāʿ ath-Thaljī criticise this statement of Abū Yūsuf ﷺ and then say, “Even though performing the prayer with the Prophet ﷺ is preferable to performing the prayer with anybody else, it is still not permissible to say anything in it which would break it. Anything which may not be done when performing the prayer with other people should not be done when performing the prayer with him, and all the ritual impurities which break a person’s prayer when he is praying behind someone else should also break his prayer when he is praying behind him.”[40]

Given that the fear prayer behind the Prophet ﷺ is not broken by the act of coming and going or facing away from the *qiblah*, then the same must apply when that prayer is being performed behind someone else.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The travel prayer, 687); and Abū Dāwūd (Prayer/ The one who said he prays with a group etc., 1247) with their respective *asānīd* from Abū ʿAwānah. It has also been transmitted by Nasāʾī (The fear prayer, 1533); Ibn

Mājah (Prayer/ Shortening the prayer when travelling etc., 1068) with their respective *asānīd* from Abū ʿAwānah.

2 Those who adopt this position includes ʿAṭāʾ, Ṭāwūs, Ḥasan al-Baṣrī and Isḥāq ibn Rāhwayh.

3 Its *isnād* is *ḥasan* on account of Qabīṣah ibn ʿUqbah. It has been transmitted by Nasāʾī (1534) with his *isnād* from Yaḥyā ibn Saʿīd from Sufyān ath-Thawrī. It has also been transmitted by Aḥmad (1:232); and Ḥakīm (1:335) with their respective *asānīd* from Sufyān. Ḥakīm said that it was *ṣaḥīḥ*.

4 Its *isnād* is *ḥasan* on account of Qabīṣah ibn ʿUqbah. It has been transmitted by Nasāʾī (The fear prayer/ 1530) with his *isnād* from Yaḥyā from Sufyān.

5 Its *isnād* is *ḥasan* on account of Muʾammal ibn Ismāʿīl.

6 Its *isnād* is *ḥasan* on account of Qabīṣah ibn ʿUqbah and Muʾammal ibn Ismāʿīl. It has been transmitted by Abū Dāwūd (Prayer/ Praying a single *rakʿah* with each group etc., 1246); and Nasāʾī (The fear prayer, 1531) with their respective *asānīd* from Yaḥyā. And again by Nasāʾī (1530) with his *isnād* from Wakīʿ. Both of them narrated it from Sufyān.

7 Its *isnād* is *ḥasan* on account of Muḥmal ibn Damāth. It has been transmitted by Aḥmad (5/395) from ʿAffān.

8 Its *isnād* is *ḥasan* on account of Masʿūdī. It has been transmitted by Nasāʾī (The fear prayer, 1546 & 1547) with his respective *asānīd* from Ḥakam and Masʿūdī, both of whom narrated it from Yazīd al-Faqīr.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The fear prayer, 1537) from ʿAmr ibn ʿAlī al-Fallās. This *ḥadīth* of Sahl ibn Abī Ḥathmah is *muḍṭarib*. As for what is transmitted by Bukhārī (Battle expeditions, 4131); Muslim (841); Abū Dāwūd (1237); Tirmidhī (526); and Ibn Mājah (1259) with their respective *asānīd* from Shuʿbah, their version differs from that narrated by Ṭaḥāwī and Nasāʾī.

10 Bayhaqī said, “Sulaym ibn ʿAbad as-Salūlī narrated this story from Ḥudhayfah ﷺ just as Thaʿlabah ibn Zahdam narrated it from him. In the narration of Sulaym it states unequivocally that the two *rakʿah* were made up with the Imam and that they did not need to make up anything after that. Also, given that it is the same story that is narrated in both the narrations of Sulaym and Thaʿlabah, each narration must be understood in the light of the other in addition to them agreeing with all the other narrations. So when the narrator in the narration of Thaʿlabah said, ‘One row facing the enemy,’ he meant, ‘When they were in prostration;’ and when he said, ‘Then these ones went to the place of those ones, and those other ones came,’ he meant, ‘The back row came forward, and the front row dropped back after completing the *rakʿah*.’”

Bayhaqī said, “In the same way, it is probable that that narrated by Zayd ibn Thābit رضي الله عنه is like the prayer he prayed at ʿUsfān. So the statement, ‘Then those [facing the enemy] swapped places with those [standing behind him]’ may be understood to mean, ‘The back row came forward, and the front row dropped back after completing the *rakʿah*.’

Similarly, it is probable that that narrated by Ibn ʿAbbās رضي الله عنهما is like the prayer he prayed at ʿUsfān. Proof for that has been narrated from Zuhrī from ʿUbaydullāh from Ibn ʿAbbās رضي الله عنهما in narrations that were mentioned earlier.”

He said about the *ḥadīth* of Jābir رضي الله عنه, “This may be interpreted in the same way as the *aḥādīth* of Ḥudhayfah, Ibn ʿAbbās and Zayd رضي الله عنهم. So the Messenger of Allah ﷺ prayed two *rakʿah* and those behind him prayed one *rakʿah*. Also it is possible that it was added by some of the narrators after Jābir رضي الله عنه. In fact, we have narrated that which indicates that from ʿAṭāʾ and Abu’z-Zubayr from Jābir رضي الله عنه.” Some of them also said about the *ḥadīth* of Yazīd al-Faqīr that they made up another *rakʿah*—that is what Abū Dāwūd as-Sajastānī said that the statement that establishes something should be taken. Also, the primary position is that a particular number of *rakʿah* for a prayer is obligatory until permission is granted to pray less than that in a clear *ḥadīth* which is not open to interpretation, and Allah knows best.

11 Its *isnād* is *ḥasan* on account of the *tadlīs* of Abū Ḥurrah. It has been transmitted by Abū Dāwūd aṭ-Ṭayālisī (1789) from Abū Ḥurrah.

12 Even if it were a *salām* for leaving the inviolable state of the prayer, attaching one prayer to another after a *salām* for leaving the inviolable state of the prayer was [only] abrogated by the *ḥadīth*, ‘There are not two *Witrs* in one night.’

13 Its *isnād* is *munqaṭiʿ* on account of the fact that Abū ʿUbaydah did not hear directly from Ibn Masʿūd رضي الله عنه. It has been transmitted by Aḥmad (1:408) from ʿAbd ar-Razzāq; and Bayhaqī in *as-Sunan* (3:371) with his *isnād* from Muʾammal ibn Ismāʿīl. Both of them narrated it from Sufyān ath-Thawrī.

14 Its *isnād* is *ḍaʿīf* on account of ʿAbd al-Malik ibn Ḥusayn and on account of the fact that Abū ʿUbaydah did not hear directly from his father. It has been transmitted by Abū Dāwūd (Prayer/ The one who said he prays with a group etc., 1244) with his *isnād* from Khuṣayf.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Tafsīr/* Allah’s Words: “If you are afraid, then pray on foot or mounted” (Qurʾan 2:237) etc., 4535) with his *isnād* from Mālik.

16 Its *isnād* is *ḥasan* on account of Qabīṣah ibn ʿUqbah. It has been transmitted by Muslim (Prayer/ The fear prayer, 839); and Nasāʾī (The fear prayer, 1543) with their respective *asānīd* from Sufyān.

17 Its *isnād* is *ḥasan* on account of Muḥammad ibn Kathīr. It has been transmitted by Aḥmad

(1:132) from Abu'l-Mughīrah from Awzāʿī.

18 Its *isnād* is *ḥasan* on account of Fulayḥ ibn Sulaymān. It has been transmitted by Muslim in the above-mentioned place (839) from Abu'r-Rabīʿ az-Zahrānī.

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The fear prayer, 942) & (Battle expeditions/ The battle of Dhāt ar-Riqāʾ, 4134) from Abu'l-Yamān.

20 Those who adopt this position includes Imam Shāfiʿī, Imam Aḥmad and Imam Mālik according to one narration.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Battle expeditions/ The battle of Dhāt ar-Riqāʿ, 4129); Muslim (Prayer/ The fear prayer, 842); Abū Dāwūd (The travel prayer/ The one who said when he prayed one *rakʿah* and remained standing, "Complete your prayers" etc., 1238); and Nasāʾī (The fear prayer, 1538) with their respective *asānīd* from Mālik.

22 In disputed matters there should be an example within those issues upon which there is consensus in order for *qiyās* be conducted from the agreed-upon matter on to the disagreed-upon matter. As the matter being discussed has no example in the agreed-upon matters, then that clearly indicates its incorrectness. (*Nukhab al-Afkār*)

23 Its *isnād* is *ṣaḥīḥ*, and is not harmed by Ibn Lahīʿah being in the *isnād* since it is corroborated. It has been transmitted by Aḥmad (2:320); and Abū Dāwūd (The fear prayer, 1240) with his *isnād* from Abū ʿAbd ar-Raḥmān al-Muqriʾ. It has also been transmitted by Nasāʾī (The fear prayer, 1544) with his *isnād* from Abū ʿAbd ar-Raḥmān al-Muqriʾ from Ḥaywah and another man whom he did not name.

24 Its *isnād* is *ḥasan* on account of Yūnus ibn Bukayr and Muḥammad ibn Isḥāq. It has been transmitted by Abū Dāwūd (The travel prayer/ The one who said that they all say *takbīr* together etc., 1241) with his *isnād* from Ibn Isḥāq.

25 This seems to be an oversight of Imam Ṭaḥāwī which Imam ʿAynī has not picked up either, as there is nothing in the *ḥadīth* just quoted to give the impression that the Messenger of Allah ﷺ moved towards the enemy. As a result, there is no need for the explanation utilising *Āyah* and *ḥadīth* to challenge this understanding.

26 Also, it is overstating things somewhat to make both pronouns refer to the Messenger of Allah ﷺ and the group praying immediately behind him, since the truth is that they refer to those praying behind him alone. That is proven by the wording of the phrases, 'They came etc.,' and 'Then they came etc.,' and by another version of the *ḥadīth* in which it openly states that the group left without the Messenger of Allah ﷺ when it said, 'Those behind him dropped back, walking backwards.'

27 Those who adopt this position includes Ḥasan al-Baṣrī.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ The fear prayer, 1248); and Nasāʾī (The fear prayer, 1552 & 1556) with their respective *asānīd* from Ashʿath.

29 Its *isnād* is *ṣaḥīḥ*.

30 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The fear prayer, 848) with his *isnād* from Abān ibn Yazīd and Muʿāwiyah ibn Salām, both of whom narrated it from Yaḥyā ibn Abī Kathīr. It has also been transmitted by Nasāʾī (The fear prayer, 1553 & 1555) with his *isnād* from Ḥasan from Jābir .

31 Its *isnād* is *munqaṭiʿ*. Bukhārī said, “Abū Bashar did not hear directly from Sulaymān, for Sulaymān died in the lifetime of Jābir .” It has been transmitted by Aḥmad (3:365) from ʿAffān, and (3:390) from Surayj. Both of them narrated it from Abū ʿAwānah.

32 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ When he prayed on his own outside of the congregation, and then came upon the congregation praying etc., 579); and Nasāʾī (*Imamat/* The dropping of the requirement to pray from the one who prayed with the Imam etc., 861) with their respective *asānīd* from Ḥusayn al-Muʿallim.

33 Its isnād is mursal.

34 Its *isnād* is *munqaṭiʿ*. Bukhārī said, “Abū Bashar did not hear directly from Sulaymān, since Sulaymān died in the lifetime of Jābir .” It has been transmitted by Ibn Ḥibbān (2871) with his *isnād* from Muʿādh ibn Hishām.

35 Its *isnād* is *ḥasan* on account of Yaḥyā ibn Ayyūb. It has been transmitted by Ḥakīm (1:336) by way of Abū Ḥātim from Saʿīd ibn Abī Maryam, and he said, “It is *ṣaḥīḥ*, and Shuraḥbīl is not suspect.” It has been transmitted by Ibn Ḥibbān (2907) from Aḥmad ibn ʿAbdillāh ibn ʿAbd ar-Raḥīm.

36 Those who adopt this position include Abū Laylā and Abū Yūsuf according to one narration.

37 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Prayer/ The fear prayer, 1236) with his *isnād* from Jarīr ibn ʿAbd al-Ḥamīd; and Nasāʾī (The fear prayer, 1550 & 1551) with his *isnād* from Shuʿbah and ʿAbd al-ʿAzīz ibn ʿAbdiṣṣamad. The three of them narrated it from Manṣūr.

38 In the narration of Bayhaqī, ‘Then he prostrated as did the row behind him, with the others standing up guarding them. Then, when the Messenger of Allah and those behind him sat down, the others prostrated. Then they all sat down together.’ He said, “He said *salām* to them when they were all together. He prayed that prayer at ʿUsfān, and on the day of Banū Sulaym.”

39 Its *isnād* is *ḥasan* on account of Muʾammal ibn Ismāʿīl. It has been transmitted by Nasāʾī

(The fear prayer, 1549) with his *isnād* from Sufyān; and again by Nasāʾī (1548) with his *isnād* from ʿAṭāʾ from Jābir ﷺ.

40 Although some copies of *Sharh Ma'ani al-Athar* have presented this narration as a separate hadith, we have kept it as a quote of Imam Tahawi and not a specific hadith, hence the missing hadith number (1975).

٣٧ - بَابُ الرَّجُلِ يَكُونُ فِي الْحَرْبِ فَتَحْضُرُهُ الصَّلَاةُ وَهُوَ رَاكِبٌ: هَلْ يُصَلِّي أَمْ لَا؟

37. IF A MAN IS IN A COMBAT SITUATION AND THE PRAYER TIME ARRIVES WHILST HE IS ON HORSEBACK, DOES HE PERFORM THE PRAYER OR NOT?

١٩٧٦ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ - هُوَ ابْنُ نُوحٍ - قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدِ بْنِ شَدَّادٍ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرٍّ، عَنْ حُذَيْفَةَ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَ الْخَنْدَقِ: «شَغَلُونَا عَنْ صَلَاةِ الْعَصْرِ» - قَالَ: وَلَمْ يُصَلِّهَا يَوْمَئِذٍ حَتَّى غَابَتِ الشَّمْسُ - «مَلَأَ اللَّهُ قُبُورَهُمْ نَارًا وَقُلُوبَهُمْ نَارًا وَبُيُوتَهُمْ نَارًا».

1976. It has been transmitted to us with an *isnād* from Zirr that Ḥudhayfah ﷺ said, “I heard the Messenger of Allah ﷺ say on the day of [the battle] of the trench, ‘They kept us so busy that [we were unable to pray] the ʿAṣr prayer,’ for on that day, he did not pray it until after the Sun had set. [Then he ﷺ said], ‘May Allah fill their graves with fire, their hearts with fire, and their homes with fire.’”[1]

Abū Jaʿfar ﷺ says, “Some[2] of the people of knowledge took the position that a rider may not pray an obligatory prayer while mounted, even when circumstances are such that it is not possible for him to dismount. They based their position on the fact that, on the day [of the battle of the trench], the Messenger of Allah ﷺ did not perform the prayer when

he was mounted."

Others[3] disagreed with them and said, "When a rider is actually physically engaged in fighting he may not pray. But when he is not and yet still finds himself unable to dismount, he should pray [while mounted]. It is possible that the Messenger of Allah ﷺ did not pray on that day because he was actually physically engaged in fighting, and fighting is a form of action and it is not permissible to engage in any form of action [not connected with the prayer] whilst praying. It is also possible that he did not pray on that day because he had not yet been commanded [by Allah] to perform the prayer while mounted."

We looked into this matter and discovered the following:

١٩٧٧/١٩٧٨ - فَإِذَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو عَامِرٍ وَبِشْرُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي ذِئْبٍ، ح: وَحَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ ﷺ، قَالَ: حُبِسْنَا يَوْمَ الْخَنْدَقِ حَتَّى كَانَ بَعْدَ الْمَغْرِبِ بِهَوِيٍّ مِنَ اللَّيْلِ، حَتَّى إِذَا كُفِينَا، وَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا﴾ [الأحزاب: ٢٥]. قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ بِلَالًا، فَأَقَامَ الظُّهْرَ فَأَحْسَنَ صَلَاتَهَا كَمَا كَانَ يُصَلِّيهَا فِي وَقْتِهَا، ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ فَصَلَّاهَا كَذَلِكَ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ فَصَلَّاهَا كَذَلِكَ، وَذَلِكَ قَبْلَ أَنْ يُنْزِلَ اللَّهُ عَزَّ وَجَلَّ فِي صَلَاةِ الْخَوْفِ: ﴿فَرِجَالًا أَوْ رُكْبَانًا﴾ [البقرة: ٢٣٩].

1977/1978. It has been transmitted to us with two *asānīd* from ʿAbd ar-Raḥmān ibn Abī Saʿīd al-Khudrī ﷺ that his father said, "We were kept occupied on the day of [the battle] of the trench until after Maghrib when night began to set in, for it was only then that Allah had made us safe from having to fight; that is the meaning of Allah's Words, "Allah saved the believers from having

to fight. Allah is Most Strong, Almighty" (Qurʾan 33:25). Then the Messenger of Allah ﷺ summoned Bilāl ؓ [to call] the *iqāmah* for the Ẓuhr prayer and prayed it [with us] in the same excellent fashion in which he would pray it during its [proper] time. Then he commanded him to call the *iqāmah* for ʿAṣr and prayed it [with us] in the same way. Then he commanded him to call the *iqāmah* for Maghrib and prayed it [with us] in the same way. This happened before Allah, Mighty and Majestic, revealed the verse concerning the fear prayer, "If you are afraid, then do the prayer on foot or mounted" (Qurʾan 2:239)."[4]

Abū Jaʿfar ؓ tells us in this *ḥadīth* that they did not perform the prayer whilst mounted because, at that time, they had not yet received permission to do so. Then later, the verse was revealed giving them that permission. This proves that if a man is at war and is unable to dismount from his riding beast, then he is permitted to perform the prayer using gestures while sitting upon it.

The same ruling applies also in the case of a man who is on the ground but fears that were he to go into prostration or even stand up, he might be savaged by a wild animal or struck down by a sword; he is permitted to perform his whole prayer from a seated position using just gestures.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them all.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bazzār (2906) with his *isnād* from ʿUbaydullāh ibn ʿAmr. Haythamī said in *al-Mujmaʿ* (1:309), "Its narrators are the narrators of the *Ṣaḥīḥ*."

It has also been transmitted by Bukhārī (4533); Muslim (627); Abū Dāwūd (409); and

Tirmidhī (2984) with their respective *asānīd* from a *ḥadīth* of ʿAlī .

2 Those who took this view includes Ibn Abi Layla.

3 Those who adopted this view includes Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The *adhān/* The *adhān* for one who has missed the time of the prayer, 662); Aḥmad (3:25); Ibn Abī Shaybah (1:4780); and Shāfiʿī in his *Musnad* (1:196) with their respective *asānīd* from Ibn Abī Dhiʾb.

٣٨ - بَابُ الِاسْتِسْقَاءِ: كَيْفَ هُوَ، وَهَلْ فِيهِ صَلَاةٌ أَمْ لَا؟

38. WHAT FORM DOES *AL-ISTISQĀʾ* (ASKING FOR RAIN) TAKE, AND IS THERE A PRAYER THAT IS PART OF IT?

١٩٧٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْجَارُودِ - هُوَ أَبُو بِشْرٍ الْبَغْدَادِيُّ - قَالَ: ثنا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ قَالَ: ثنا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ ﷺ يَذْكُرُ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ مِنْ بَابٍ كَانَ وِجَاهَ الْمِنْبَرِ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ. فَاسْتَقْبَلَ رَسُولَ اللَّهِ ﷺ قَائِمًا، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُغِيثنا. فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ اسْقِنَا». قَالَ أَنَسٌ: فَوَاللَّهِ مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ وَلَا قَزَعَةٍ، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ. قَالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ، فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ. قَالَ: فَوَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سَبْتًا. قَالَ: ثُمَّ دَخَلَ رَجُلٌ مِنَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ النَّاسَ. فَاسْتَقْبَلَهُ قَائِمًا، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ أَنْ يُمْسِكَهَا عَنَّا. فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظِّرَابِ». قَالَ: فَأَقْلَعَتْ وَخَرَجَ يَمْشِي فِي الشَّمْسِ.

1979. It has been transmitted to us with an *isnād* from Sulaymān ibn Bilāl from Sharīk ibn ʿAbdillāh ibn Abī Namir that he heard Anas ibn Mālik ﷺ say that while the Messenger of Allah ﷺ was standing, delivering the *khuṭbah* on the day of Jumuʿah, a man entered the mosque through a gate opposite the *minbar*. He turned to face the Messenger of Allah ﷺ, and said, "O Messenger of Allah, our livestock are dying out and the roads are cut off, so call

on Allah to send down upon us the bounteous rain." So the Messenger of Allah ﷺ raised his hands and said, "O Allah, give us water." Anas ﷺ mentioned, "By Allah, we could not see a single trace of cloud in the sky despite there being no buildings between us and [the mountain of] Salʿ. But then, all of a sudden, a cloud shaped like a shield appeared from behind [Salʿ] and, when it reached the middle of the sky, spread out to fill the sky and rained. By Allah, we did not see the Sun for an entire week. Then, the following Jumuʿah, while the Messenger of Allah ﷺ was again standing, delivering the *khuṭbah*, a man entered from the same gate, faced the Messenger of Allah ﷺ and said, 'Messenger of Allah, our livestock are dying out and the roads are cut off, so call on Allah to withhold [the rain] from us.' So the Messenger of Allah ﷺ raised his hands and said, 'O Allah, [let the rain fall] around us and not upon us. O Allah, [let it fall] on the hills and plateaus.' So [the rain stopped], and when he went out [of the mosque], he walked out into bright sunshine."[1]

١٩٨٠ - حَدَّثَنَا بَحْرُ بْنُ نَصْرٍ قَالَ: قُرِئَ عَلَى شُعَيْبِ بْنِ اللَّيْثِ: أَخْبَرَكَ أَبُوكَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ شَرِيكٍ. . . فَذَكَرَ بِإِسْنَادِهِ نَحْوَهُ.

1980. The like of it has been transmitted to us from Saʿīd ibn Abī Saʿīd from Sharīk [from Anas ibn Mālik ﷺ].[2]

١٩٨١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو ظَفَرٍ عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ قَالَ: ثنا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ ﷺ، قَالَ: إِنِّي لَقَائِمٌ عِنْدَ الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، فَقَالَ بَعْضُ أَهْلِ الْمَسْجِدِ: يَا رَسُولَ اللَّهِ، حُبِسَ الْمَطَرُ وَهَلَكَتِ الْمَوَاشِي، فَادْعُ اللَّهَ يَسْقِينَا. فَرَفَعَ يَدَيْهِ وَمَا فِي السَّمَاءِ مِنْ سَحَابٍ، فَأَلَّفَ اللَّهُ بَيْنَ السَّحَابِ فَوَبَلَتْنَا حَتَّى إِنَّ الرَّجُلَ لَيُهِمُّهُ مِنْ نَفْسِهِ أَنْ يَأْتِيَ أَهْلَهُ، فَمُطِرْنَا سَبْعًا. قَالَ: فَرَسُولُ اللَّهِ ﷺ يَخْطُبُ فِي الْجُمُعَةِ الثَّانِيَةِ إِذْ قَالَ بَعْضُ أَهْلِ الْمَسْجِدِ: يَا رَسُولَ اللَّهِ، تَهَدَّمَتِ الْبُيُوتُ، فَادْعُ اللَّهَ أَنْ يَرْفَعَهَا عَنَّا. قَالَ: فَرَفَعَ يَدَيْهِ، وَقَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا»، فَتَقَوَّرَ مَا فَوْقَ رُؤُوسِنَا مِنْهَا حَتَّى كَأَنَّا فِي إِكْلِيلٍ، يُمْطِرُ مَا حَوْلَنَا وَلَا نُمْطَرُ.

1981. It has been transmitted to us with an *isnād* from Thābit that Anas ﷺ said, “While the Messenger of Allah ﷺ was delivering the *khuṭbah* on the day of Jumuʿah, I was standing by the *minbar*. Then one of the people in the mosque said, ‘Messenger of Allah, the rain has not come and our livestock are dying, so call on Allah to give us water.’ So the Messenger of Allah ﷺ raised up his hands [in supplication] whilst in the sky there was not a single cloud, and Allah caused clouds to form and made it rain so heavily that people were worried whether they would be able to make it home. The rain continued to fall upon us for seven straight days. Then, as the Messenger of Allah ﷺ was again delivering the *khuṭbah* on the following Jumuʿah, one of the people in the mosque said, ‘Messenger of Allah, our homes are collapsing, so call on Allah to take away the rain.’ So the Messenger of Allah ﷺ raised his hands and said, ‘O Allah, [let the rain fall] around us and not upon us.’ Thereupon, the clouds above us split and moved apart until they formed a ring surrounding us, and it continued to rain around us but not on top of us.”[3]

١٩٨٢/ ١٩٨٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ وَأَبُو بَكْرَةَ قَالَا: ثنا عَبْدُ اللّٰهِ بْنُ بَكْرٍ، عَنْ حُمَيْدٍ، قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ ﷺ: هَلْ كَانَ رَسُولُ اللّٰهِ ﷺ يَرْفَعُ يَدَيْهِ؟ قَالَ: قِيلَ لَهُ يَوْمَ جُمُعَةٍ: يَا رَسُولَ اللّٰهِ، قَحَطَ الْمَطَرُ وَأَجْدَبَتِ الْأَرْضُ وَهَلَكَ الْمَالُ، قَالَ: فَمَدَّ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ ابْنِ أَبِي دَاوُدَ.

1982/1983. It has been transmitted to us [with an *isnād*] from ʿAbdullāh ibn Bakr from Ḥumayd that Anas ibn Mālik ﷺ was asked whether the Messenger of Allah ﷺ used to raise his hands [when supplicating]. He replied, "On the day of Jumuʿah, someone said to him, 'Messenger of Allah, the rain has not come, the ground has dried out and our livestock are dying.' So the Messenger of Allah ﷺ stretched out his hands so that I was able to see the whiteness of his underarms." Then he mentioned the like of what is in *ḥadīth* 1981.[4]

١٩٨٤ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

1984. The like of it has been transmitted to us with an *isnād* from Ismāʿīl ibn Jaʿfar from Ḥumayd from Anas ﷺ from the Prophet ﷺ.[5]

١٩٨٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، قَالَ: قُلْنَا لِكَعْبِ بْنِ مُرَّةَ - أَوْ: مُرَّةَ بْنِ كَعْبٍ -: حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللّٰهِ ﷺ، لِلّٰهِ أَبُوكَ وَاحْذَرْ. قَالَ: دَعَا رَسُولُ اللّٰهِ ﷺ عَلَى مُضَرَ، فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللّٰهِ، إِنَّ اللّٰهَ قَدْ نَصَرَكَ وَاسْتَجَابَ لَكَ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللّٰهَ لَهُمْ، فَقَالَ: «اللّٰهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مُرِيعًا طَبَقًا غَدَقًا عَاجِلًا غَيْرَ رَائِثٍ نَافِعًا غَيْرَ ضَارٍّ». قَالَ: فَمَا كَانَ إِلَّا جُمُعَةٌ أَوْ نَحْوُهَا حَتَّى مُطِرُوا.

1985. It has been transmitted to us with an *isnād* from Sālim ibn Abī al-Jaʿd that Shuraḥbīl ibn as-Simṭ said, "We said to either Kaʿb ibn Murrah or Murrah ibn Kaʿb, 'Please teach us a *ḥadīth* you heard from the Messenger of Allah ﷺ.' He replied, 'When the Messenger of Allah ﷺ made supplication against Muḍar, I came to him and said, "Messenger of Allah, Allah has granted you victory and answered your supplications. Your people are dying, so make supplications to Allah on their behalf." Thereupon, he ﷺ said, "O Allah, send down heavy droplets of rain and make it saturate and cover the land, bringing it life and fertility. Send it down sooner rather than later and let it bring benefit and not harm." And no more than a week or so passed before the rain started to fall.'"[6]

Abū Jaʿfar ﷺ says, "Some[7] of the people [of knowledge] took the position that the *Sunnah* of al-istisqāʾ was making supplication to Allah, Exalted is He, [for the rain to fall] just as is mentioned in the *aḥādīth* above. They did not consider the prayer to be a part of that *Sunnah*. Imam Abū Ḥanīfah, may Allah have mercy on him, was one of those who adopted that position."

Others,[8] including Abū Yūsuf ﷺ, disagreed with them and said, "The *Sunnah* of al-istisqāʾ is for the Imam to lead the people out to the *muṣallā* (place of prayer) and pray two *rakʿahs* with them in which the recitation is done audibly. Then he should give a *khuṭbah* and turn his cloak in such a way that its lower part and upper part are reversed. If the cloak is so heavy, however, that is not possible for him to reverse it in such a way, or if he is wearing a *Ṭaylasānī* shawl, then he should simply turn it inside out so that its left side goes on to his right shoulder and its right

side goes on to his left shoulder."

They also said, "It is also possible to supplicate for rain in the manner in which the Messenger of Allah ﷺ did in the *aḥādīth* above, but that does not prove that the *Sunnah* of an Imam who wishes to asks for rain for his people is not as we have described."

We looked into what these scholars said in order to find out whether they had any proof within the *ḥadīth* literature to back up their position and discovered the following:

١٩٨٦ - فَإِذَا يُونُسُ قَدْ حَدَّثَنَا قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمُصَلَّى فَاسْتَسْقَى فَقَلَبَ رِدَاءَهُ وَاسْتَقْبَلَ الْقِبْلَةَ.

1986. It has been transmitted to us from ʿAbdullāh ibn Zayd ﷺ that when the Messenger of Allah ﷺ went out to the *muṣallā* and performed al-istisqāʾ, he reversed his cloak and faced the *qiblah*.[9]

١٩٨٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمُصَلَّى فَاسْتَسْقَى فَحَوَّلَ رِدَاءَهُ وَاسْتَقْبَلَ الْقِبْلَةَ.

1987. It has been transmitted to us with another *isnād* from ʿAbdullāh ibn Zayd ﷺ that when the Messenger of Allah ﷺ went out to the *muṣallā* and performed al-istisqāʾ, he turned his cloak around and faced the *qiblah*.[10]

١٩٨٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْيَمَانِ قَالَ: أنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ أَنَّ عَمَّهُ ﷺ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ - أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ بِالنَّاسِ إِلَى الْمُصَلَّى يَسْتَسْقِي لَهُمْ، فَقَامَ فَدَعَا اللَّهَ قَائِمًا، ثُمَّ تَوَجَّهَ قِبَلَ الْقِبْلَةِ فَحَوَّلَ رِدَاءَهُ، فَسُقُوا.

1988. It has been transmitted to us with an *isnād* from Zuhrī from ʿAbbād ibn Tamīm that his paternal uncle, who was one of the Companions of the Messenger of Allah ﷺ, told him that when the Prophet ﷺ went out to the *muṣallā* with the people to perform al-istisqāʾ, he stood up, made supplication while standing, then faced towards the *qiblah* and turned his cloak around; and then the water came.[11]

١٩٨٩ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ قَالَ: أنا الْمَسْعُودِيُّ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ ﷺ، قَالَ: خَرَجَ رَسُولُ اللّٰهِ ﷺ فَاسْتَسْقَى فَقَلَبَ رِدَاءَهُ. قَالَ: قُلْتُ: جَعَلَ الْأَعْلَى عَلَى الْأَسْفَلِ وَالْأَسْفَلَ عَلَى الْأَعْلَى؟ قَالَ: لَا، بَلْ جَعَلَ الْأَيْسَرَ عَلَى الْأَيْمَنِ وَالْأَيْمَنَ عَلَى الْأَيْسَرِ.

1989. It has been transmitted to us with an *isnād* from ʿAbbād ibn Tamīm from his paternal uncle who said, "The Messenger of Allah ﷺ went out to the *muṣallā*, performed al-istisqāʾ, and then turned his cloak around. [ʿAbbād ibn Tamīm] said, "I asked, 'Did he turn it [upside down] so that its upper part and lower part were reversed?' [His uncle] replied, 'No, he turned it [inside out] so that its left side went on to his right shoulder and its right side went on to his left shoulder.'"[12]

١٩٩٠ – حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ قَالَ: ثنا الْحُمَيْدِيُّ قَالَ: ثنا الدَّرَاوَرْدِيُّ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللّٰهِ بْنِ زَيْدٍ ﷺ، قَالَ: خَرَجَ رَسُولُ اللّٰهِ ﷺ يَسْتَسْقِي وَعَلَيْهِ خَمِيصَةٌ سَوْدَاءُ، فَأَرَادَ رَسُولُ اللّٰهِ ﷺ أَنْ يَأْخُذَهَا بِأَسْفَلِهَا فَيَجْعَلَهُ أَعْلَاهَا، فَلَمَّا ثَقُلَتْ عَلَيْهِ أَنْ يُحَوِّلَهَا قَلَّبَهَا عَلَى عَاتِقِهِ.

1990. It has been transmitted to us with an *isnād* from ʿUmārah ibn Ghaziyyah from ʿAbbād ibn Tamīm that ʿAbdullāh ibn Zayd

ﷺ said, “The Messenger of Allah ﷺ went out to perform al-istisqāʾ wearing a black *khamīṣah* (type of cloak). The Messenger of Allah ﷺ intended [to turn it upside down] by reversing its upper and lower parts but because it was too heavy for him to do that, he turned it [inside out] so that its left hand side and right hand side were reversed.”[13]

١٩٩١ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللّٰهِ بْنِ زَيْدٍ أَنَّ رَسُولَ اللّٰهِ ﷺ اسْتَسْقَى فَقَلَبَ رِدَاءَهُ.

1991. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Abī Bakr from ʿAbbād ibn Tamīm from ʿAbdullāh ibn Zayd ﷺ that when the Messenger of Allah ﷺ performed al-istisqāʾ, he reversed his cloak.[14]

These *aḥādīth* mention that the Messenger of Allah ﷺ reversed his cloak, as well as mentioning how he reversed it. They mention that when the cloak was too heavy to turn it [upside down] so that its upper and lower parts were reversed, the Prophet ﷺ turned it [inside out] so that its left side went on his right shoulder and its right side went on his left shoulder. In the same way, we say that, whenever the Imam is able to turn his cloak [upside down] so that its upper and lower parts are reversed, he should do so. But if he is unable to do so, then he may simply turn it [inside out] so that its left hand side and right hand side are reversed.

Because these *aḥādīth* have added certain elements that are not in the first group of traditions, they are the ones which should be acted upon and not ignored.

١٩٩٢ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدُ بْنُ مُوسَى قَالَ: ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنَ عَبْدِ اللّٰهِ بْنِ كِنَانَةَ مِنْ بَنِي مَالِكِ بْنِ حِسْلٍ قَالَ: حَدَّثَنِي أَبِي، قَالَ: أَرْسَلَنِي الْوَلِيدُ بْنُ عُقْبَةَ أَسْأَلُ لَهُ عَنْ صَلَاةِ رَسُولِ اللّٰهِ ﷺ فِي الِاسْتِسْقَاءِ، فَأَتَيْتُ ابْنَ عَبَّاسٍ ﷺ، فَقُلْتُ: إِنَّا تَمَارَيْنَا فِي الْمَسْجِدِ فِي صَلَاةِ النَّبِيِّ ﷺ فِي الِاسْتِسْقَاءِ. قَالَ: لَا، وَلَكِنْ أَرْسَلَكَ ابْنُ أَخِيكُمُ الْوَلِيدُ وَهُوَ أَمِيرُ الْمَدِينَةِ، وَلَوْ أَنَّهُ أَرْسَلَ فَسَأَلَ، مَا كَانَ بِذَلِكَ بَأْسٌ. ثُمَّ قَالَ ابْنُ عَبَّاسٍ ﷺ: خَرَجَ النَّبِيُّ ﷺ مُبْتَذِلًا مُتَوَاضِعًا مُتَضَرِّعًا حَتَّى أَتَى الْمُصَلَّى، فَلَمْ يَخْطُبْ خُطْبَتَكُمْ هَذِهِ، وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ، فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدَيْنِ.

1992. It has been transmitted to us from Hishām ibn Isḥāq ibn ʿAbdillāh ibn Kinānah, one of the sons of Mālik ibn Ḥisl that his father told him, "Walīd ibn ʿUqbah ﷺ sent me to inquire how the Messenger of Allah ﷺ performed the prayer during al-istisqāʾ, so I approached Ibn ʿAbbās ﷺ and said to him, 'We have been arguing with each other in the mosque about how the Messenger of Allah ﷺ used to perform the prayer during al-istisqāʾ.' He replied, 'No, [that is not why you have come]. Rather, your nephew Walīd, the governor of Madinah, sent you. And even if he had sent you to ask, there would be nothing wrong with that.' Then Ibn ʿAbbās ﷺ said, 'The Prophet ﷺ went out to the *muṣallā* in a state of humility, wearing his everyday clothes and supplicating [to his Lord]. When he got there, he did not give a *khuṭbah* like this one that you [deliver], but rather continued to make supplications and say the *takbīr*. Then he prayed two *rakʿahs* similar to those that are prayed for the two ʿĪds.'"[15]

It is possible that when he said, 'two *rakʿahs* similar to those prayed for the two ʿĪds,' he meant that he performed the recitation audibly, just as

it is recited audibly in the two ʿĪd prayers.

١٩٩٣ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُبَيْدُ بْنُ إِسْحَاقَ الْعَطَّارُ قَالَ: ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. وَزَادَ: فَصَلَّى رَكْعَتَيْنِ وَنَحْنُ خَلْفَهُ، يَجْهَرُ فِيهِمَا بِالْقِرَاءَةِ، وَلَمْ يُؤَذِّنْ وَلَمْ يُقِمْ وَلَمْ يَقُلْ مِثْلَ صَلَاةِ الْعِيدَيْنِ.

> 1993. The like of it has been transmitted to us from ʿUbayd ibn Isḥāq al-ʿAṭṭār with his *isnād* from [Mālik ibn Shuraḥbīl], but he added, "He ﷺ prayed two *rakʿahs* with us standing behind him. He performed the recitation audibly during [the two *rakʿahs*], and there was neither an *adhān*, nor an *iqāmah* nor an announcement such as 'Ṣalāt al-ʿĪd' [to indicate the start of the prayer]."[16]

This indicates that when he said, 'similar to those prayed for the two ʿĪds' in the *ḥadīth* above (i.e. 1992), he was referring to the fact that, like in the two ʿĪd prayers, the [al-istisqāʾ] prayer should be performed without an *adhān* or an *iqāmah* being called.

١٩٩٤ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ. . . فَذَكَرَ مِثْلَ حَدِيثِ رَبِيعٍ عَنْ أَسَدٍ. قَالَ سُفْيَانُ: فَقُلْتُ لِلشَّيْخِ: الْخُطْبَةُ قَبْلَ الصَّلَاةِ أَوْ بَعْدَهَا؟ قَالَ: لَا أَدْرِي.

> 1994. The like of the *ḥadīth* of Asad (1992. has been transmitted to us with an *isnād* from Sufyān from Hishām ibn Isḥāq ibn ʿAbdillāh ibn Kinānah from his father. Then Sufyān said, "I asked the Shaykh (i.e. Hishām) whether the *khuṭbah* was given before or after the prayer, and he replied, 'I do not know.'"[17]

This *ḥadīth* mentions the [al-istisqāʾ] prayer and the fact that the recitation in it is performed audibly. The fact that the recitation is performed audibly proves that it is like the ʿĪd prayer, whose recitation

is performed audibly because it is performed during the day on a specific occasion. In the same way, because the Jumuʿah prayer is a daytime prayer which is performed on a particular day [of the week], it has the same ruling and its recitation is also audible.

Thus it is proven that the ruling for all daytime prayers which are not prayed on a daily basis, but rather only on particular days or for particular reasons, is that the recitation in them should be performed audibly; and that the ruling for all daytime prayers which are prayed on a daily basis and are not merely established on particular days or for particular reasons, is that the recitation in them should be performed inaudibly.

It is also proven from the *aḥādīth* which we have transmitted that the al-istisqāʾ prayer is an established *Sunnah* and therefore should not be abandoned. That fact has been transmitted from the Messenger of Allah ﷺ in more ways than one:

١٩٩٥ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا هَارُونُ بْنُ سَعِيدِ بْنِ الْهَيْثَمِ الْأَيْلِيُّ قَالَ: ثنا خَالِدُ بْنُ نِزَارٍ، عَنِ الْقَاسِمِ بْنِ مَبْرُورٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂، قَالَتْ: شَكَا النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ قُحُوطَ الْمَطَرِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِمِنْبَرٍ فَوُضِعَ فِي الْمُصَلَّى، وَوَعَدَ النَّاسَ يَخْرُجُونَ يَوْمًا. قَالَتْ عَائِشَةُ ﵂: وَخَرَجَ رَسُولُ اللَّهِ ﷺ حِينَ بَدَا حَاجِبُ الشَّمْسِ، فَقَعَدَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ، ثُمَّ قَالَ: «إِنَّكُمْ شَكَوْتُمْ إِلَيَّ جَدْبَ جَنَابِكُمْ وَاسْتِئْخَارَ الْمَطَرِ عَنْ إِبَّانِ زَمَانِهِ عَنْكُمْ، وَقَدْ أَمَرَكُمْ عَزَّ وَجَلَّ أَنْ تَدْعُوهُ وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ لَكُمْ». ثُمَّ قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، مَالِكِ يَوْمِ الدِّينِ، لَا إِلَهَ إِلَّا اللَّهُ، يَفْعَلُ مَا يُرِيدُ. اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ، وَنَحْنُ الْفُقَرَاءُ، أَنْزِلْ عَلَيْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ». ثُمَّ رَفَعَ يَدَيْهِ فَلَمْ يَزَلْ فِي الرَّفْعِ حَتَّى بَدَا بَيَاضُ إِبْطَيْهِ. ثُمَّ حَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَقَلَّبَ - أَوْ: حَوَّلَ - رِدَاءَهُ وَهُوَ رَافِعٌ يَدَيْهِ. ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَنَزَلَ فَصَلَّى رَكْعَتَيْنِ، وَأَنْشَأَ اللَّهُ سَحَابًا، فَرَعَدَتْ وَبَرَقَتْ وَأَمْطَرَتْ بِإِذْنِ اللَّهِ تَعَالَى، فَلَمْ يَأْتِ مَسْجِدَهُ حَتَّى سَالَتِ السُّيُولُ. فَلَمَّا رَأَى الْتِوَاءَ الثِّيَابِ عَلَى النَّاسِ وَتَسَرُّعَهُمْ إِلَى الْكِنِّ، ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، وَقَالَ: «أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ».

1995. It has been transmitted to us with an *isnād* from Hishām ibn ʿUrwah from his father that ʿĀʾishah ﵂ said, “People complained to the Messenger of Allah ﷺ about the lack of rain, so the Messenger of Allah ﷺ commanded that a *minbar* be placed in the *muṣallā* and appointed a day for the people to go out [to the *muṣallā*].” ʿĀʾishah ﵂ continued, “When the edge of the Sun appeared [on the horizon], the Messenger of Allah ﷺ went out [to the *muṣallā*], sat on the *minbar* and praised Allah. Then he said, ‘You have complained to me about the drought that is afflicting your lands and the lateness of the rain. But did not He, Mighty and Majestic, command you to supplicate to Him? And did He not promise that He would answer your supplications?’ Then he said,

‘Praise belongs to Allah, Lord of all the worlds, Master of the Day of Repayment. There is no god except Allah. He does whatever He wills. O Allah, You are Allah. There is no god except for You, the Rich beyond need. We are the poor and needy so send the bounteous rain down upon us, and make that which you send a source of strength for us and enjoyment for a time.’ Then he raised his hands and continued to raise them until the whites of his underarms appeared. Then he turned his back to the people and, keeping his hands raised, reversed his cloak. Then he turned to the people, got down [off the *minbar*] and prayed two *rakʿahs*. Thereupon, Allah created clouds [in the sky] and then, by the permission of Allah, there was thunder and lightning and rain. Before he had reached his mosque, there were streams flowing [through the streets]. When he saw people’s clothing twisted up around them and them running for shelter, he smiled so widely that his molars showed and said, ‘I bear witness that Allah has power over all things and that I am the slave of Allah and His messenger.’”[18]

١٩٩٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا أَبِي قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ رَاشِدٍ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: خَرَجَ نَبِيُّ اللّٰهِ ﷺ يَوْمًا يَسْتَسْقِي، فَصَلَّى بِنَا رَكْعَتَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. قَالَ: ثُمَّ خَطَبَنَا وَدَعَا اللّٰهَ، وَحَوَّلَ وَجْهَهُ نَحْوَ الْقِبْلَةِ، وَرَفَعَ يَدَيْهِ، وَقَلَبَ رِدَاءَهُ فَجَعَلَ الْأَيْمَنَ عَلَى الْأَيْسَرِ وَالْأَيْسَرَ عَلَى الْأَيْمَنِ.

1996. It has been transmitted to us with an *isnād* from Ḥumayd ibn ʿAbd ar-Raḥmān that Abū Hurayrah ﷺ said, “One day, the

Prophet of Allah ﷺ went out to perform al-istisqāʾ. He prayed two *rakʿahs* with us without an *adhān* or an *iqāmah*. Then he delivered a *khuṭbah* to us, made supplications to Allah and turned his face towards the *qiblah*, raising his hands and turning his cloak [inside out] so that its right side was on his left shoulder and its left side was on his right shoulder."[19]

١٩٩٧/١٩٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ قَالَ: ثنا الْحُمَيْدِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ وَخَالِدُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ أَبِي ذِئْبٍ، ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ ﷺ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَوْمًا خَرَجَ يَسْتَسْقِي، فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُو، ثُمَّ حَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى رَكْعَتَيْنِ قَرَأَ فِيهِمَا وَجَهَرَ.

1997/1998. It has been transmitted to us with two *asānīd* from Zuhrī from ʿAbbād ibn Tamīm from his paternal uncle, who was one of the Companions of the Messenger of Allah ﷺ, that he saw the Prophet ﷺ go out one day in order to perform al-istisqāʾ. [When he got to the *muṣallā*], he turned his back to the people and made supplication while facing the *qiblah*. Then he turned his cloak around and then prayed two *rakʿahs* in which he performed the recitation out loud.[20]

١٩٩٩ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرِ الْجَهْرَ.

1999. The like has been transmitted to us with the same *isnād* on the authority of Ibn Wahb, but in his version he did not mention the reciting out loud.[21]

All of these *aḥādīth* mention both the *khuṭbah* and the prayer. This

proves that the *khuṭbah* is part of *al-istisqāʾ*. However, there is a difference of opinion regarding when the *khuṭbah* of the Messenger of Allah ﷺ took place. Both the *ḥadīth* of ʿĀʾishah رضي الله عنها and that of ʿAbdullāh ibn Zayd رضي الله عنه mention that the Prophet ﷺ gave the *khuṭbah* before the prayer, whilst that of Abū Hurayrah رضي الله عنه mentions that he gave the *khuṭbah* after the prayer.

So we looked into this matter and discovered that the Jumuʿah contains a *khuṭbah* which takes place before the prayer and the two ʿĪds contain *khuṭbahs* which take place after the prayer. This was what the Messenger of Allah ﷺ used to do.

However, which of these *khuṭbahs* does the *khuṭbah* of al-istisqāʾ most resemble and with which of them does it share a ruling? We have seen that the Jumuʿah *khuṭbah* is obligatory and that the Jumuʿah prayer is incomplete and invalid without it. We have also seen that the ʿĪd *khuṭbah* is not the same, since the ʿĪd prayer is valid even when a *khuṭbah* is not given. In the same way, we have seen that the al-Istisqāʾ prayer is also valid when not accompanied by a *khuṭbah*.

Do you not see that if an Imam prays the al-Istisqāʾ prayer with the people without delivering a *khuṭbah*, his prayer is valid even though he has committed a wrong action by abandoning it? So, its ruling should be more closely linked to that of the ʿĪd *khuṭbah*, rather than that of the Jumuʿah *khuṭbah*. Therefore, reason and intellectual consideration show that its position with relation to the prayer should be like that of the ʿĪd *khuṭbah* in relation to the ʿĪd prayer. In other words, it should take place after the prayer, and not before it. This is the position of Abū Yūsuf رحمه الله.

It has been narrated that some of those who came after the Prophet ﷺ performed the prayer during al-Istisqāʾ and performed the recitation

audibly:

٢٠٠٠ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: ثنا أَبُو إِسْحَاقَ، قَالَ: خَرَجَ عَبْدُ اللّٰهِ بْنُ يَزِيدَ ﷺ يَسْتَسْقِي، وَكَانَ قَدْ رَأَى النَّبِيَّ ﷺ. قَالَ: وَخَرَجَ فِيمَنْ كَانَ مَعَهُ: الْبَرَاءُ بْنُ عَازِبٍ وَزَيْدُ بْنُ أَرْقَمَ ﷺ – قَالَ: أَبُو إِسْحَاقَ: وَأَنَا مَعَهُ يَوْمَئِذٍ – فَقَامَ قَائِمًا عَلَى رَاحِلَتِهِ عَلَى غَيْرِ مِنْبَرٍ، وَاسْتَسْقَى وَاسْتَغْفَرَ وَصَلَّى رَكْعَتَيْنِ وَنَحْنُ خَلْفَهُ، فَجَهَرَ فِيهِمَا بِالْقِرَاءَةِ وَلَمْ يُؤَذِّنْ يَوْمَئِذٍ وَلَمْ يُقِمْ.

2000. It has been transmitted to us with an *isnād* from Zuhayr ibn Muʿāwiyah that Abū Isḥāq said, "ʿAbdullāh ibn Yazīd ﷺ, who [was one of those] who saw the Prophet ﷺ, went out to perform al-istisqāʾ accompanied by Barāʾ ibn ʿĀzib and Zayd ibn Arqam ﷺ. Both Abū Isḥāq and I were with him on that day. He stood on his camel, not a *minbar*, supplicated for rain, asked forgiveness, and prayed two *rakʿahs* with us behind him. He performed [the two *rakʿahs*] without an *adhān* or an *iqāmah* and did the recitation out loud."

٢٠٠١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَلِيُّ بْنُ جَعْدٍ قَالَ: أنا زُهَيْرٌ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي حَدِيثِهِ: أَنَّ عَبْدَ اللّٰهِ بْنَ يَزِيدَ ﷺ قَدْ كَانَ رَأَى النَّبِيَّ ﷺ.

2001. The like of it has been transmitted to us with the same *isnād* on the authority of ʿAlī ibn Jaʿd, except in his version he did not say, 'who [was one of those] who saw the Prophet ﷺ.'

٢٠٠٢ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: خَرَجَ عَبْدُ اللّٰهِ بْنُ يَزِيدَ ﷺ يَسْتَسْقِي بِالْكُوفَةِ فَصَلَّى رَكْعَتَيْنِ.

2002. It has been transmitted to us with an *isnād* from Shuʿbah that Abū Isḥāq said, “When ʿAbdullāh ibn Yazīd ﷺ went out to perform *al-istisqāʾ* at Kūfah, he prayed two *rakʿahs*.”

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1 Its *isnād* is *ḥasan* on account of Sharīk ibn ʿAbdillāh ibn Abī Namīr. It has been transmitted by Bukhārī (*Al-istisqāʾ*/ Doing *istisqāʾ* in the congregational mosque, 1310 & 1314) with his *isnād* from Anas ibn ʿIyāḍ and Ismāʿīl ibn Jaʿfar respectively; Mālik in *al-Muwaṭṭā* (The call to the prayer, 450); and Muslim (Prayer/ Supplication in *al-istisqāʾ*, 897) with his *isnād* from Ismāʿīl. The three of them (Anas ibn ʿIyāḍ, Mālik and Ismāʿīl) all narrated it from Sharīk.

2 Its *isnād* is *ḥasan* on account of Sharīk. It has been transmitted by Abū Dāwūd (Prayer/ Raising the hand in *al-istisqāʾ*, 1175); and Nasāʾī (*Al-istisqāʾ*/ How it was lifted, 1516) with their respective *asānīd* from Layth; and again by Nasāʾī (1505) with his *isnād* from Mālik. Both of them narrated it from Sharīk.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (897) with his *isnād* from Sulaymān ibn al-Mughīrah from Thābit.

4 Its *isnād* is *ṣaḥīḥ*.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (*Al-istisqāʾ*/ The matter of the Imam lifting the rain and making it stop etc., 1528) with his *isnād* from Ismāʿīl.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (4:236) from Muḥammad ibn Jaʿfar from Shuʿbah; and Ibn Mājah (Prayer/ Supplication in *al-istisqāʾ*, 1269) with his *isnād* from Aʿmash in an abridged form. Both of them narrated it from ʿAmr ibn Murrah.

7 Those who adopt this position includes Imam Abū Ḥanīfah.

8 Those who adopt this position includes Abū Yūsuf, Muḥammad, Imam Mālik, Imam Shāfiʿī and Imam Aḥmad.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The *al-istisqāʾ* prayer, 894); Abū Dāwūd (Prayer/ At what time did he turn his cloak around etc., 1167); and Nasāʾī (*Al-istisqāʾ*/ When does the Imam turn his cloak around, 1512) with their respective *asānīd* from Mālik.

10 Its *isnād* is *ṣaḥīḥ*.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Al-istisqāʾ*/ Supplication in *al-istisqāʾ*, 1023) from Abu’l-Yamān.

12 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Rajāʾ. It has been transmitted by Bukhārī

(Prayer/ Facing the *qiblah* in *al-istisqāʾ*, 1028); Muslim (Prayer/ The *istisqāʾ* prayer, 894); and Abū Dāwūd (1166) with their respective *asānīd* from Abū Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm. It has also been transmitted by Nasāʾī (*Al-istisqāʾ*/ The Imam going out to the *muṣallā* etc., 1506) from Masʿūdī from Abū Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm.

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (*Al-istisqāʾ*/ Compendium of the chapters dealing with the *istisqāʾ* prayer, 1164); and Nasāʾī (*Al-istisqāʾ*/ The state in which it is recommended for the Imam to be etc., 1508) with their respective *asānīd* from Darāwardī.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Al-istisqāʾ*/ Turning the cloak around in *al-istisqāʾ*, 1011) with his *isnād* from Wahb ibn Jarīr.

15 Its *isnād* is *ḥasan* on account of Ḥātim ibn Ismāʿīl and Hishām ibn Isḥāq. It has been transmitted by Abū Dāwūd (*Al-istisqāʾ*/ Compendium of the chapters dealing with the *istisqāʾ* prayer etc., 1165) from Nufaylī and ʿUthmān from Ḥātim, and in his version, Abū Dāwūd said, "The correct version of the name is Walīd ibn ʿUqbah." Bayhaqī (3:347) transmitted a version of the *ḥadīth* similar to that of Ṭaḥāwī.

16 Its *isnād* is *ḥasan* on account of Ḥātim ibn Ismāʿīl and Hishām ibn Isḥāq.

17 Its *isnād* is *ḥasan* on account of Ḥātim ibn Ismāʿīl and Hishām ibn Isḥāq. It has been transmitted by Nasāʾī (*Al-istisqāʾ*/ How is the *istisqāʾ* prayer performed, 1522); and Ibn Mājah (Establishing the prayers/ What has come down regarding the *istisqāʾ* prayer, 1266) with their respective *asānīd* from Sufyān from Hishām ibn Isḥāq.

18 Its *isnād* is *ḥasan* on account of Khālid ibn Nizār. It has been transmitted by Abū Dāwūd (*Al-istisqāʾ*/ Raising the hands in the *istisqāʾ* prayer, 1173) from Hārūn. And Abū Dāwūd said about it, "This *ḥadīth* is *gharīb* although its *isnād* is good."

19 Its *isnād* is *ḥasan* on account of Nuʿmān ibn Rāshid. It has been transmitted by Ibn Mājah (Prayer/ The *istisqāʾ* prayer, 1268) with his *isnād* from Wahb.

20 Its *isnād* is *ḥasan*.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (*Al-istisqāʾ*/ Compendium of the chapters dealing with the *istisqāʾ* prayer, 1162); Nasāʾī (*Al-istisqāʾ*/ The prayer is after the supplication, 1520) with their respective *asānīd* from Ibn Wahb from Ibn Abī Dhiʾb and Yūnus ibn Yazīd; and by Bukhārī (*Al-istisqāʾ*/ Doing the recitation out loud in the *istisqāʾ* prayer, 1024) & (Chapter on how the Prophet turned his cloak around, 1025) from Abū Nuʿaym and Ādam respectively; and by Nasāʾī (*Al-istisqāʾ*/ The Imam turning his back to the people, 1510) with his *isnād* from Walīd. The three of them (Abū Nuʿaym, Ādam and Walīd) all narrated it from Ibn Abī Dhiʾb. It has also been transmitted by Muslim (Prayer/ The *istisqāʾ* prayer, 894) with his *isnād* from Ibn Wahb from Yūnus. Both of them (Ibn Abī Dhiʾb and Yūnus) narrated it from Zuhrī.

٣٩ - بَابُ صَلَاةِ الْكُسُوفِ: كَيْفَ هِيَ؟

39. HOW SHOULD THE ECLIPSE (*AL-KUSŪF*) PRAYER BE PRAYED?

٢٠٠٣ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂، قَالَتْ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ قِيَامِهِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ رُكُوعِهِ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ. ثُمَّ قَامَ فَفَعَلَ مِثْلَ ذَلِكَ، غَيْرَ أَنَّ الرَّكْعَةَ الْأُولَى مِنْهُمَا أَطْوَلُ.

2003. It has been transmitted to us with an *isnād* from Ibn Shihāb from ʿUrwah that ʿĀʾishah ﵂ said, "When the Sun was eclipsed during the lifetime of the Messenger of Allah ﷺ, he stood up [to pray] and recited for a long time. Then he went into *rukūʿ* and did *rukūʿ* for a long time. Then he came out of *rukūʿ* and again stood for a long time, but this time the period of standing was shorter than the first. Then he again went into *rukūʿ* for a long time, but this time the period of *rukūʿ* was shorter than the first time. Then he came of *rukūʿ* and prostrated. Then he stood up [to pray the second *rakʿah*] and did the like of [what he had done in the first *rakʿah*] except that the first *rakʿah* lasted longer [than the second]."[1]

٢٠٠٤ - حَدَّثَنَا يُونُسُ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2004. The like of it has been transmitted to us with an *isnād* from Hishām ibn ʿUrwah from his father from ʿĀʾishah ﵂ from the Prophet ﷺ.[2]

٢٠٠٥ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

2005. The like of it has been transmitted to us with an *isnād* from Yaḥyā ibn Saʿīd from ʿAmrah from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[3]

٢٠٠٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ عَنْ عُرْوَةَ، وَهِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ.

2006. The like of it has been transmitted to us from Sufyān ath-Thawrī with his two *asānīd* from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[4]

٢٠٠٧ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ ﵄، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

2007. The like of it has been transmitted to us with an *isnād* from ʿAṭāʾ ibn Yasār from Ibn ʿAbbās ﵄ from the Messenger of Allah ﷺ.[5]

٢٠٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا يَعْقُوبُ بْنُ حُمَيْدٍ قَالَ: ثنا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ وَعَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، إِلَّا أَنَّهُ لَمْ يَذْكُرْ أَنَّ الرُّكُوعَ الثَّانِيَ كَانَ دُونَ الرُّكُوعِ الْأَوَّلِ وَلَكِنْ ذَكَرَ أَنَّهُ مِثْلُهُ. قَالَ: وَذَلِكَ يَوْمَ مَاتَ إِبْرَاهِيمُ.

2008. The like of it has been transmitted to us [with an *isnād*] from Nāfiʿ from Ibn ʿUmar ﷺ and ʿUrwah ibn az-Zubayr from the Prophet ﷺ, except in his version he did not mention the second *rukūʿ* as being shorter than the first, but rather mentioned it as being the same length. He also said, "That was the day that Ibrāhīm ﷺ died."[6]

Abū Jaʿfar ﷺ says, "Some[7] of the people [of knowledge] based their position on these *aḥādīth* and said, "The [solar] eclipse prayer should be prayed in this way, with four *rukūʿs* and four prostrations."

Others[8] disagreed with them and said, "On the contrary, there should be eight *rukūʿs* and four prostrations." They based their position on the following:

٢٠٠٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: ثنا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخُسُوفِ، فَقَامَ فَافْتَتَحَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ، ثُمَّ رَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ، ثُمَّ رَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ، ثُمَّ رَكَعَ، ثُمَّ سَجَدَ، ثُمَّ فَعَلَ مِثْلَ ذَلِكَ مَرَّةً أُخْرَى.

2009. It has been transmitted to us with an *isnād* from Ḥabīb ibn Abī Thābit from Ṭāwūs that Ibn ʿAbbās ﷺ said, "When the Messenger of Allah ﷺ prayed the [lunar] eclipse prayer, he stood up and began his prayer, then he did the recitation and then went

into *rukūʿ*. Then he stood up out of *rukūʿ* and did the recitation again. Then he went into *rukūʿ* [again] and then stood up again and again did the recitation. Then he went into *rukūʿ* [again] and then stood up again and again did the recitation. Then he went into *rukūʿ* and then he prostrated. Then he did the same thing a second time [in the second *rakʿah*]."[9]

٢٠١٠ – حَدَّثَنَا أَبُو زُرْعَةَ عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو قَالَ: ثنا زُهَيْرُ بْنُ حَرْبٍ قَالَ: ثنا يَحْيَى الْقَطَّانُ، عَنْ سُفْيَانَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2010. The like of it has been transmitted to us from Yaḥyā al-Qaṭṭān [from Ḥabīb ibn Abī Thābit from Ṭāwūs from Ibn ʿAbbās ﵄].[10]

٢٠١١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، قَالَ: ثنا حَبِيبٌ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2011. The like of it has been transmitted to us from Ḥabīb [from Ṭāwūs from Ibn ʿAbbās ﵄].[11]

٢٠١٢ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا زُهَيْرٌ، عَنِ الْحَسَنِ بْنِ الْحُرِّ قَالَ: حَدَّثَنِي الْحَكَمُ، عَنْ رَجُلٍ – يُدْعَى حَنَشًا – عَنْ عَلِيٍّ ﵁: أَنَّهُ صَلَّى بِالنَّاسِ فِي كُسُوفِ الشَّمْسِ كَذَلِكَ، ثُمَّ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَذَلِكَ فَعَلَ.

2012. It has been transmitted to us with an *isnād* from Ḥakam from a man known as Ḥanash that ʿAlī ﵁ prayed the [solar] eclipse prayer with the people in that way and then told them that the Messenger of Allah ﷺ had prayed it the same way.[12]

Others[13] disagreed with both these groups of scholars and said, "Rather,

there should be six *rukūʿs* and four prostrations." They based their position on the following:

٢٠١٣ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُومُ فَيَرْكَعُ ثَلَاثَ رَكَعَاتٍ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ. ثُمَّ يَقُومُ فَيَرْكَعُ ثَلَاثَ رَكَعَاتٍ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ. تَعْنِي فِي صَلَاةِ الْخُسُوفِ.

2013. It has been transmitted to us with an *isnād* from ʿAṭāʾ from ʿUbayd ibn ʿUmayr that ʿĀʾishah ﵂ said, "The Prophet ﷺ used to stand, and then perform three *rukūʿs* and two prostrations. Then he used to stand [again], and perform three *rukūʿs* and two prostations." [In this *ḥadīth*], she was referring to the eclipse prayer.[14]

٢٠١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا هِشَامٌ، عنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ ﵂ فِي صَلَاةِ الْآيَاتِ، قَالَتْ: سِتُّ رَكَعَاتٍ وَأَرْبَعُ سَجَدَاتٍ.

2014. It has been transmitted to us from Hishām with his *isnād* from ʿĀʾishah ﵂ that she said about the prayer of the signs (i.e. the eclipse prayer), "It consists of six *rukūʿs* and four prostrations."[15]

٢٠١٥ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْكُوفِيُّ قَالَ: ثنا أَسْبَاطُ بْنُ مُحَمَّدٍ قَالَ: ثنا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﵁: أَنَّ الشَّمْسَ انْكَسَفَتْ يَوْمَ مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ﷺ فَصَلَّى بِالنَّاسِ - فَذَكَرَ مِثْلَ حَدِيثِ رَبِيعٍ عَنْ أَسَدٍ، وَزَادَ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ، فَصَلُّوا حَتَّى يَنْجَلِيَ».

2015. It has been transmitted to us with an *isnād* from ʿAṭāʾ from Jābir ibn ʿAbdillāh ﷺ that on the day in which Ibrāhīm, the son of the Messenger of Allah ﷺ died, the Sun was eclipsed so [the Messenger of Allah ﷺ] prayed with the people. Then he mentioned the like of what is in *ḥadīth* 2013. except in his version he added that the Messenger of Allah ﷺ said, "The Sun and Moon are two of the signs of Allah. They do not become eclipsed on account of the death or the life of any man. So whenever you witness anything like that (i.e. the eclipse), pray until it has cleared."[16]

They also said, "Ibn ʿAbbās ﷺ used to pray it in this way after the lifetime of the Messenger of Allah ﷺ." Then they mentioned the following:

٢٠١٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: زُلْزِلَتِ الْأَرْضُ عَلَى عَهْدِ ابْنِ عَبَّاسٍ ﷺ فَقَالَ: مَا أَدْرِي أَيَّ أَرْضٍ - يَعْنِي مَا كَانَ بِهِ مِنَ التَّفَرُّسِ هَكَذَا ذَكَرَ الْخَصِيبُ - أَوْ: زُلْزِلَتِ الْأَرْضُ، فَقِيلَ لَهُ: زُلْزِلَتِ الْأَرْضُ، فَخَرَجَ فَصَلَّى بِالنَّاسِ فَكَبَّرَ أَرْبَعًا، ثُمَّ قَرَأَ فَأَطَالَ الْقِرَاءَةَ وَكَبَّرَ فَرَكَعَ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. ثُمَّ كَبَّرَ أَرْبَعًا فَكَبَّرَ فَأَطَالَ الْقِرَاءَةَ، ثُمَّ كَبَّرَ فَرَكَعَ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. ثُمَّ كَبَّرَ أَرْبَعًا فَقَرَأَ فَأَطَالَ الْقِرَاءَةَ، ثُمَّ كَبَّرَ فَرَكَعَ، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَفَعَلَ مِثْلَ ذَلِكَ. فَلَمَّا سَلَّمَ قَالَ: هَكَذَا صَلَاةُ الْآيَاتِ، وَقَرَأَ فِي الرَّكْعَةِ الْأُولَى بِسُورَةِ الْبَقَرَةِ وَفِي الْأُخْرَى سُورَةَ آلِ عِمْرَانَ.

2016. It has been transmitted to us from Khaṣīb with his *isnād* from Qatādah that ʿAbdullāh ibn al-Ḥārith ﷺ said, "During the time of Ibn ʿAbbās ﷺ, there was an earthquake in the land." Then Khaṣīb said, "I don't which land he is referring to for he did not

go into details." [Then the *ḥadīth* continues], "The earth shook, so when he was told of its shaking, he went out and led the people in prayer. He said the *takbīr* four times, and then recited for a long time. Then he said the *takbīr* and went into *rukūʿ*. Then he said, '*samiʿa'llāhu li man ḥamidah*—Allah hears the one who praises Him,' [and stood up] and then said the *takbīr* four times. Then he recited for a long time. Then he said the *takbīr* and went into *rukūʿ*. Then he said, '*samiʿa'llāhu li man ḥamidah*—Allah hears the one who praises Him,' [and stood up] and then said the *takbīr* four times. Then he recited for a long time. Then he said the *takbīr* and went into *rukūʿ*. Then he prostrated and then he stood up and did the same thing again [during the second *rakʿah*]. Then, after he said the *salām*, he said, 'This is the prayer of the signs.' In the first *rakʿah*, he recited Sūrah al-Baqarah and in the next, he recited Sūrah Āli ʿImrān."[17]

Others[18] disagreed with them and said, "Rather, [the Imam] should prolong the prayer in this way, performing *rukūʿ* and prostrating continuously and without any set limit, until the eclipse has fully cleared."

They based their position on the following:

٢٠١٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ قَالَ: ثنا هَمَّامٌ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّهُ قَالَ: لَوْ تَجَلَّتِ الشَّمْسُ فِي الرَّكْعَةِ الرَّابِعَةِ، لَرَكَعَ وَسَجَدَ.

2017. It has been transmitted to us with an *isnād* from Saʿīd Ibn Jubayr that ibn ʿAbbās ﷺ said, "Even if the Sun were to be revealed [from behind the eclipse] in the fourth *rakʿah*, he would

[still] go into *rukūʿ* and prostrate."[19]

Abū Jaʿfar ﷺ says, "In this *ḥadīth*, Saʿīd ibn Jubayr informs us that even if the Sun had been revealed [from behind the eclipse] in the fourth *rakʿah*, Ibn ʿAbbās ﷺ would have gone into *rukūʿ* and prostrated. The fourth *rakʿah* is the first *rukūʿ* of the second *rakʿah* [of the eclipse prayer]."

This proves that he did not have a particular number of *rukūʿs* in mind when he began the prayer, but rather was continuing to perform *rukūʿ* so long as the Sun remained eclipsed. Then, as soon as the eclipse cleared, he would break off the prayer. They based this position on the statement of the Messenger of Allah ﷺ, 'Pray until [the eclipse] has cleared.'

Others[20] disagreed with them and said, "The eclipse prayer consists of two *rukūʿs* just like all of the other supererogatory prayers. You may make them long or short, as you wish, and then continue to make supplication until the eclipse has passed."

They based their position on the following:

٢٠١٨ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ، قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ بِالنَّاسِ فَلَمْ يَكَدْ يَرْكَعُ، ثُمَّ رَكَعَ فَلَمْ يَكَدْ يَرْفَعُ، ثُمَّ رَفَعَ فَلَمْ يَكَدْ يَسْجُدُ، ثُمَّ سَجَدَ فَلَمْ يَكَدْ يَرْفَعُ. وَفَعَلَ فِي الثَّانِيَةِ مِثْلَ ذَلِكَ فَرَفَعَ رَأْسَهُ وَقَدْ أَمْحَصَتِ الشَّمْسُ.

2018. It has been transmitted to us with an *isnād* from ʿAṭāʾ ibn as-Sāʾib from his father that ʿAbdullāh ibn ʿAmr ﷺ said, "When the Sun was eclipsed during the lifetime of the Messenger of Allah ﷺ, [he prayed] with the people. [He stood for so long] until it

seemed he would never go into *rukūʿ*. Then he went into *rukūʿ* [and stayed in *rukūʿ* for so long] until it seemed he would never stand up. Then he stood up out of *rukūʿ* [and stayed standing for so long] until it seemed that he would never prostrate. Then he prostrated [and stayed in prostration for so long] until it seemed he would never come out of prostration. Then he did the same thing in the second *rakʿah*, and when he sat up [out of the last prostration], the [shadow of the eclipse] had completely cleared from the Sun."[21]

٢٠١٩ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا الْحَجَّاجُ قَالَ: ثنا حَمَّادٌ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

2019. The like of it has been transmitted to us with his *isnād* from Ḥammād [from Ḥajjāj from ʿAbdullāh ibn ʿAmr ﷺ].[22]

٢٠٢٠ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ قَالَ: ثنا يَعْلَى بْنُ عَطَاءٍ عَنْ أَبِيهِ، وَعَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2020. The like of it has been transmitted to us from Sufyān with his *isnād* from ʿAbdullāh ibn ʿAmr ﷺ from the Prophet ﷺ.[23]

٢٠٢١ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ، قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَكْعَتَيْنِ.

2021. It has been transmitted to us from Sufyān ath-Thawrī with his *isnād* that ʿAbdullāh ibn ʿAmr ﷺ said, "When the Sun was eclipsed during the lifetime of the Messenger of Allah ﷺ, he prayed two *rakʿahs*."[24]

٢٠٢٢ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْحَجَّاجُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا خَالِدُ بْنُ عَبْدِ اللّٰهِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ﷺ أَنَّ النَّبِيَّ ﷺ صَلَّى فِي كُسُوفِ الشَّمْسِ رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ، أَطَالَ فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ.

2022. It has been transmitted to us from Khālid ibn ʿAbdillāh with his *isnād* from ʿAbdullāh ibn ʿAmr ﷺ that when the Prophet ﷺ prayed the solar eclipse prayer, he prayed [a prayer consisting] of two *rukūʿs* and four prostrations, in which he lengthened the standing, *rukūʿ* and prostration.[25]

٢٠٢٣ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ مُوسَى بْنِ أَيُّوبَ، عَنْ عَمِّهِ إِيَاسِ بْنِ عَامِرٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ ﷺ يَقُولُ: فَرَضَ النَّبِيُّ ﷺ أَرْبَعَ صَلَوَاتٍ: صَلَاةَ الْحَضَرِ أَرْبَعَ رَكَعَاتٍ، وَصَلَاةَ السَّفَرِ رَكْعَتَيْنِ، وَصَلَاةَ الْكُسُوفِ رَكْعَتَيْنِ، وَصَلَاةَ الْمَنَاسِكِ رَكْعَتَيْنِ.

2023. It has been transmitted to us with an *isnād* from Mūsā ibn Ayyūb from his paternal uncle, Iyās ibn ʿĀmir that he heard ʿAlī ibn Abī Ṭālib ﷺ say, “The Prophet ﷺ made four prayers obligatory: the prayer of the resident which consists of four *rakʿahs*, the prayer of the traveller which consists of two *rakʿahs*, the eclipse prayer which consists of two *rakʿahs*, and the *al-manāsik* prayer which consists of two *rakʿahs*.”[26]

٢٠٢٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا أَبُو عَوَانَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ بْنِ عَبَّادٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ ﷺ، قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللّٰهِ ﷺ. . . فَذَكَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى بِهِمْ مِثْلَ مَا ذَكَرَ عَبْدُ اللّٰهِ بْنُ عَمْرٍو ﷺ سَوَاءً.

2024. It has been transmitted to us with an *isnād* from Thaʿlabah ibn ʿAbbād that Samurah ibn Jundub ﷺ said, "There was an eclipse of the Sun during the lifetime of the Messenger of Allah ﷺ." Then he mentioned that the Prophet ﷺ prayed with them in exactly the same way described by ʿAbdullāh ibn ʿAmr ﷺ.[27]

٢٠٢٥ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَحْمَدُ بْنُ عَبْدِ اللّٰهِ بْنِ يُونُسَ قَالَ: ثنا زُهَيْرٌ قَالَ: ثنا الْأَسْوَدُ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

2025. The like of it has been transmitted to us with his *isnād* from Aswad [from Thaʿlabah ibn ʿAbbād from Samurah ibn Jundub ﷺ].[28]

٢٠٢٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا شُعْبَةُ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ ﷺ، قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللّٰهِ ﷺ فَصَلَّى رَكْعَتَيْنِ.

2026. It has been transmitted to us with an *isnād* from Ḥasan that Abū Bakrah ﷺ said, "When the Sun was eclipsed during the lifetime of the Messenger of Allah ﷺ, he prayed two *rakʿahs*."[29]

٢٠٢٧ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا الْمُعَلَّى بْنُ مَنْصُورٍ قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: ثنا يُونُسُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ ﷺ، قَالَ: كُنَّا عِنْدَ رَسُولِ اللّٰهِ ﷺ فَكَسَفَتِ الشَّمْسُ فَقَامَ إِلَى الْمَسْجِدِ يَجُرُّ رِدَاءَهُ مِنَ الْعَجَلَةِ، وَثَابَ النَّاسُ إِلَيْهِ، فَصَلَّى كَمَا تُصَلُّونَ.

2027. It has been transmitted to us from Yazīd ibn Zurayʿ with his *isnād* from Ḥasan that Abū Bakrah ﷺ said, "We were with the Messenger of Allah ﷺ when the Sun was eclipsed, so he stood up

and went to the mosque with his cloak dragging [along the ground] due to haste. Then the people returned to him and he prayed with them in the same way in which you yourselves perform the prayer."[30]

٢٠٢٨ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا يُونُسُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ ﷺ: أَنَّ الشَّمْسَ - أَوِ: الْقَمَرَ - انْكَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لَا يَكْسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ وَلَا لِحَيَاتِهِ، فَإِذَا كَانَ ذَلِكَ فَصَلُّوا حَتَّى تَنْجَلِيَ».

2028. It has been transmitted to us from Hushaym with his *isnād* from Abū Bakrah ﷺ that when either the Sun or the Moon was eclipsed during the lifetime of the Messenger of Allah ﷺ, he said, "The Sun and Moon are two of the signs of Allah. They do not become eclipsed on account of the death or the life of any man. So if that does happen (i.e. an eclipse), then pray until it has cleared."[31]

٢٠٢٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الصَّيْرَفِيُّ - هُوَ الْبَصْرِيُّ - قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا شَرِيكٌ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي قِلَابَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي فِي كُسُوفِ الشَّمْسِ كَمَا تُصَلُّونَ رَكْعَةً وَسَجْدَتَيْنِ.

2029. It has been transmitted to us with an *isnād* from Abū Qilābah from Nuʿmān ibn Bashīr ﷺ that the Prophet ﷺ used to perform the solar eclipse prayer in the same way in which you yourselves pray; with one *rukūʿ* and two prostrations [in every *rakʿah*].[32]

٢٠٣٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي قِلَابَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ ﷺ، قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَكَانَ يَرْكَعُ وَيَسْجُدُ.

2030. It has been transmitted to us from Shuʿbah with his *isnād* from Nuʿmān ibn Bashīr ﷺ who said, "When the Sun was eclipsed during the lifetime of the Messenger of Allah ﷺ, he used to go into *rukūʿ* and [then] prostrate."[33]

٢٠٣١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا وَكِيعٌ قَالَ: ثنا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي قِلَابَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ ﷺ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي الْكُسُوفِ نَحْوًا مِنْ صَلَاتِكُمْ هَذِهِ؛ يَرْكَعُ وَيَسْجُدُ.

2031. It has been transmitted to us from Sufyān with his *isnād* from Nuʿmān ibn Bashīr ﷺ that the Prophet ﷺ used to pray the solar eclipse prayer in the same way you perform this prayer of yours; he used to go into *rukūʿ* and [then] prostrate.[34]

٢٠٣٢/ ٢٠٣٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ وَفَهْدٌ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَوْ غَيْرِهِ ﷺ، قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَجَعَلَ يُصَلِّي رَكْعَتَيْنِ وَيُسَلِّمُ وَيَسْأَلُ حَتَّى انْجَلَتْ. ثُمَّ قَالَ: «إِنَّ رِجَالًا يَزْعُمُونَ أَنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنْ عُظَمَاءِ أَهْلِ الْأَرْضِ، وَلَيْسَ ذَلِكَ كَذَلِكَ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا تَجَلَّى اللَّهُ لِشَيْءٍ مِنْ خَلْقِهِ خَشَعَ لَهُ».

2032/2033. It has been transmitted to us with an *isnād* from Ayyūb from Abū Qilābah that Nuʿmān ibn Bashīr ﷺ or someone else said, "When the Sun was eclipsed during the lifetime of the Messenger of Allah ﷺ, he prayed two *rakʿahs*, said the *salām* and

then continued to supplicate until the [shadow of the eclipse] had cleared from the Sun. Then he said, ‘Some men claim that eclipses of the Sun or Moon only happen when one of the great men of the land dies. That is not the case, however, for they are two of the signs of Allah. Whenever Allah reveals Himself to any part of His creation, it abases itself before Him.’”[35]

٢٠٣٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو الْوَلِيدِ، عَنْ زَائِدَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ ﷺ، قَالَ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ».

2034. It has been transmitted to us with an *isnād* from Ziyād ibn ʿIlāqah that he heard Mughīrah ibn Shuʿbah ﷺ say, “On the day on which Ibrāhīm ﷺ died, the Sun was eclipsed, so the Messenger of Allah ﷺ said, ‘The Sun and Moon are two of the signs of Allah. They do not become eclipsed on account of the death or the life of any man. So whenever you witness anything like that (i.e. the eclipse), pray and make supplication until it has cleared.’”[36]

٢٠٣٥/ ٢٠٣٦ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَا: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: انْكَسَفَتِ الشَّمْسُ فَصَلَّى الْمُغِيرَةُ بْنُ شُعْبَةَ بِالنَّاسِ رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ.

2035/2036. It has been transmitted to us [with two *asānīd*] from Zuhayr ibn Muʿāwiyah that Abū Isḥāq said, “When the Sun was eclipsed, Mughīrah ibn Shuʿbah ﷺ prayed [a prayer] with the

people consisting of two *rukūʿs* and four prostrations."

This indicates that that prayer was the one he knew from the Messenger of Allah ﷺ.

٢٠٣٧ - حَدَّثَنَا أَبُو خَازِمٍ عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الْعَزِيزِ قَالَ: ثنا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: ثنا مُعَاذُ بْنُ هِشَامٍ قَالَ: ثنا أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ قَبِيصَةَ الْبَجَلِيِّ ﷺ، قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى كَمَا تُصَلُّونَ.

2037. It has been transmitted to us with an *isnād* from Abū Qilābah that Qabīṣah al-Bajalī ﷺ said, "When the Sun was eclipsed during the lifetime of the Messenger of Allah ﷺ, he prayed [the eclipse prayer] in the same manner in which you yourselves perform the prayer."[37]

٢٠٣٨/ ٢٠٣٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ وَفَهْدٌ قَالَا: ثنا ابْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللَّهِ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ قَبِيصَةَ الْهِلَالِيِّ، أَوْ غَيْرِهِ أَنَّ الشَّمْسَ كَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَزِعًا يَجُرُّ ثَوْبَهُ وَأَنَا مَعَهُ يَوْمَئِذٍ بِالْمَدِينَةِ، فَصَلَّى رَكْعَتَيْنِ أَطَالَهُمَا ثُمَّ انْصَرَفَ وَتَجَلَّتِ الشَّمْسُ، فَقَالَ: «إِنَّمَا هَذِهِ الْآيَاتُ يُخَوِّفُ اللَّهُ بِهَا، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا كَأَحْدَثِ صَلَاةٍ صَلَّيْتُمُوهَا مِنَ الْمَكْتُوبَةِ».

2038/2039. It has been transmitted to us with an *isnād* from Abū Qilābah from Qabīṣah al-Hilālī ﷺ or someone else, that when the Sun was eclipsed during the lifetime of the Messenger of Allah ﷺ, the Messenger of Allah ﷺ went out in a state of alarm dragging his robe behind him. I was with him on that day in Madinah. Then he prayed two long *rakʿahs* which he completed [just as the shadow of the eclipse] cleared from the Sun. Then he said, "These

are signs which Allah uses to frighten [His slaves]. So whenever you see them, pray in the same way in which you prayed the most recent of your obligatory prayers."[38]

Since most of the *aḥādīth* in this chapter agree with this final position, we wanted to examine the meanings of the first groups of traditions more closely. Since Nuʿmān ibn Bashīr ﷺ stated in his *ḥadīth* that the Messenger of Allah ﷺ used to pray two *rakʿahs* (i.e. *rukūʿs*), say the *salām* and make supplication, it is possible that he knew that the Messenger of Allah ﷺ did a prostration after every *rukūʿ*, and it is possible that those who agreed with him knew that he did two *rukūʿs*. But as for those who said that he did two *rukūʿs* or more before prostrating, they did not know there was a prostration after every *rukūʿ* due to the fact that the prayer went on for such a long period of time. The best way of reconciling the *ḥadīth* of Nuʿmān ﷺ with those other *aḥādīth* is to say that the prayer was prayed in the way described by Nuʿmān ﷺ. This is because the *ḥadīth* of Nuʿmān ﷺ contains all the same elements of those of ʿAlī, Ibn ʿAbbās and ʿĀʾishah ﷺ and adds to them, and so is preferable to all those *aḥādīth* that go against what they narrated.[39]

This position (of Nuʿmān ﷺ) is strengthened still further by the statement of the Messenger of Allah ﷺ narrated by Qabīṣah ﷺ. When he ﷺ said, 'So whenever you see them, pray in the same way in which you prayed the most recent of your obligatory prayers,' he is telling us that the solar eclipse prayer should be prayed in the same way as the obligatory prayers.

Then we looked back at the position of those who did not place any limits [on the number of *rukūʿs* that may be done] basing that on the

narration of Ibn ʿAbbās ﷺ, and found it to be false because this statement, ‘Pray in the same way in which you prayed the most recent of your obligatory prayers,’ proves that the eclipse prayer has known limits; the number of its *rukūʿs* are known and its time is known. This amply demonstrates the falseness of the position of all those who disagree with this *ḥadīth*.

Some of them say, “The Messenger of Allah ﷺ said, ‘So if that does happen (i.e. an eclipse), then pray until it has cleared,’ and that proves that a person should not break off from the [eclipse] prayer until [the eclipse] has cleared.”

In response, let it be said, “In some of the *aḥādīth* [above], [the Messenger of Allah ﷺ] said, ‘Pray and make supplication until it (i.e. the eclipse) has cleared.’” Moreover:

٢٠٤٠ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللّٰهِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللّٰهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ - أَرَاهُ - وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَعَلَيْكُمْ بِذِكْرِ اللّٰهِ وَالصَّلَاةِ».

2040. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn as-Sāʾib from ʿAbdullāh ibn ʿAmr ﷺ that the Messenger of Allah ﷺ said, “The Sun and Moon are two of the signs of Allah. They do not become eclipsed on account of the death”—and I think he said, “Or the life of any person.”—“So whenever you witness anything like that (i.e. the eclipse), you must occupy yourselves with prayer and the remembrance of Allah.”[40]

٢٠٤١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو كُرَيْبٍ قَالَ: ثنا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللّٰهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ﷺ، قَالَ: خَسَفَتِ الشَّمْسُ فِي زَمَانِ رَسُولِ اللّٰهِ ﷺ فَقَامَ فَزِعًا يَخْشَى أَنْ تَكُونَ السَّاعَةُ، حَتَّى أَتَى الْمَسْجِدَ، فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلَاةٍ قَطُّ، ثُمَّ قَالَ: «إِنَّ هَذِهِ الْآيَاتِ الَّتِي يُرْسِلُهَا اللّٰهُ عَزَّ وَجَلَّ لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ اللّٰهَ عَزَّ وَجَلَّ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْهَا فَافْزَعُوا إِلَى ذِكْرِ اللّٰهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ».

> 2041. It has been transmitted to us with an *isnād* from Burayd ibn ʿAbdillāh from Abū Burdah ﷺ that Abū Mūsā ﷺ said, "When the Sun was eclipsed in the time of the Messenger of Allah ﷺ, he stood in a state of fright, fearing that the [Last] Hour had come. When he came to the mosque, he did a prayer in which he stood, stayed in *rukūʿ* and prostrated for longer than I have ever seen him do before. Then he said, 'Allah, Mighty and Majestic, does not send these signs of His on account of the death or the life of any man. Rather, Allah sends them to frighten His slaves. So whenever you see them, take refuge in the remembrance of Allah and in making supplication to Him and seeking His forgiveness.'"[41]

Therefore, just as the Messenger of Allah ﷺ commanded them to pray in the event of [an eclipse], he also commanded them to make supplication and seek forgiveness. This proves that what is required of them in the event of a solar eclipse is not the prayer alone, but rather all forms of drawing near to Allah, Exalted is He; including prayer, supplication, seeking forgiveness and other things.

٢٠٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا الرَّبِيعُ بْنُ يَحْيَى قَالَ: ثنا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ ﵂، قَالَتْ: أَمَرَ النَّبِيُّ ﷺ بِالْعَتَاقَةِ عِنْدَ الْكُسُوفِ.

2042. It has been transmitted to us with an *isnād* from Hishām ibn ʿUrwah from Fāṭimah that Asmāʾ ﵂ said, "At the time of the solar eclipse, the Prophet ﷺ commanded that slaves be freed."[42]

This proves what we have said [above]. The following has also been narrated to us from Abū Masʿūd al-Anṣārī ﵁ from the Prophet ﷺ:

٢٠٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ أَبَا مَسْعُودٍ الْأَنْصَارِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُ فَقُومُوا فَصَلُّوا».

2043. It has been transmitted to us with an *isnād* from Qays ibn Abī Ḥāzim ﵁ that he heard Abū Masʿūd al-Anṣārī ﵁ say that the Messenger of Allah ﷺ said, "The Sun and Moon are two of the signs of Allah. They do not become eclipsed on account of the death or the life of any man. So whenever you witness anything like that (i.e. the eclipse), stand up and pray."[43]

In this *ḥadīth*, they are commanded to stand up and pray when they see [the eclipse] whilst in the earlier *ḥadīth* they are commanded to continue making supplication and seeking forgiveness after the prayer until the eclipse has cleared. This proves that they were not commanded to keep on praying until the eclipse cleared away. Therefore, it is established that they have the option of either making the prayer long [and praying until the eclipse clears], or keeping it short and then making

supplication and seeking forgiveness until it clears.

٢٠٤٤ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ قَالَ: ثنا الْوُحَاظِيُّ قَالَ: ثنا إِسْحَاقُ بْنُ يَحْيَى الْكَلْبِيُّ قَالَ: ثنا الزُّهْرِيُّ قَالَ: كَانَ كَثِيرُ بْنُ الْعَبَّاسِ يُحَدِّثُ أَنَّ عَبْدَ اللّٰهِ بْنَ عَبَّاسٍ ﷺ كَانَ يُحَدِّثُ عَنْ صَلَاةِ رَسُولِ اللّٰهِ ﷺ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ مَا حَدَّثَ بِهِ عُرْوَةُ عَنْ عَائِشَةَ ﷺ. قَالَ الزُّهْرِيُّ: فَقُلْتُ لِعُرْوَةَ: فَإِنَّ أَخَاكَ يَوْمَ خَسَفَتِ الشَّمْسُ بِالْمَدِينَةِ، لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ مِثْلِ صَلَاةِ الصُّبْحِ، فَقَالَ: أَجَلْ، إِنَّهُ أَخْطَأَ السُّنَّةَ.

> 2044. It has been transmitted to us with an *isnād* from Isḥāq ibn Yaḥyā al-Kalbī that Zuhrī said, "Kathīr ibn al-ʿAbbās ﷺ narrated that ʿAbdullāh ibn ʿAbbās ﷺ narrated concerning the prayer of the Messenger of Allah ﷺ on the day the Sun was eclipsed, the like of that which ʿUrwah related from ʿĀʾishah ﷺ." Then Zuhrī said, "I said to ʿUrwah, 'On the day on which the Sun was eclipsed in Madinah, your brother prayed two *rakʿahs* just like the *Ṣubḥ* prayer without adding anything to that.' [ʿUrwah] replied, 'That is right. He made a mistake with regard to the *Sunnah*.'"[44]

In this *ḥadīth*, both ʿUrwah and Zuhrī mention the fact that ʿAbdullāh ibn az-Zubayr ﷺ prayed two *rakʿahs* (i.e. *rukūʿs*) when the Sun was eclipsed. ʿAbdullāh ibn az-Zubayr ﷺ was himself a Companion and did the eclipse prayer in the presence of other Companions ﷺ of the Messenger of Allah ﷺ, none of whom criticised him for the way he prayed it. We do not attach any importance to the statement of ʿUrwah, 'He made a mistake with regard to the *Sunnah*.'

Everything that we have mentioned in this chapter—the fact that the eclipse prayer consists of only two *rukūʿs* and the fact that the person praying it has the choice of either making it long or keeping it short and

then making supplication until the eclipse clears away—was the position of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them. This position is also confirmed by reason and theoretical consideration; given that all of the other prayers, regardless of whether they are obligatory or supererogatory, have two prostrations for every *rukūʿ*, it follows that this prayer should be prayed in the same way.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The eclipse prayer, 901); Abū Dāwūd (Prayer/ The one who says, 'Four *rukūʿ*,' 1180); Nasāʾī (The eclipse/ Another type of it, 1473); and Ibn Mājah (Prayer/ What has come down regarding the eclipse prayer, 1263) with their respective *asānīd* from ʿAbdullāh ibn Wahb. It has also been transmitted by Bukhārī (The eclipse/ The khuṭbah of the Imam in the eclipse prayer, 1046) with his *isnād* from Yūnus.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The eclipse/ *Ṣadaqah* in the eclipse prayer, 1044); Muslim (901); and Nasāʾī (The eclipse/ Another type of it, 1475) with their respective *asānīd* from Mālik.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The eclipse/ Seeking refuge from the punishment of the grave in the eclipse, 1049) with his *isnād* from Mālik; Muslim (Prayer/ Making mention of the punishment of the grave in the eclipse prayer, 903) with his *isnād* from Sulaymān ibn Bilāl, ʿAbd al-Wahhāb and Sufyān respectively; and Nasāʾī (The eclipse/ 1476 & 1477) with his *isnād* from ʿAmr ibn al-Ḥārith and Yaḥyā al-Qaṭṭān respectively. All of them narrated it from Yaḥyā ibn Saʿīd al-Anṣārī.

4 Its *isnād* is *ḥasan* on account of Muʾammal ibn Ismāʿīl. It has been transmitted by Ibn Khuzaymah (1378) with his *isnād* from Sufyān from Hishām ibn ʿUrwah from ʿUrwah. Ḥāfiẓ said in *al-Itḥāf* (17:389), "Others narrated it from Yaḥyā from ʿAmrah."

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The eclipse/ Praying the eclipse prayer in congregation, 1052) and (Marriage/ One's companion, namely the husband, being an unbeliever, 5197); Muslim (Prayer/ What was presented to the Prophet ﷺ during the eclipse prayer etc., 907); Abū Dāwūd (Prayer/ Recitation in the eclipse prayer, 1189); and Nasāʾī (The eclipse/ The amount of recitation in the eclipse prayer, 1494) with their respective *asānīd* from Mālik; and again by Muslim (907) with his *isnād* from Ḥafṣ ibn Maysurah. Both of them narrated it from Zayd ibn Aslam رحمه الله.

6 Its *isnād* is *ḥasan* on account of Yaʿqūb ibn Ḥumayd and Yaḥyā ibn Salīm aṭ-Ṭāʿifī. It has

been transmitted by Ibn Khuzaymah (1400); Ḥakīm (1:331) with their respective *asānīd* from Ismāʿīl ibn Umayyah. However, ʿUrwah being mentioned along with Ibn ʿUmar is not in the version in *Nukhab al-Afkār* and hence not included here; Allah knows best.

7 Those who adopt this position includes Imam Mālik, Shāfiʿī and Aḥmad according to one narration.

8 Those who adopt this position includes Ṭāwūs, Ḥabīb ibn Abī Thābit and Ibn Jurayj.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Prayer/ The eclipse, 909); Nasāʾī (The eclipse/ The form of the eclipse prayer, 1469); and Tirmidhī (Prayer/ The eclipse prayer, 560) with their respective *asānīd* from Yaḥyā al-Qaṭṭān; and by Abū Dāwūd (Prayer/ He who said, 'Four *rukūʿ*,' 1183) from Musaddid from Yaḥyā al-Qaṭṭān; and again by Muslim; and Nasāʾī (The eclipse/ The prayer at the time of a lunar eclipse, 1463) with their respective *asānīd* from Ismāʿīl ibn ʿAliyyah. Both of them (Yaḥyā and Ibn ʿAliyyah) narrated it from Sufyān. Tirmidhī classified it as *ḥasan ṣaḥīḥ*, and Bayhaqī (3:327) said, "Even though Ḥabīb ibn Abī Thābit was trustworthy, he was also a *mudallis*. Also, I never found any mention of him having heard this *ḥadīth* directly from Ṭāwūs.

10 Its *isnād* is *ṣaḥīḥ*.

11 Its *isnād* is *ṣaḥīḥ*.

12 Its *isnād* is *ḥasan* on account of Ḥanash ibn al-Muʿtamir. It has been transmitted by Aḥmad (1:143) from Yaḥyā ibn Ādam; and Ibn Khuzaymah (1388) from Abū Nuʿaym. Both of them narrated it from Zuhayr ibn Ḥarb.

13 Including Isḥāq ibn Rāhwayh, Qatādah and ʿAṭāʾ.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The eclipse/ The eclipse prayer, 901); Abū Dāwūd (Prayer/ The eclipse prayer, 1177); and Nasāʾī (The eclipse/ Another type of eclipse prayer, 1471) with their respective *asānīd* from ʿAṭāʾ.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the above mentioned place (901); and Nasāʾī (1472) with their respective *asānīd* from Muʿādh ibn Hishām.

16 Its *isnād* is *ḍaʿīf* on account of Aḥmad ibn Ḥasan al-Kūfī, although the *ḥadīth* is *ḥasan* since it revolves around ʿAbd al-Malik whose *ḥadīth* are *ḥasan*. It has been transmitted by Muslim (The prayer/ What was displayed to the Prophet of the Garden and the Fire, 904); and Abū Dāwūd (The prayer/ The one who said, 'Four *rukūʿs*', 1178) with their respective *asānīd* from ʿAbd al-Malik ibn Abī Sulaymān.

17 Its *isnād* is *ḥasan* on account of Khaṣīb. It has been transmitted by Bayhaqī (The eclipse/ The one who prayed in an earthquake by adding a number of good *rakʿah*, 3:343) with his *isnād* from Qatādah.

18 Those who adopt this view includes Ibn Jarīr aṭ-Ṭabarī and Isḥāq ibn Rāhwayh according to one narration.

19 Its *isnād* is *ḥasan* on account of Khaṣīb.

20 Those who adopt this view includes Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

21 Its *isnād* is *ḥasan* on account of ʿAṭāʾ ibn as-Sāʾib.

22 Its *isnād* is *ḥasan* on account of ʿAṭāʾ ibn as-Sāʾib. It has been transmitted by Abū Dāwūd (The prayer/ The one who said, 'He did two *rukūʿs*,' 1194) with his *isnād* from Ḥammād ibn Salamah.

23 Its *isnād* is *ḥasan* on account of Muʾammal. It has been transmitted by Ibn Khuzaymah (1393); and Ḥakīm (1:329) with their respective *asānīd* from Muʾammal ibn Ismāʿīl.

24 Its *isnād* is *ḥasan* on account of ʿAṭāʾ ibn as-Sāʾib. It has been transmitted by Nasāʾī (The eclipse/ What is said when in prostration in the eclipse prayer, 1497) with his *isnād* from Shuʿbah; and Tirmidhī in *ash-Shamāʾil* (Chapter on what has come down regarding the weeping of the Messenger of Allah ﷺ, p. 21) with his *isnād* from Jarīr. Both of them narrated it from ʿAṭāʾ.

25 Its *isnād* is *ḥasan* on account of ʿAṭāʾ ibn as-Sāʾib.

26 Its *isnād* is *ḥasan* on account of Ibn Lahīʿah.

27 Its *isnād* is *ḥasan* on account of Thaʿlabah ibn ʿAbbād. It has been transmitted by Aḥmad (5:17) from Ibn ʿAffān from Abū ʿAwānah.

28 Its *isnād* is *ḥasan* on account of Thaʿlabah ibn ʿAbbād. It has been transmitted by Abū Dāwūd (The prayer/ The one who said, 'Four *rukūʿs*,' 1184) from Aḥmad ibn ʿAbdillāh ibn Yūnus. It has also been transmitted by Nasāʾī (The eclipse/ Another type of it, 1485) with his *isnād* from Zuhayr. Ḥāfiẓ said in *an-Nukat aẓ-Ẓirāf*, "None of the four passed it on in its entirety. But as for Abū Dāwūd and Nasāʾī, they did pass it on."

29 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The eclipse/The prayer for the eclipse of the Sun, 1040) with his *isnād* from Khālid, and (Chapter on the prayer for the eclipse of the Moon, 1062 & 1063) with his *isnād* from Saʿīd ibn ʿĀmir and ʿAbd al-Wārith respectively. The three of them narrated it from Yūnus.

30 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī in *al-Kubrā* (1:1889) with his *isnād* from Yazīd ibn Zurayʿ.

31 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The eclipse/ The command to pray when there is an eclipse and to remain in prayer until it finishes) with his *isnād* from Hushaym and Ashʿath respectively. The two of them narrated it from Ḥasan al-Baṣrī.

32 Its *isnād* is *ḥasan* in account of Sharīk.

33 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (4:277) from Ghandar and Ḥajjāj, both of whom narrated it from Shuʿbah.

34 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (4:271); Ibn Abī Shaybah (2:218, 8298) from Wakīʿ.

35 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ The one who said, 'He did two *rukūʿs*,' 1193) with his *isnād* from Ayyūb; and Nasāʾī (The eclipse/ Another type, 1489) with his *isnād* from Qatādah. Both of them narrated it from Abū Qilābah. Yaḥyā ibn Muʿīn said, "Abū Qilābah from Nuʿmān رضي الله عنه is *mursal*." Also, Ibn Abī Ḥātim said, "Ubayy said that Abū Qilābah crossed paths with Nuʿman رضي الله عنه, but I do not know if he heard directly from him." Ibn Ḥazm said, "Abū Qilābah crossed paths with Nuʿman رضي الله عنه, and he narrated this *ḥadīth* from him. He also narrated it from someone else, and used the term, 'ḥaddathanī' in both narrations. So there is no cause to declare *asānīd* such as this defective."

36 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The eclipse/ Supplication in the eclipse, 1060) from Abu'l-Walīd; and Muslim (The prayer/ The eclipse prayer, 915) with his *isnād* from Muṣʿab ibn al-Miqdām. Both of them narrated it from Zāʾidah ibn Qudāmah.

37 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The eclipse/ Another type, 1488) with his *isnād* from Muʿādh ibn Hishām.

38 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ The one who said, 'Four *rukūʿs*,' 1185); and Nasāʾī (The eclipse/ 1484) with their respective *asānīd* from Abū Qilābah from Qabīṣah رضي الله عنه. It has also been transmitted by Abū Dāwūd with his *isnād* from Ayyūb from Abū Qilābah from Hilāl ibn ʿĀmir from Qabīṣah رضي الله عنه.

39 This is somewhat convoluted and burdensome; the mistake and confusion here is not exact nor structured, since the one who makes a mistake in the first *rakʿah* must also make a mistake in the second *rakʿah*. For everyone who narrates that there are two *rukūʿs* in the first *rakʿah* also narrates two *rukūʿs* in the second *rakʿah*; and everyone who narrates three, four or five *rukūʿs* in the first *rakʿah* also narrates them in the second.

40 Its *isnād* is *ṣaḥīḥ*.

41 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The eclipse/ Making mention of the eclipse, 1059); Muslim (The prayer/ The eclipse, 905) from Abū Kurayb; and Nasāʾī (The eclipse/ The command to ask for forgiveness during the eclipse, 1504) from Mūsā ibn ʿAbd ar-Raḥmān. Both of them narrated it from Abū Usāmah.

42 Its *isnād* is *ḥasan* on account of Rabīʿ ibn Yaḥyā. It has been transmitted by Bukhārī (The eclipse/ The one who loved freeing slaves during the eclipse, 1054) from Rabīʿ ibn Yaḥyā; and

Abū Dāwūd (The prayer/ Freeing slaves during it, 1192) with his *isnād* from Muʿāwiyah ibn ʿAmr. Both of them narrated it from Zāʿidah.

43 Its *isnād* is *ḥasan* on account of Shujāʿ ibn al-Walīd. It has been transmitted by Bukhārī (The eclipse/ The prayer for the eclipse of the Sun, 1041); Muslim (The prayer/ The eclipse, 902); and Nasāʾī (The eclipse/ The command to pray during the eclipse of the moon, 1463) with their respective *asānīd* from Ismāʿīl ibn Abī Khālid.

44 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The eclipse/ The khuṭbah of the Imam during the eclipse, 1046) in its longer form; Muslim (The prayer/ The eclipse, 902) in its longer form; Abū Dāwūd (The prayer/ The one who said, 'Four *rukūʿs*,' 1181); and Nasāʾī (The eclipse/ Another type of eclipse prayer, 1470) with their respective *asānīd* from Zuhrī.

٤٠ - بَابُ الْقِرَاءَةِ فِي صَلَاةِ الْكُسُوفِ: كَيْفَ هِيَ؟

40. WHAT FORM DOES THE RECITATION IN THE ECLIPSE PRAYER TAKE?

٢٠٤٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ فِي صَلَاةِ الْكُسُوفِ حَرْفًا.

2045. It has been transmitted to us with an *isnād* from Yazīd ibn Abī Ḥabīb from ʿIkrimah that Ibn ʿAbbās ﷺ said, "I did not hear a single letter from the Messenger of Allah ﷺ during the eclipse prayer."[1]

٢٠٤٦/٢٠٤٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا أَبُو عَوَانَةَ، ح: وَحَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ بْنِ عَبَّادٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ ﷺ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الْكُسُوفِ، لَا نَسْمَعُ لَهُ صَوْتًا.

2046/2047. It has been transmitted to us with two *asānīd* from Aswad ibn Qays from Thaʿlabah ibn ʿAbbād that Samurah ibn Jundub ﷺ said, "We did not hear a sound from the Messenger of Allah ﷺ when he prayed the eclipse prayer with us."[2]

٢٠٤٨ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنِ ابْنِ عَبَّادٍ - رَجُلٌ مِنْ بَنِي عَبْدِ الْقَيْسِ - عَنْ سَمُرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2048. The like of it has been transmitted to us from Aswad ibn

Qays from Ibn ʿAbbād, a man from the tribe of Banū ʿAbdulqays, from Samurah ﷺ from the Prophet ﷺ.[3]

٢٠٤٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا سُفْيَانُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2049. The like of it has been transmitted to us from Aswad ibn Qays from Thaʿlabah from Samurah ﷺ from the Prophet ﷺ.[4]

Abū Jaʿfar ﷺ says, "Some[5] of the people [of knowledge] based their position on these *aḥādīth* and said, 'The eclipse prayer should be performed in this way. The recitation should not be performed audibly because it is a daytime prayer.' Imam Abū Ḥanīfah ﷺ was one of those who adopted this position."

Others [6]disagreed with them and said that the recitation should be performed audibly. One of the proofs they use to back up their position is to say, "It is possible that the only reason Ibn ʿAbbās and Samurah ﷺ were unable to hear a single letter of the recitation of the Messenger of Allah ﷺ, even though he recited audibly in that prayer, was because they were so far away from him. Therefore, their *aḥādīth* do not negate his having recited out loud. Furthermore, it has been narrated that he did perform the recitation audibly in [the eclipse prayer]."

We have narrated some of these *aḥādīth*:

٢٠٥٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ جَهَرَ بِالْقِرَاءَةِ فِي كُسُوفِ الشَّمْسِ.

2050. It has been transmitted to us from Ibn Lahīʿah with his

isnād from ʿUrwah from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ performed the recitation out loud in the solar eclipse prayer.[7]

٢٠٥١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحُسَيْنُ بْنُ الرَّبِيعِ قَالَ: ثنا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2051. The like of it has been transmitted to us with an *isnād* from Zuhrī from ʿUrwah from ʿĀʾishah ﵂ from the Prophet ﷺ.[8]

This *ḥadīth* is preferable to the ones we mentioned earlier because, in it, ʿĀʾishah ﵂ actually informs us that the Prophet ﷺ recited out loud in the eclipse prayer.

As there is disagreement regarding this matter, we turned to reason and intellectual consideration. We have seen that both Ẓuhr and ʿAṣr are prayed on a daily basis and that recitation is not performed out loud in them. We have also seen that Jumuʿah is prayed on a special day [during the week] and that recitation is performed out loud in it. From this we can see that the ruling on obligatory daytime prayers is as follows; recitation should be performed silently in those which are prayed on a daily basis and should be performed out loud in those which are prayed on special days.

The same ruling applies to daytime supererogatory prayers; recitation should be performed silently in those which are prayed on a daily basis and should be performed out loud in those which are prayed on special days, such as the two ʿĪds. The people of knowledge all agree on this matter.

As for the al-istisqāʾ, all those who consider a prayer to be part of it say that recitation should be performed out loud in that prayer. This

position is supported by the *aḥādīth* which we transmitted earlier in this book regarding the fact that the Prophet ﷺ recited out loud in the istisqāʾ prayer.

Given that [daytime] obligatory and supererogatory prayers are governed by the ruling we have described; the eclipse prayer should also be governed by the same ruling. As it is a *Sunnah* prayer which is prayed on a special day, its recitation must be performed in the same way in which it is performed in other *Sunnah* prayers which are prayed on special days. In other words, as confirmed by the use of analogy and reason, its recitation must be performed audibly, not silently.

This was the verdict of Abū Yūsuf and Muḥammad, may Allah have mercy on them both.

This [verdict] has also been narrated from ʿAlī ibn Abī Ṭālib رضي الله عنه:

٢٠٥٢ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا قَبِيصَةُ قَالَ: ثنا سُفْيَانُ، عَنِ الشَّيْبَانِيِّ، عَنِ الْحَكَمِ، عَنْ حَنَشٍ: أَنَّ عَلِيًّا رضي الله عنه جَهَرَ بِالْقِرَاءَةِ فِي كُسُوفِ الشَّمْسِ.

> 2052. It has been transmitted to us with an *isnād* from Ḥakam from Ḥanash that ʿAlī رضي الله عنه used to recite out loud in the solar eclipse [prayer].

Also, as we transmitted earlier in this book, ʿAlī رضي الله عنه prayed it with the Messenger of Allah ﷺ.

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1 Its *isnād* is *ḥasan* on account of ibn Lahīʿah. It has been transmitted by Aḥmad (1:293); Abū Yaʿlā (2745); and Bayhaqī in *as-Sunan* (3:335) with their respective *asānīd* from Ibn Lahīʿah. Haythamī said in *al-Mujmaʿ* (2:207), "It is narrated by Aḥmad, Abū Yaʿlā and Ṭabarānī in *al-Awsaṭ*, and the *isnād* contains Ibn Lahīʿah. It has also been transmitted by Bayhaqī in *Maʿrifah as-Sunan wa al-Āthār* (3:89) by way of Wāqidī and Ḥakam ibn Abān from ʿIkrimah, and he said,

“Despite that Ibn Lahīʿah, as well as Wāqidī and Ḥakam, are not used as proof, there are a number of them, and the *ḥadīth* mentioning out loud recitation was only narrated from Zuhrī. And even though he was *Ḥāfiẓ*, it is like the narrations of a number of people are preferable to a narration memorised by just one person.”

2 Its *isnād* is *ḥasan* on account of Thaʿlabah ibn ʿAbbād. It has been transmitted by Abū Dāwūd (Prayer/ The one who said, ‘Four *rukūʿs*,’ 1184) from Aḥmad ibn Yūnus in its long form.

3 Its *isnād* is *ḥasan* on account of Thaʿlabah ibn ʿAbbād. It has been transmitted by Nasāʾī (The eclipse/ Leaving off reciting out loud, 1496) with his *isnād* from Abū Nuʿaym from Sufyān. It has also been transmitted by Tirmidhī (Prayer/ How is the recitation in the eclipse prayer, 562); and Ibn Mājah (Prayer/ What has come down regarding the eclipse prayer, 1264) with their respective *asānīd* from Sufyān ath-Thawrī. Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

4 Its *isnād* is *ḥasan* on account of Thaʿlabah ibn ʿAbbād. It has been transmitted by Abū Dāwūd (Prayer/ The one who said, ‘Four *rukūʿs*,’ 1184) from Aḥmad ibn Yūnus from Zuhayr in its long form; and Tirmidhī (Prayer/ How is the recitation in the eclipse prayer, 562) with his *isnād* from Sufyān. Both of them narrated it from Aswad ibn Qays. Also, Tirmidhī said that it was a *ḥasan ṣaḥīḥ gharīb ḥadīth*.

5 Those who adopted this view includes Imam Abū Ḥanīfah, Imam Mālik and Imam Shāfiʿī.

6 Those who adopted this view includes Abū Yūsuf, Muḥammad and Imam Aḥmad.

7 Its *isnād* is *ḥasan* on account of Ibn Lahīʿah. It has been transmitted by Bukhārī (The eclipse/ Doing the recitation out loud in the eclipse, 1065); Muslim (The prayer/ The eclipse, 901); and Nasāʾī (The eclipse/ Doing the recitation out loud in the eclipse, 1495) with their respective *asānīd* from ʿAbd ar-Raḥmān ibn Nimr; by Abū Dāwūd (The prayer/ Recitation in the eclipse prayer, 1188) with his *isnād* from Awzāʿī; and by Tirmidhī (The prayer/ How is the recitation in the eclipse prayer, 563) with his *isnād* from Sufyān ibn Ḥusayn. The three of them narrated it from Zuhrī.

8 Its *isnād* is *ḍaʿīf* on account of the fact that it was a narration of Sufyān ibn Ḥusayn from Zuhrī. It has been transmitted by Tirmidhī (The prayer/ How is the recitation in the eclipse prayer, 563) with his *isnād* from Ibrahim ibn Ṣadaqah; and Nasāʾī in *al-Kubrā* (1:1881) with his *isnād* from Muḥammad ibn Yazīd. Both of them narrated it from Sufyān ibn Ḥusayn. Tirmidhī said, “It is a *ḥasan ṣaḥīḥ ḥadīth*, and the like of it has been narrated by Abū Isḥāq al-Fizārī from Sufyān.”

Bukhārī mentioned it as part of his commentary immediately after narrating the *ḥadīth* of ʿAbd ar-Raḥmān ibn Nimr from Zuhrī from ʿUrwah from ʿĀʾishah , and said, “It is corroborated by the narrations of Sufyān ibn Ḥusayn and Sulaymān ibn Kathīr from Zuhrī in

terms of the recitation being out loud.”

Ḥāfiẓ said *al-Fatḥ* (3:699), “Aḥmad narrated the narration of Sulaymān as a *muttaṣil ḥadīth*, and we have narrated it in an abridged form in the *Musnad* of Abū Dāwūd aṭ-Ṭayālisī from Sulaymān. As for the narration of Sufyān, Tirmidhī and Ṭaḥāwī both narrated it as a *muttaṣil ḥadīth*, and the recitation being audible is corroborated by ʿAqīl from Zuhrī in Ṭaḥāwī, and by Isḥāq ibn Rāshid in Dāraquṭnī. But even if the only narration to come down to us was that of Awzāʿī, that would have been enough. So there is no sense whatsoever in declaring the *ḥadīth* to be defective because of the weakness of Sufyān and others. Also, audible recitation has been narrated from ʿAlī ﷺ in a *marfūʿ ḥadīth* and in a *mawqūf* tradition, both of which may be found in Ibn Khuzaymah and others.” This quote has been summarised.

٤١ - بَابُ التَّطَوُّعِ بِاللَّيْلِ وَالنَّهَارِ: كَيْفَ هُوَ؟

41. WHAT FORM DO DAYTIME AND NIGHTTIME SUPEREROGATORY PRAYERS TAKE?

٢٠٥٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ عَبْدِ اللَّهِ الْبَارِقِيَّ يُحَدِّثُ عَنِ ابْنِ عُمَرَ ﷺ - قَالَ: وَأُرَاهُ قَدْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ - قَالَ: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى».

2053. It has been transmitted to us with an *isnād* from ʿAlī ibn ʿAbdillāh al-Bāriqī that Ibn ʿUmar ﷺ said, "Nighttime prayers and daytime prayers should be prayed in blocks of two *rakʿahs*." [ʿAlī ibn ʿAbdillāh al-Bāriqī] added, "I think [Ibn ʿUmar ﷺ] got this from the Prophet ﷺ as a *marfūʿ ḥadīth*."[1]

٢٠٥٤ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحُنَيْنِيُّ، عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2054. The like of it has been transmitted to us with an *isnād* from Nāfiʿ from Ibn ʿUmar ﷺ from the Prophet ﷺ.[2]

Abū Jaʿfar ﷺ says, "Some[3] of the people of knowledge based their position on these *aḥādīth* and said, 'Nighttime and daytime prayers should be performed in blocks of two *rakʿahs* with a *salām* after every two *rakʿahs*.'"

Others disagreed with them and said, "As for daytime prayers, you may either pray them in blocks of two with a *salām* after every two

rakʿahs, or in a block of four *rakʿahs*." They considered it to be disliked to pray more than that (i.e. four *rakʿahs*).

These scholars disagreed with each other regarding night time prayers:

Some of them said, "You have the choice of either praying two *rakʿahs* with a *takbīr*, praying four *rakʿahs*, praying six *rakʿahs* or praying eight." They considered it to be disliked to pray more than that (i.e. eight *rakʿahs*). Imam Abū Ḥanīfah 🕋 was one of those who said this.

Others said, "Night time prayers should be prayed in blocks of two *rakʿahs* with a *salām* after every two *rakʿahs*." This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

One of the proofs this group used against the first group was to point out that, with the exception of the narrations of ʿAlī al-Bāriqī and Nāfiʿ, all of the narrations from Ibn ʿUmar 🕋 specifically mention nighttime prayers, and do not mention daytime ones. We ourselves mentioned this fact in the chapter on the *Witr* prayer.

The unsoundness of the two *aḥādīth* mentioned at the beginning of this chapter is also indicated by that which is narrated of the actions of Ibn ʿUmar 🕋 after the lifetime of the Messenger of Allah ﷺ:

٢٠٥٥ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّهُ كَانَ يُصَلِّي بِاللَّيْلِ رَكْعَتَيْنِ وَبِالنَّهَارِ أَرْبَعًا.

2055. It has been transmitted to us with an *isnād* from ʿUbaydullāh from Nāfiʿ that Ibn ʿUmar 🕋 used to pray two *rakʿahs* during the night and four *rakʿahs* during the day.

٢٠٥٦ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللّٰهِ، عَنْ زَيْدٍ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ﷺ: أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا، لَا يَفْصِلُ بَيْنَهُنَّ بِسَلَامٍ، ثُمَّ بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ، ثُمَّ أَرْبَعًا.

2056. It has been transmitted to us with an *isnād* from Zayd from Jabalah ibn Suḥaym that ʿAbdullāh ibn ʿUmar ﷺ used to pray four *rakʿahs* uninterrupted by a *salām* before Jumuʿah and two *rakʿahs* followed by four more after Jumuʿah.[4]

It is impossible that Ibn ʿUmar ﷺ would have narrated from the Prophet ﷺ that which ʿAlī al-Bāriqī described him as narrating, and then done something completely different himself.

As for what has been transmitted from narrators other than Ibn ʿUmar ﷺ, there is the following:

٢٠٥٧/٢٠٥٨/٢٠٥٩ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: أنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا عُبَيْدَةُ الضَّبِّيُّ، ح: وَحَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عُبَيْدَةَ، ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ - هُوَ النَّخَعِيُّ - عَنْ سَهْمِ بْنِ مِنْجَابٍ، عَنْ قَزَعَةَ، عَنِ الْقَرْثَعِ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ ﷺ، قَالَ: أَدْمَنَ رَسُولُ اللّٰهِ ﷺ أَرْبَعَ رَكَعَاتٍ بَعْدَ زَوَالِ الشَّمْسِ، فَقُلْتُ: يَا رَسُولَ اللّٰهِ، إِنَّكَ تُدْمِنُ هَؤُلَاءِ الْأَرْبَعَ رَكَعَاتٍ، فَقَالَ: «يَا أَبَا أَيُّوبَ، إِذَا زَالَتِ الشَّمْسُ فُتِحَتْ أَبْوَابُ السَّمَاءِ، فَلَنْ تُرْتَجَّ حَتَّى يُصَلَّى الظُّهْرُ، فَأُحِبُّ أَنْ يَصْعَدَ لِي فِيهِنَّ عَمَلٌ صَالِحٌ قَبْلَ أَنْ تُرْتَجَّ». فَقُلْتُ: يَا رَسُولَ اللّٰهِ، أَوَفِي كُلِّهِنَّ قِرَاءَةٌ؟ قَالَ: «نَعَمْ». قُلْتُ: بَيْنَهُنَّ تَسْلِيمٌ فَاصِلٌ؟ قَالَ: «لَا إِلَّا التَّشَهُّدُ».

2057/2058/2059. It has been transmitted to us with three *asānīd* from Qazaʿah from Qarthaʿ that Abū Ayyūb al-Anṣārī ﷺ said, “The Messenger of Allah ﷺ constantly prayed four *rakʿahs* after the Sun had reached its zenith, so I said to him, ‘Messenger of

Allah, you pray these four *rakʿahs* constantly.' He replied, 'Abū Ayyūb, after the Sun reaches its zenith, the gates of Heaven are opened and they are not closed until after Ẓuhr has been prayed; and I would love a right action of mine to enter through them before they are closed.' I said, 'Messenger of Allah, is there recitation in every *[rakʿah]*?' He replied, 'Yes.' So I said, 'Should [the four *rakʿahs*] be divided by a *salām*?' and he replied, 'No, only by the *tashahhud*.'"[5]

٢٠٦٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُعَاوِيَةَ قَالَ: ثنا فَهْدُ بْنُ حَيَّانَ قَالَ: ثنا شُعْبَةُ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ الْمِنْجَابِ، عَنْ قَزَعَةَ، عَنْ قَرْثَعٍ، عَنْ أَبِي أَيُّوبَ ﷺ، عَنِ النَّبِيِّ ﷺ، قَالَ: «أَرْبَعُ رَكَعَاتٍ قَبْلَ الظُّهْرِ لَا تَسْلِيمَ فِيهِنَّ، يُفْتَحُ لَهُنَّ أَبْوَابُ السَّمَاءِ».

2060. It has been transmitted to us with another *isnād* from Qazaʿah from Qarthaʿ from Abū Ayyūb ﷺ that the Messenger of Allah ﷺ said, "The gates of Heaven are opened for four *rakʿahs* before Ẓuhr that are not divided by a *salām*."[6]

Abū Jaʿfar ﷺ said, "This *ḥadīth* proves that it is permissible to perform a supererogatory prayer of four *rakʿahs*, not divided by a *salām* during the daytime. This confirms the verdict of those whom we described as adopting this position."

This verdict has also been narrated from a number of the early scholars:

٢٠٦١ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ اللّٰهِ ﷺ يُصَلِّي أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ، وَأَرْبَعَ رَكَعَاتٍ بَعْدَ الْجُمُعَةِ، وَأَرْبَعَ رَكَعَاتٍ بَعْدَ الْفِطْرِ وَالْأَضْحَى، لَيْسَ فِيهِنَّ تَسْلِيمٌ فَاصِلٌ، وَفِي كُلِّهِنَّ الْقِرَاءَةُ.

2061. It has been transmitted to us with an *isnād* from ʿUbaydah that Ibrāhīm said, "ʿAbdullāh ﷺ used to pray four *rakʿahs* before Ẓuhr, four *rakʿahs* after Jumuʿah, and four *rakʿahs* after the [ʿĪd] al-Fiṭr [prayer] and after the [ʿĪd] al-Aḍḥā [prayer]. He did not divide [these *rakʿahs*] with a *salām* and performed the recitation in every one of them."

٢٠٦٢ – حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا أَبُو مُعَاوِيَةَ الضَّرِيرُ، عَنْ مُحِلٍّ الضَّبِّيِّ، عَنْ إِبْرَاهِيمَ أَنَّ عَبْدَ اللّٰهِ بْنَ مَسْعُودٍ ﷺ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا، لَا يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ.

2062. It has been transmitted to us with an *isnād* from Muḥill aḍ-Ḍabbī from Ibrāhīm that ʿAbdullāh ibn Masʿūd ﷺ used to pray four *rakʿahs* not divided by a *salām* both before and after Jumuʿah.

٢٠٦٣ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ حُصَيْنٍ، عَنْ إِبْرَاهِيمَ، قَالَ: مَا كَانُوا يُسَلِّمُونَ فِي الْأَرْبَعِ قَبْلَ الظُّهْرِ.

2063. It has been transmitted to us with an *isnād* from Ḥuṣayn that Ibrāhīm said, "They did not used to say the *salām* during the four *rakʿahs* before Ẓuhr."

٢٠٦٤ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، قَالَ: سَأَلَ مُحِلٌّ إِبْرَاهِيمَ عَنِ الرَّكَعَاتِ قَبْلَ الظُّهْرِ، يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ؟ قَالَ: إِنْ شِئْتَ اكْتَفَيْتَ بِتَسْلِيمِ التَّشَهُّدِ، وَإِنْ شِئْتَ فَصَلْتَ.

2064. It has been transmitted to us with an *isnād* from Abu'l-Aḥwaṣ that Mughīrah said, "When Muḥill asked Ibrāhīm about whether the *rakʿahs* before Ẓuhr should be divided by a *salām* or not, he replied, 'If you wish you may make do with the *salām* of the *tashahhud* or if you wish you may divide them [with a full *salām*].'"

٢٠٦٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي مَعْشَرٍ أَنَّ إِبْرَاهِيمَ قَالَ: صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى إِلَّا أَنَّكَ إِنْ شِئْتَ صَلَّيْتَ مِنَ النَّهَارِ أَرْبَعَ رَكَعَاتٍ لَا تُسَلِّمُ إِلَّا فِي آخِرِهِنَّ.

2065. It has been transmitted to us with an *isnād* from Shuʿbah from Abū Maʿshar that Ibrāhīm said, "Both nighttime and daytime prayers should be prayed in blocks of two. However, if you wish, you may pray four *rakʿahs* during the day that are uninterrupted by a *salām* except at the very end."

Abū Jaʿfar ﷺ says, "The ruling which we have mentioned concerning daytime prayers is well-established and is not disproven or contradicted by any of the traditions we have narrated. As for nighttime prayers, we mentioned the ways in which scholars disagree about them at the beginning of this chapter."

Those who claim that nighttime prayers should be eight *rakʿahs* uninterrupted by a single *salām* prove their position by means of the *ḥadīth* from the Messenger of Allah ﷺ that he used to pray eleven *rakʿahs* in the nighttime, three of which were the *Witr* prayer.

In response, let it be said to them, “Zuhrī transmitted from ʿUrwah from ʿĀʾishah ﵂ that he ﷺ used to say *salām* after every two *rakʿahs* of [his night prayer].”

The rulings in this chapter come from the actions and commands of the Messenger of Allah ﷺ and the actions of his Companions ﵃ after him. There is nothing in either what he did or said that indicates that it is permissible to pray more than two *rakʿahs* in the nighttime with a single *takbīr*, so we took that as our position (i.e. that nighttime prayers should be prayed in blocks of two). In our opinion, that is the soundest position on this matter.

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1 Its *isnād* is *ḥasan* on account of ʿAlī ibn ʿAbdillāh al-Bāriqī. It has been transmitted by Abū Dāwūd (The prayer/ Daytime prayers, 1295); Nasāʾī (The night prayer/ How is the night prayer, 1667); Tirmidhī (The prayer/ What has come down regarding nighttime and daytime prayers being prayed in blocks of two, 597); and Ibn Mājah (Establishing the prayers/ What has come down regarding nighttime and daytime prayers etc., 1322) with their respective *asānīd* from Shuʿbah. Nasāʾī said, “In my view, this *ḥadīth* is a mistake.” And Tirmidhī said, “The companions of Shuʿbah differed with one another with respect to the *ḥadīth* of Ibn ʿUmar ﵄, with some of them narrating it as a *marfūʿ ḥadīth* and some as a *mawqūf* statement. The like of this has been narrated from ʿAbdullāh ibn ʿAmr from Nāfiʿ from Ibn ʿUmar ﵄ from the Prophet ﷺ. The correct version, however, is that narrated by Ibn ʿUmar ﵄ from the Prophet ﷺ: ‘Nighttime prayers should be prayed in blocks of two *rakʿah*.’ Indeed, trustworthy narrators narrated it from Ibn ʿUmar ﵄ from the Prophet ﷺ without any mention of daytime prayers. Also, it has been narrated from ʿUbaydullāh from Nāfiʿ from Ibn ʿUmar ﵄ that he ﷺ used to pray nighttime prayers in blocks of two *rakʿah* and daytime prayers in blocks of four *rakʿah*.”

Ḥāfiẓ said in *at-Talkhīṣ* (2:22), “Ibn ʿAbd al-Barr said, ‘No one apart from ʿAlī al-Azdī narrated this from Ibn ʿUmar ﵄, and they were critical of him for that; indeed, Yaḥyā ibn Muʿīn considered this *ḥadīth* of his to be weak and not to be admissible as proof, saying, “Nāfiʿ, ʿAbdullāh ibn Dīnār and a number of others narrated it from Ibn ʿUmar ﵄ without mentioning daytime prayers.” So it was said to him, “Aḥmad ibn Ḥanbal says, ‘Nighttime prayers and daytime prayers should be prayed in blocks of two *rakʿah*,’” so he replied, “Whose *ḥadīth* does he

base that on?" They said, "On the *ḥadīth* of Azdī," so he replied, "Who is this Azdī that I should accept his narration but leave that of Yaḥyā ibn Saʿīd al-Anṣārī from Nāfiʿ that Ibn ʿUmar used to pray supererogatory prayers in the daytime in blocks of four *rakʿah* with no gaps between them? If the *ḥadīth* of Azdī were *ṣaḥīḥ* then Ibn ʿUmar would not have gone against it."'" Khaṭṭābī said, "Except the addition of a trustworthy narrator should be accepted." Ḥāfiẓ said, "An addition from a trustworthy narrator is accepted, and Bukhārī considered it *ṣaḥīḥ* when he was asked about it."

2 Its *isnād* is *ḍaʿīf* on account of Isḥāq ibn Ibrāhīm and ʿAmrī. It has been transmitted by Ṭabarānī in *al-Awsaṭ* (no. 79) with his *isnād* from Isḥāq ibn Ibrāhīm; and he said, "The only one to narrate it from ʿAmrī was Ḥunaynī."

3 Those who adopt this position includes Imam Mālik, Imam Shāfiʿī and Imam Aḥmad according to one narration.

4 Yaḥyā ibn Muʿīn considered this *ḥadīth* to be weak, saying, "Nāfiʿ, ʿAbdullāh ibn Dīnār and a number of others narrated it from Ibn ʿUmar without mentioning daytime prayers." He also said, "Who is this Azdī that I should accept his narration but leave that of Yaḥyā ibn Saʿīd al-Anṣārī from Nāfiʿ that Ibn ʿUmar used to pray supererogatory prayers in the daytime in blocks of four *rakʿah* with no gaps between them? If the *ḥadīth* of Azdī were *ṣaḥīḥ* then Ibn ʿUmar would not have gone against it." Tirmidhī said, "The correct version is that narrated by the group from Ibn ʿUmar , and they did not mention daytime prayers." Similarly, Nasāʾī said, "In my view, this *ḥadīth* is a mistake."

5 Its *isnād* is *ḍaʿīf* on account of ʿUbaydah and Fahd ibn Ḥayyān. It has been transmitted by Abū Dāwūd (The prayer, The four before Ẓuhr and after Ẓuhr, 1270) with his *isnād* from Muḥammad ibn Jaʿfar; Ibn Mājah (The prayer/ The four *rakʿah* before Ẓuhr, 1157) with his *isnād* from Wakīʿ. Both of them narrated it from Shuʿbah; and Tirmidhī in *ash-Shamāʾil* (p. 19–20) with his *isnād* from Hushaym and Abū Muʿāwiyah. The three of them (Shuʿbah, Hushaym and Abū Muʿāwiyah) narrated it from ʿUbaydah aḍ-Ḍabbī. Abū Dāwūd said, "'ʿUbaydah aḍ-Ḍabbī is weak. It is has reached me that Yaḥyā ibn Saʿīd said, 'If I were to narrate anything from ʿUbaydah, I would narrate this *ḥadīth*.'"

6 Its *isnād* is *ḍaʿīf* on account of ʿUbaydah aḍ-Ḍabbī. It has been transmitted by Abū Dāwūd (The prayer/ Four before Ẓuhr and after Ẓuhr, 1270) with his *isnād* from Shuʿbah in an abridged form; Tirmidhī in *ash-Shamāʾil* (p. 19–20) with his *isnād* from Hushaym and Abū Muʿāwiyah; and Ibn Mājah (The prayer/ Four *rakʿah* before Ẓuhr, 1157) with his *isnād* from Wakīʿ. All of them narrated it from ʿUbaydah aḍ-Ḍabbī.

٤٢ - بَابُ التَّطَوُّعِ بَعْدَ الْجُمُعَةِ: كَيْفَ هُوَ؟

42. WHAT FORM DO THE SUPEREROGATORY PRAYERS AFTER JUMUʿAH TAKE?

٢٠٦٦ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مُصَلِّيًا مِنْكُمْ بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا».

2066. It has been transmitted to us with an *isnād* from Suhayl ibn Abī Ṣāliḥ from his father from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If you pray [supererogatory] prayers after Jumuʿah, then pray four *rakʿahs*."[1]

Abū Jaʿfar ﷺ says, "Some[2] of the people [of knowledge] based their position on this *ḥadīth* and said that the number of [supererogatory] *rakʿahs* that should be prayed after Jumuʿah without fail was four *rakʿahs* uninterrupted by a *salām*."

Others[3] disagreed with them and said, "Rather, the number of [supererogatory] *rakʿahs* that should be prayed after Jumuʿah without fail is two, just like after Ẓuhr."

They based their position on the following:

٢٠٦٧ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ لَا يُصَلِّي الرَّكْعَتَيْنِ بَعْدَ الْجُمُعَةِ إِلَّا فِي بَيْتِهِ.

2067. It has been transmitted to us with an *isnād* from Ibn Abī

Dhiʾb from Nāfiʿ from Ibn ʿUmar ﷺ that the Prophet ﷺ did not pray two *rakʿahs* after Jumuʿah except in his house (i.e. when he got home).[4]

٢٠٦٨ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا عَارِمٌ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ قَالَ: ثنا أَيُّوبُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ ﷺ رَأَى رَجُلًا يُصَلِّي رَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ، فَدَفَعَهُ وَقَالَ: أَتُصَلِّي الْجُمُعَةَ أَرْبَعًا؟ قَالَ: وَكَانَ ابْنُ عُمَرَ ﷺ يُصَلِّي الرَّكْعَتَيْنِ فِي بَيْتِهِ وَيَقُولُ: هَكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ.

2068. It has been transmitted to us with an *isnād* from Ayyūb from Nāfiʿ that when Ibn ʿUmar ﷺ saw a man pray two *rakʿahs* after Jumuʿah, he pushed him and said, "Do you make Jumuʿah four *rakʿahs* long?" [Nāfiʿ] said, "Ibn ʿUmar ﷺ used to pray two *rakʿahs* in his house and say, 'This is what the Messenger of Allah ﷺ did.'"[5]

Others[6] disagreed with them and said, "Rather, the number of [supererogatory] *rakʿahs* that should be prayed after Jumuʿah without fail is six *rakʿahs*; four followed by two."

They said, "It is possible that the Messenger of Allah ﷺ both said that which Abū Hurayrah ﷺ narrated him as saying and did that which Ibn ʿUmar ﷺ narrated him as doing. Therefore, the *ḥadīth* of Ibn ʿUmar ﷺ should be viewed as an addition to that of Abū Hurayrah ﷺ."

They based their position on the following:

٢٠٦٩ – أَنَّ سُلَيْمَانَ بْنَ شُعَيْبٍ حَدَّثَنَا قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، – قَالَ أَبُو إِسْحَاقَ: حَدَّثَنِي غَيْرَ مَرَّةٍ – قَالَ: صَلَّيْتُ مَعَ ابْنِ عُمَرَ ﷺ يَوْمَ الْجُمُعَةِ فَلَمَّا سَلَّمَ قَامَ فَصَلَّى رَكْعَتَيْنِ. ثُمَّ قَالَ: فَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ انْصَرَفَ.

2069. It has been transmitted to us with an *isnād* from Zuhayr ibn Muʿāwiyah from Abū Isḥāq that ʿAṭāʾ said, “On the day of Jumuʿah, I prayed with Ibn ʿUmar ﷺ. After he said the *salām*, he got up and prayed two *rakʿahs*.” Then [ʿAṭāʾ] said, “Then he prayed four [more] *rakʿahs* and then he left.” Abū Isḥāq said, “[ʿAṭāʾ] told me about this more than once.”

In this *ḥadīth*, we find Ibn ʿUmar ﷺ praying two supererogatory *rakʿahs* after Jumuʿah and then praying four more. It is possible that he did that because both the words and deeds of the Messenger of Allah ﷺ were proven in his mind, just as we mentioned above.

The like of it is also transmitted from ʿAlī ibn Abī Ṭālib ﷺ:

٢٠٧٠ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ ﷺ أَنَّهُ قَالَ: مَنْ كَانَ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ سِتًّا.

2070. It has been transmitted to us with an *isnād* from Abū Ḥaṣīn from Abū ʿAbd ar-Raḥmān that ʿAlī ﷺ said, “If you pray [supererogatory] prayers after Jumuʿah, then pray six *[rakʿahs]*.”

٢٠٧١ – حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: عَلَّمَ ابْنُ مَسْعُودٍ ﷺ النَّاسَ أَنْ يُصَلُّوا بَعْدَ الْجُمُعَةِ أَرْبَعًا، فَلَمَّا جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ ﷺ عَلَّمَهُمْ أَنْ يُصَلُّوا سِتًّا.

2071. It has been transmitted to us with an *isnād* from Abū ʿAbd ar-Raḥmān who said, “Ibn Masʿūd ﷺ taught the people to pray four *rakʿahs* after Jumuʿah. But, when ʿAlī ibn Abī Ṭālib ﷺ came, he taught them to pray six.”

٢٠٧٢ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، قَالَ: قَدِمَ عَلَيْنَا عَبْدُ اللّٰهِ فَكَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ أَرْبَعًا، فَقَدِمَ بَعْدَهُ عَلِيٌّ ﵁ فَكَانَ إِذَا صَلَّى الْجُمُعَةَ صَلَّى بَعْدَهَا رَكْعَتَيْنِ وَأَرْبَعًا، فَأَعْجَبَنَا فِعْلُ عَلِيٍّ ﵁ فَاخْتَرْنَاهُ.

2072. It has been transmitted to us with an *isnād* from Abū Isḥāq that Abū ʿAbd ar-Raḥmān as-Sulamī said, "ʿAbdullāh ﵁ came to us and used to pray four *rakʿahs* after Jumuʿah. Then ʿAlī ﵁ came after him, and when he prayed the Jumuʿah [with us], he would pray two *rakʿahs* after it and then four more. We liked that which ʿAlī ﵁ did and so chose to do it ourselves."

It is proven by what we have mentioned above that the number of supererogatory *rakʿahs* that should be prayed after Jumuʿah without fail are six. This was the verdict of Abū Yūsuf ﵀ except that he qualified it by saying, "I prefer that he pray the four *rakʿahs* first and then the two *rakʿahs*. This way he avoids praying the like of the Jumuʿah (i.e. two *rakʿahs*) immediately after it, which has been prohibited."

٢٠٧٣ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: ثنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ أَنَّ عُمَرَ ﵁ كَانَ يَكْرَهُ أَنْ يُصَلِّيَ بَعْدَ صَلَاةِ الْجُمُعَةِ مِثْلَهَا.

2073. It has been transmitted to us with an *isnād* from Sulaymān ibn Mushir from Kharashah ibn al-Ḥurr ﵁ that ʿUmar ﵁ used to dislike [people] praying the like of the Jumuʿah prayer after it.

Abū Jaʿfar ﵀ says, "Therefore, Abū Yūsuf ﵀ liked people to pray the four *rakʿahs* before the two because [four *rakʿahs*] are not like the two *rakʿahs* [Jumuʿah], and did not like them praying the two *rakʿahs* first

because they are like [the two *rakʿahs*] of Jumuʿah."

As for Abū Ḥanīfah 🕋, he adopted the position that we mentioned first at the beginning of this chapter.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ The recommendation of praying four *rakʿah* or two *rakʿah* after Jumuʿah, 881); and Tirmidhī (The prayer/ The prayer before and after Jumuʿah, 523) with their respective *asānīd* from Sufyān. It has also been transmitted by Abū Dāwūd (The prayer/ The prayer after Jumuʿah, 1131); Nasāʾī (Jumuʿah/ The number of *rakʿah* in the prayer after Jumuʿah, 1427); and Ibn Mājah (The prayer/ The prayer after Jumuʿah, 1132) with their respective *asānīd* from Suhayl ibn Abī Ṣāliḥ.

2 Those who adopt this view includes Imam Abū Ḥanīfah 🕋.

3 Those who adopt this view includes Imam Mālik and Imam Aḥmad according to one narration.

4 Its *isnād* is *ḥasan* on account of Abū Bashar ar-Riqqī.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Fear/ The prayer before and after Jumuʿah, 927); Muslim (The prayer/ The prayer after Jumuʿah, 882); and Nasāʾī (Jumuʿah/ The prayer of the Imam after Jumuʿah, 1428) with their respective *asānīd* from Mālik; and by Abū Dāwūd (The prayer/ The prayer after Jumuʿah, 1127 &1128) with his *asānīd* from Ḥammād ibn Zayd and Ismāʿīl respectively; and Nasāʾī (Jumuʿah/ Lengthening the *rakʿah* after Jumuʿah, 1430) with his *isnād* from Shuʿbah. The three of them (Ḥammād, Ismāʿīl and Shuʿbah) all narrated it from Ayyūb; also by Tirmidhī (The prayer/ What has come down regarding the prayers before and after Jumuʿah, 552); and Ibn Mājah (The prayer/ The prayer after Jumuʿah, 1130) with their respective *asānīd* from Layth. The three of them (Mālik, Ayyūb and Layth) all narrated it from Nāfiʿ; and by Muslim in the abovementioned place (882); Tirmidhī again (521); Nasāʾī again (1429); and Ibn Mājah again (1429) with their respective *asānīd* from Sālim. The two of them (Nāfiʿ and Sālim) both narrated it from Ibn ʿUmar 🕋.

6 Those who adopt this view includes Imam Shāfiʿī and Imam Abū Yūsuf.

٤٣ -بَابُ الرَّجُلِ يَفْتَتِحُ الصَّلَاةَ قَاعِدًا: هَلْ يَجُوزُ لَهُ أَنْ يَرْكَعَ قَائِمًا أَمْ لَا؟

43. IS IT PERMISSIBLE FOR SOMEONE WHO ENTERS INTO HIS PRAYER FROM A SITTING POSITION TO DO *RUKŪʿ* STANDING UP?

٢٠٧٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ قَالَ: ثنا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ، عَنْ عَائِشَةَ ﵂، قَالَتْ: كَانَ رَسُولُ اللّٰهِ ﷺ يُكَبِّرُ لِلصَّلَاةِ قَائِمًا وَقَاعِدًا، فَإِذَا صَلَّى قَائِمًا، رَكَعَ قَائِمًا وَإِذَا صَلَّى قَاعِدًا رَكَعَ قَاعِدًا.

2074. It has been transmitted to us from Yazīd ibn Ibrāhīm from Muḥammad ibn Sīrīn from ʿAbdullāh ibn Shaqīq al-ʿUqaylī that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ used to say the *takbīr* [for entering into the prayer] from both a standing and a sitting position. If he [entered into] the prayer from a standing position, then he would do *rukūʿ* standing up; and if he [entered into] the prayer from a sitting position, then he would do *rukūʿ* sitting down."[1]

٢٠٧٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا هِشَامُ بْنُ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِيْنَ، عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ ﵂ أَنَّهُ سَأَلَهَا عَنْ ذَلِكَ، فَحَدَّثَتْهُ عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ سَوَاءً.

2075. It has been transmitted to us from Hishām ibn Ḥassān from Muḥammad ibn Sīrīn from ʿAbdullāh ibn Shaqīq that he asked ʿĀʾishah ﵂ about that so she told him the exact like of the above

from the Messenger of Allah ﷺ.[2]

٢٠٧٦ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ الْعَتَكِيُّ قَالَ: ثنا أَبُو هِلَالٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

2076. The like of it has been transmitted to us from Abū Hilāl from Muḥammad ibn Sīrīn from ʿAbdullāh ibn Shaqīq from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[3]

٢٠٧٧ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يَحْيَى بْنُ بُكَيْرٍ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنِي بُدَيْلُ بْنُ مَيْسَرَةَ، عَنِ ابْنِ شَقِيقٍ، عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

2077. The like of it has been transmitted to us from Ḥammād ibn Zayd from Budayl ibn Maysarah from Ibn Shaqīq from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[4]

٢٠٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: ثنا إِبْرَاهِيمُ بْنُ طُهْمَانَ، عَنْ بُدَيْلٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

2078. The like of it has been transmitted to us from Ibrāhīm ibn Ṭuhmān with his *isnād* [from ʿAbdullāh ibn Shaqīq from ʿĀʾishah ﵂].[5]

٢٠٧٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: سَأَلْتُ عَائِشَةَ ﵂. . . فَذَكَرَ مِثْلَهُ.

2079. The like of it has been transmitted to us from Sufyān with his *isnād* from ʿAbdullāh ibn Shaqīq from ʿĀʾishah ﵂.[6]

٢٠٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، وَحُمَيْدٍ عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2080. The like of it has been transmitted to us from Ḥammād ibn Salamah with his *isnād* from ʿAbdullāh ibn Shaqīq from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[7]

٢٠٨١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا الْمَسْعُودِيُّ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ مَعْقِلٍ، عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2081. The like of it has been transmitted to us with an *isnād* from Yūnus ibn ʿUbayd from ʿAbdillāh ibn Maʿqil from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[8]

Abū Jaʿfar ﵀ says, "Some[9] of the people [of knowledge] based their position on these *aḥādīth* and said that it was disliked for a person to do *rukūʿ* standing up if he entered into the prayer from a sitting position."

Others[10] disagreed with them and said that there was nothing wrong with doing that. They based their position on the following:

٢٠٨٢ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂ أُمِّ الْمُؤْمِنِينَ: أَنَّهَا أَخْبَرَتْهُ أَنَّهَا لَمْ تَرَ رَسُولَ اللّٰهِ ﷺ يُصَلِّي صَلَاةَ اللَّيْلِ قَاعِدًا قَطُّ حَتَّى أَسَنَّ. فَكَانَ يَقْرَأُ قَاعِدًا حَتَّى إِذَا أَرَادَ أَنْ يَرْكَعَ، قَامَ فَقَرَأَ نَحْوًا مِنْ ثَلَاثِينَ آيَةً أَوْ أَرْبَعِينَ آيَةً ثُمَّ رَكَعَ.

2082. It has been transmitted to us with an *isnād* from Hishām ibn ʿUrwah from his father that ʿĀʾishah, the Mother of the Believers, ﵂ told him that she never once saw the Messenger of Allah ﷺ pray nighttime prayers sitting down until he became old. Then he

would perform the recitation from a sitting position and then, when he wanted to go into *rukūʿ*, he would stand, recite approximately thirty or forty verses [of Qurʾan] and then go into *rukūʿ*.[11]

٢٠٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2083. The like of it has been transmitted to us from Abū Muʿāwiyah with his *isnād* from ʿĀʾishah ﵂ from the Prophet ﷺ.[12]

٢٠٨٤ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: ثنا هِشَامٌ قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

2084. The like of it has been transmitted to us from Yaḥyā ibn Saʿīd with his *isnād* from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[13]

٢٠٨٥ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ - مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ - وَأَبِي النَّضْرِ - مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

2085. The like of it has been transmitted to us from Mālik with his *isnād* from Abū Salamah ibn ʿAbd ar-Raḥmān from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ.[14]

There is a difference between this *ḥadīth* and that of ʿAbdullāh ibn Shaqīq because, in this *ḥadīth*, it states that he ﷺ went into *rukūʿ* from a standing position after entering into the prayer from a sitting position.

This *ḥadīth* is preferable to the one narrated by ʿAbdullāh ibn Shaqīq because the fact that he stayed seated [in Ibn Shaqīq's *ḥadīth*] and went

into *rukūʿ* from a sitting position does not prove that it is impermissible for him to stand up and then go into *rukūʿ* from a standing position. Whereas, the fact that [in this *ḥadīth*] he did stand up from his seated position and go into *rukūʿ* from a standing position, proves that it is permissible to go into *rukūʿ* from a standing position after entering into the prayer from a sitting position.

For this reason, we consider this *ḥadīth* to be preferable to the preceding one. This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad,[15] may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Khuṣayb ibn Nāṣiḥ. It has been transmitted by Nasāʾī (Standing the night in prayer/ How he does it when he enters the prayer standing, 1648) with his *isnād* from Wakīʿ from Yazīd ibn Ibrāhīm.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ The permissibility of praying supererogatory prayers standing or sitting, 730) with his *isnād* from Hishām.

3 Its *isnād* is *ḥasan* on account of Abū Hilāl. It has been transmitted by Aḥmad (6:262) with his *isnād* from Abū Hilāl.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place in its long form; and Tirmidhī (The prayer/ A man praying supererogatory prayers sitting down, 375) with their respective *asānīd* from Hushaym from Khālid; and by Abū Dāwūd (The prayer/ The prayer of someone sitting down, 955) with his *isnād* from Badīl ibn Maysurah and Ayyūb; and Ibn Mājah (The prayer/ Supererogatory prayers sitting down, 1228) with his *isnād* from Ḥumayd. The four of them (Khālid, Ayyūb, Badīl and Ḥumayd) all narrated it from ʿAbdullāh ibn Shaqīq. Also, Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

5 Its *isnād* is *ṣaḥīḥ*.

6 Its *isnād* is *ḥasan* on account of Muʾammal ibn Ismāʿīl. It has been transmitted by Muslim in the abovementioned place in its long form; Tirmidhī in the abovementioned place; and Abū Dāwūd (The prayer/ The branches of the chapters of supererogatory action, 1251) with their respective *asānīd* from Hushaym from Khālid. Also, Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place with his *isnād* from Ḥumayd; and Aḥmad (6:262) with his *isnād* from Ḥammād ibn Salamah from Badīl.

Both of them narrated it from ʿAbdullāh ibn Shaqīq.

8 Its *isnād* is *ḥasan* on account of Masʿūdī.

9 Those who adopted this view includes Muḥammad ibn Sīrīn and others from the first generations.

10 Those who adopted this view includes Imam Abū Ḥanīfah, Abū Yūsuf, Imam Muḥammad, Imam Mālik, Imam Shāfiʿī and the majority of the people of knowledge.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Shortening the prayer/ When he prayed sitting down and then returned to health, 1118) with his *isnād* from Mālik.

12 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAmr. It has been transmitted by Aḥmad (6:46) from Abū Muʿāwiyah aḍ-Ḍarīr.

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *tahajjud* prayer/ The Prophet ﷺ standing in prayer in the night during Ramaḍān and outside of it, 1148); Muslim (The prayer/ The permissibility of praying supererogatory prayers standing etc., 731) with their respective *asānīd* from Yaḥyā.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Shortening the prayer/ When he prayed sitting down and then returned to health, 1118); Muslim in the abovementioned place; Abū Dāwūd (The prayer/ The prayer of someone sitting down, 954); and Nasāʾī (Standing the night in prayer/ How he does it when he enters the prayer standing, 1649) with their respective *asānīd* from Mālik from ʿAbdullāh ibn Yazīd and Abu'n-Naḍr.

It has also been transmitted by Tirmidhī (The prayer/ What has come down regarding the man who prayed supererogatory prayers sitting down, 374) with his *isnād* from Mālik from Abu'n-Naḍr alone. Also, Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

15 In *al-Hidāyah*, "If someone enters the prayer standing and then sits down without an excuse, that is permissible in the opinion of Imam Abū Ḥanīfah, but not in the opinion of Abū Yūsuf and Muḥammad.

٤٤ - بَابُ التَّطَوُّعِ فِي الْمَسَاجِدِ

44. SUPEREROGATORY PRAYERS IN THE MOSQUE

٢٠٨٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو الْمُطَرِّفِ بْنُ أَبِي الْوَزِيرِ قَالَ: ثنا مُحَمَّدُ ابْنُ مُوسَى، عَنْ سَعْدِ بْنِ إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ: أَنَّ النَّبِيَّ ﷺ صَلَّى الْمَغْرِبَ فِي مَسْجِدِ بَنِي عَبْدِ الْأَشْهَلِ، فَلَمَّا فَرَغَ رَأَى النَّاسَ يُسَبِّحُونَ، فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّمَا هَذِهِ الصَّلَاةُ فِي الْبُيُوتِ».

2086. It has been transmitted to us with an *isnād* from Saʿd ibn Isḥāq from his father from his father that the Prophet ﷺ prayed Maghrib in the mosque of Banū *ʿAbd al-Ashhal*. When he finished he saw people glorifying [Allah] (i.e. praying supererogatory prayers, which in this case is the *Sunnah* after Maghrib), so he said to them, "People, this prayer should only be performed at home."[1]

٢٠٨٧ - حَدَّثَنَا بَحْرُ بْنُ نَصْرٍ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: ثنا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدٍ ﷺ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي بَيْتِي وَالصَّلَاةِ فِي الْمَسْجِدِ، فَقَالَ: «قَدْ تَرَى مَا أَقْرَبَ بَيْتِي مِنَ الْمَسْجِدِ، فَلَأَنْ أُصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي الْمَسْجِدِ إِلَّا أَنْ تَكُونَ صَلَاةً مَكْتُوبَةً».

2087. It has been transmitted to us with an *isnād* from *Ḥarām* ibn Ḥakīm that his paternal uncle, ʿAbdullāh ibn Saʿd ﷺ, said, "I asked the Messenger of Allah ﷺ about praying at home and

praying in the mosque. He replied, ‘You well know how close my house is to the mosque. [Nonetheless], I prefer to pray all my prayers at home except for those which are obligatory.’”[2]

Abū Jaʿfar ﷺ says, “Some[3] of the people [of knowledge] took the position that supererogatory prayers should not be prayed in the mosque except for those prayers that are emphasised, such as the two *rakʿahs* after Ẓuhr, the two *rakʿahs* after Maghrib and the two *rakʿahs* for greeting the mosque. According to them, all other supererogatory prayers should not be prayed in the mosque, but should be postponed until a person gets home.”

Others[4] disagreed with them and said, “It is good to pray supererogatory prayers in the mosque, but it is better to pray them at home.” They based their position on the following *ḥadīth*:

٢٠٨٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَلِيِّ بْنِ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: قَالَ لِي الْعَبَّاسُ ﷺ: بِتُّ اللَّيْلَةَ بِآلِ رَسُولِ اللّٰهِ ﷺ. قَالَ: فَصَلَّى رَسُولُ اللّٰهِ ﷺ الْعِشَاءَ، ثُمَّ صَلَّى بَعْدَهَا حَتَّى لَمْ يَبْقَ فِي الْمَسْجِدِ غَيْرُهُ.

2088. It has been transmitted to us with an *isnād* from ʿAlī ibn ʿAbdillāh ibn ʿAbbās from Ibn ʿAbbās ﷺ that ʿAbbās said to him, “I spent the night with the family of the Messenger of Allah ﷺ. After the Messenger of Allah ﷺ had prayed ʿIshāʾ, he continued to pray [supererogatory prayers] until no-one remained in the mosque but him.”[5]

Abū Jaʿfar ﷺ says, “This proves that the Messenger of Allah ﷺ used to pray long supererogatory prayers of this sort in the mosque. According

to our position, it is good to do this although it is better to pray them at home as is demonstrated by the statement of the Messenger of Allah ﷺ, 'With the exception of the obligatory prayers, it is best for a man to pray at home.'"[6]

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Isḥāq ibn Kaʿb ibn ʿAjrah. It has been transmitted by Abū Dāwūd (The prayer/ Where should the two *rakʿah* of Maghrib be prayed, 1300) from Abu'l-Muṭarrif; Tirmidhī (The prayer/ What has been mentioned with regard to it being better to pray the two *rakʿah* after Maghrib at home, 604); and Nasāʾī (Standing the night in prayer/ The encouragement to do the prayer at home, 1601) with their respective *asānīd* from Ibrāhīm ibn Abi'l-Wazīr. Both of them narrated it from Muḥammad ibn Mūsā. Tirmidhī said, "It is a *gharīb ḥadīth*, since we only know the *ḥadīth* of Kaʿb ibn ʿAjrah ﷺ in this way."

2 Its *isnād* is *ḥasan* on account of Muʿāwiyah ibn Ṣāliḥ al-Ḥumṣī. It has been transmitted by Ibn Mājah (The prayer/ What has come down regarding doing supererogatory prayers at home, 1378); and Tirmidhī in *ash-Shamāʾil* (Supererogatory prayers at home, p. 20) with their respective *asānīd* from Muʿāwiyah ibn Ṣāliḥ.

3 Those who adopt this view includes Ibrāhīm an-Nakhaʿī, ʿUbaydah as-Salmānī and others.

4 Those who adopt this view includes Imam Abū Ḥanīfah, Imam Shāfiʿī, Imam Aḥmad and others.

5 Its *isnād* is *ḥasan* on account of Minhāl ibn ʿAmr. It has been transmitted by Abū Bakr ibn Mardawayh (as is mentioned in the *Tafsīr of Ibn Kathīr* with regard to Allah's Words, "In the creation of the heavens and the earth" (Qurʾan 3:190) with his *isnād* from Yūnus ibn Abī Isḥāq in its long form.

6 It has been transmitted by Bukhārī (The *adhān*/ The night prayer, 731); and Muslim (The travel prayer/ The recommendation to pray supererogatory prayers at home, 781) in a *ḥadīth* from Zayd ibn Thābit ﷺ.

٤٥ - بَابُ التَّطَوُّعِ بَعْدَ الْوِتْرِ

45. SUPEREROGATORY PRAYERS AFTER *WITR*

٢٠٨٩ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا أَسْبَاطٌ، عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ ﷺ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ فِي أَوَّلِ اللَّيْلِ وَفِي وَسَطِهِ وَفِي آخِرِهِ، ثُمَّ ثَبَتَ لَهُ الْوِتْرُ فِي آخِرِهِ.

2089. It has been transmitted to us from Muṭarrif with his *isnād* from ʿĀṣim ibn Ḍamrah that ʿAlī ﷺ said, "The Messenger of Allah ﷺ used to pray *Witr* at the beginning of the night, in the middle of the night and at the end of the night. Then it became his established practice to pray it at the end of the night."[1]

٢٠٩٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ وَعَفَّانُ قَالَا: ثنا شُعْبَةُ: قَالَ أَبُو إِسْحَاقَ: أَنْبَأَنِي غَيْرَ مَرَّةٍ قَالَ: سَمِعْتُ عَاصِمَ بْنَ ضَمْرَةَ يُحَدِّثُ عَنْ عَلِيٍّ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2090. The like of it has been transmitted to us from Shuʿbah with his *isnād* from ʿĀṣim ibn Ḍamrah from ʿAlī ﷺ from the Prophet ﷺ.[2]

٢٠٩١ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا يَعْقُوبُ بْنُ إِسْحَاقَ بْنِ أَبِي عَبَّادٍ قَالَ: ثنا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي إِسْحَاقَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2091. The like of it has been transmitted to us from Ibrāhīm ibn Ṭahmān with his *isnād* [from ʿĀṣim ibn Ḍamrah from ʿAlī ﷺ from the Prophet ﷺ].[3]

٢٠٩٢ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُوسَى قَالَ: أنا إِسْرَائِيلُ - وَقَالَ مَرَّةً أُخْرَى: أنا أَبُو إِسْرَائِيلَ - عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ، قَالَ: خَرَجَ عَلَيْنَا عَلِيٌّ ﷺ وَنَحْنُ فِي الْمَسْجِدِ، فَقَالَ: أَيْنَ السَّائِلُ عَنِ الْوِتْرِ؟ فَانْتَهَيْنَا إِلَيْهِ، فَقَالَ: إِنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُوتِرُ أَوَّلَ اللَّيْلِ، ثُمَّ بَدَا لَهُ فَأَوْتَرَ وَسَطَهُ، ثُمَّ ثَبَتَ لَهُ الْوِتْرُ فِي هَذِهِ السَّاعَةِ. قَالَ: وَذَاكَ عِنْدَ طُلُوعِ الْفَجْرِ.

> 2092. It has been transmitted to us with an *isnād* from ʿAbd Khayr who said, "ʿAlī ﷺ came to us whist we were in the mosque and said, 'Where is the one who was asking about *Witr*?' We went up to him and he said, 'The Messenger of Allah ﷺ used to pray *Witr* at the beginning of the night. Then it became clear to him that he should pray it in the middle of the night. Then it became his established practice to pray the *Witr* at this time.' He said that at the first crack of dawn."[4]

In our opinion, he meant that it was shortly before the first crack of dawn. We interpret the *ḥadīth* in this way in order ensure that its meaning matches that of the *ḥadīth* of ʿĀṣim ibn Ḍamrah.

Abū Jaʿfar ﷺ says, "Some[5] of the people [of knowledge] took the position that *Witr* should be prayed at the time of *saḥar* (i.e. the time just before Fajr) and that no supererogatory prayers should be prayed after it. They said that if anyone did pray supererogatory prayers after *Witr*, then his *Witr* was nullified and he had to pray it again.[6] They based this position upon the fact that the Messenger of Allah ﷺ delayed his *Witr* until the end of the night, and upon the fact that a number of Companions ﷺ used to consider *Witr* nullified by praying supererogatory prayers after it, mentioning the following:"

٢٠٩٣ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ أَنَّ عُثْمَانَ ﷺ قَالَ: إِنِّي أُوتِرُ أَوَّلَ اللَّيْلِ، فَإِذَا قُمْتُ مِنْ آخِرِ اللَّيْلِ صَلَّيْتُ رَكْعَةً، فَمَا شَبَّهْتُهَا إِلَّا بِقَلُوصٍ أَضُمُّهَا إِلَى الْإِبِلِ.

2093. It has been transmitted to us from Ḥammād ibn Salamah with his *isnād* from Mūsā ibn Ṭalḥah ﷺ that ʿUthmān ﷺ said, "I usually pray the *Witr* at the beginning of the night and then, when I get up at the end of the night, I pray a single *rakʿah*. [By praying that single *rakʿah*], it is like I am reuniting a young she-camel with the rest of her flock."

٢٠٩٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2094. The like of it has been transmitted to us from Shuʿbah with his *isnād* [from Mūsā ibn Ṭalḥah ﷺ from ʿUthmān ﷺ].

٢٠٩٥ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ عِمْرَانَ بْنِ بَشِيرٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أَبَا بَكْرٍ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

2095. It has been transmitted to us with an *isnād* from Saʿīd ibn al-Musayyib that Abū Bakr ﷺ used to do that.

٢٠٩٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي هَارُونَ الْغَنَوِيِّ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ عَلِيًّا ﷺ يَقُولُ: الْوِتْرُ عَلَى ثَلَاثَةِ أَنْوَاعٍ: رَجُلٌ أَوْتَرَ أَوَّلَ اللَّيْلِ ثُمَّ اسْتَيْقَظَ فَصَلَّى رَكْعَتَيْنِ، وَرَجُلٌ أَوْتَرَ أَوَّلَ اللَّيْلِ فَاسْتَيْقَظَ فَوَصَلَ إِلَى وِتْرِهِ رَكْعَةً فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ ثُمَّ أَوْتَرَ، وَرَجُلٌ أَخَّرَ وِتْرَهُ إِلَى آخِرِ اللَّيْلِ.

2096. It has been transmitted to us with an *isnād* from Ḥiṭṭān ibn

ʿAbdillāh that he heard ʿAlī ﷺ say, “There are three types [of people] when it comes to praying *Witr*: those who pray *Witr* at the beginning of the night then wake up and pray two *rakʿahs*; those who pray *Witr* at the beginning of the night then wake up and attach another *rakʿah* to the *Witr*, then pray [supererogatory prayers in blocks of] two *rakʿahs* and then pray *Witr* again; and those who delay their *Witr* to the end of the night.”

٢٠٩٧ – حَدَّثَنَا مُحَمَّدُ بْنُ بَحْرٍ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، وَمَالِكِ بْنِ دِينَارٍ عَنْ خِلَاسٍ، قَالَ: كُنْتُ جَالِسًا عِنْدَ عَمَّارٍ فَأَتَاهُ رَجُلٌ، فَقَالَ لَهُ: كَيْفَ تُوتِرُ؟ قَالَ: أَتَرْضَى بِمَا أَصْنَعُ؟ قَالَ: نَعَمْ. قَالَ: أَحْسِبُ قَتَادَةَ قَالَ فِي حَدِيثِهِ: فَإِنِّي أُوتِرُ بِلَيْلٍ بِخَمْسِ رَكَعَاتٍ ثُمَّ أَرْقُدُ، فَإِذَا قُمْتُ مِنَ اللَّيْلِ شَفَعْتُ.

2097. It has been transmitted to us with an *isnād* from Qatādah and Mālik ibn Dīnār that Khilās said, “I was sitting with ʿAmmār when a man came to him and asked how he prayed *Witr*. [ʿAmmār] replied, ‘Will you be satisfied [to do] what I do?’ The man replied, ‘Yes,’ so [ʿAmmār] said, ‘I perform my *Witr* as part of five *rakʿahs* which I pray in the night. Then I sleep. Then, if I wake up [later in the night], I make the number of *rakʿahs* even.’” [One of the narrators said], “I think that is how Qatādah put it in his *ḥadīth*.”

٢٠٩٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ عَنْ أَبِي سَلَمَةَ، وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: مَنْ أَوْتَرَ فَبَدَا لَهُ أَنْ يُصَلِّيَ فَلْيَشْفَعْ إِلَيْهَا بِأُخْرَى حَتَّى يُوتِرَ بَعْدُ.

2098. It has been transmitted to us with an *isnād* from

Muḥammad ibn ʿAbd ar-Raḥmān ibn Thawbān that Ibn ʿUmar ﷺ said, “If someone prays the *Witr* and then wants to pray after that, he should pray another single *rakʿah* in order to make the number of *rakʿahs* even. Then he should pray the *Witr* again [after completing his supererogatory night prayers].”

٢٠٩٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: ثنا أَبُو إِسْحَاقَ، عَنْ مَسْرُوقٍ، قَالَ: قَالَ ابْنُ عُمَرَ ﷺ: شَيْءٌ أَفْعَلُهُ بِرَأْيِي لَا أَرْوِيهِ. . . ثُمَّ ذَكَرَ نَحْوَ ذَلِكَ. قَالَ مَسْرُوقٌ: وَكَانَ أَصْحَابُ ابْنِ مَسْعُودٍ ﷺ يَتَعَجَّبُونَ مِنْ صَنِيعِ ابْنِ عُمَرَ ﷺ.

2099. It has been transmitted to us with an *isnād* from Masrūq that Ibn ʿUmar ﷺ said, “There is something that I do that is based upon my own opinion and not transmitted [from the Messenger of Allah ﷺ].” Then he narrated the like of what is in [*ḥadīth* 2098]. Then Masrūq added, “The companions of Ibn Masʿūd ﷺ were astonished by what Ibn ʿUmar ﷺ did.”

٢١٠٠ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي الْحَارِثِ الْغِفَارِيِّ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَجُلًا اسْتَفْتَاهُ عَنْ رَجُلٍ أَوْتَرَ أَوَّلَ اللَّيْلِ ثُمَّ نَامَ ثُمَّ قَامَ، كَيْفَ يَصْنَعُ؟ قَالَ: يُتِمُّهَا عَشْرًا.

2100. It has been transmitted to us with an *isnād* from Abu’l-Ḥārith al-Ghifārī that Abū Hurayrah ﷺ was asked for his opinion regarding what a man should do when he prays *Witr* at the beginning of the night, then goes to sleep and then gets up again [later on in the night]. He replied, “He should complete them (i.e. the *Witr* and its preceding supererogatory prayers) until he has

prayed ten."

Another statement has been transmitted from Abū Hurayrah ﷺ which contradicts this one which we will mention later, Allah willing.

Others[7] disagreed with them and said, "There is nothing wrong with praying supererogatory prayers after *Witr*. Furthermore, if a person does so then his *Witr* is not nullified by that." They based their position on the following transmissions from the Messenger of Allah ﷺ:

٢١٠١ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ الْبَابْلُتِّيُّ قَالَ: ثنا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ رَكَعَ رَكْعَتَيْنِ بَعْدَ الْوِتْرِ، قَرَأَ فِيهِمَا وَهُوَ جَالِسٌ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ.

2101. It has been transmitted to us with an *isnād* from Abū Salamah from ʿĀʾishah ﷺ that after praying *Witr*, the Messenger of Allah ﷺ used to pray two *rakʿahs* in which he would perform the recitation whilst seated. Then, when he wanted to go *rukūʿ*, he would stand up first and then go into *rukūʿ*.[8]

We have already mentioned another *ḥadīth* from ʿĀʾishah ﷺ like this one in the chapter on *Witr*, narrated by Saʿd ibn Hishām.

٢١٠٢ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا عُمَارَةُ بْنُ زَاذَانَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْوِتْرِ بِـ الرَّحْمَنِ وَالْوَاقِعَةِ.

2102. It has been transmitted to us with an *isnād* from Thābit al-Bunānī from Anas ﷺ that the Prophet ﷺ used to recite Sūrah ar-Raḥmān and Sūrah al-Wāqiʿah in the two *rakʿahs* he prayed after

Witr.[9]

٢١٠٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ قَالَ: ثنا عَبْدُ الْوَارِثِ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّيهِمَا بَعْدَ الْوِتْرِ وَهُوَ جَالِسٌ، يَقْرَأُ فِيهِمَا: ﴿إِذَا زُلْزِلَتْ﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾.

2103. It has been transmitted to us with an *isnād* from Abū Ghālib from Abū Umāmah ﷺ that after praying *Witr*, the Prophet ﷺ used to pray two *rakʿahs* seated in which he would recite Sūrah al-Zalzalah and Sūrah al-Kāfirūn.[10]

٢١٠٤ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ ثَوْبَانَ ﷺ، مَوْلَى رَسُولِ اللَّهِ ﷺ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَقَالَ: «إِنَّ هَذَا السَّفَرَ جَهْدٌ وَثِقَلٌ، إِذَا أَوْتَرَ أَحَدُكُمْ فَلْيَرْكَعْ رَكْعَتَيْنِ، فَإِنْ اسْتَيْقَظَ وَإِلَّا كَانَتَا لَهُ».

2104. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Jubayr ibn Nufayr from his father that Thawbān ﷺ, the freedman of the Messenger of Allah ﷺ, said, "Whilst we were on a journey with the Messenger of Allah ﷺ, he said to us, 'This journey is strain and hardship, so when any of you pray *Witr*, let him pray two *rakʿahs*.[11] If he wakes up [later in the night then he can pray more *rakʿahs*], but if not then he will have those two *rakʿahs* in their stead.'"[12]

Here we find that the Messenger of Allah ﷺ used to pray two seated supererogatory *rakʿahs* after *Witr* and that that did not nullify the *Witr* that he had prayed before them. This is preferable to the way that those who held the first position interpreted the *ḥadīth* of ʿAlī ﷺ, saying that it meant that the Messenger of Allah ﷺ delayed his *Witr* to the time of

saḥar. However, in our opinion, there is no contradiction between that *ḥadīth* and this one above (i.e. between *ḥadīth* 2096 and *ḥadīth* 2104), because it is possible that he delayed his *Witr* to the time of saḥar and then prayed two *rakʿahs* after it before Fajr.

Some of them say, "It is possible that those two *rakʿahs* he prayed were the two *rakʿahs* of Fajr and not part of the night prayer at all."

In response, let it be said, "There are two reasons why that is not possible. Firstly, because Saʿd ibn Hishām asked ʿĀʾishah ﵂ about the night prayer of the Messenger of Allah ﷺ and the *ḥadīth* above, in which she tells him how the Messenger of Allah's ﷺ prayer used to be during the night, is her response to that question. Secondly, it is not permissible for anyone who is capable of standing up to pray the two *rakʿahs* of Fajr sitting down, for that would involve him missing out the standing segment of the prayer. The only prayers that a person capable of standing may pray sitting down are those prayers that he does not have to pray if he does want to; because he is allowed to leave the prayer in its totality, he is also allowed to leave out its standing segment."

This proves that the two *rakʿahs* the Messenger of Allah ﷺ prayed after *Witr* were part of the night prayer, and obliges us to adopt the position of those who said that there is nothing wrong with praying night prayers after *Witr* and that *Witr* is not nullified by them.

There are other statements from the Messenger of Allah ﷺ that prove what is mentioned in the *ḥadīth* of Thawbān to be correct:

٢١٠٥/ ٢١٠٦/ ٢١٠٧ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الطَّائِيُّ وَابْنُ أَبِي دَاوُدَ قَالَا: حَدَّثَنَا أَبُو الْوَلِيدِ، ح: وَحَدَّثَنَا ابْنُ أَبِي عِمْرَانَ قَالَ: ثنا عَلِيُّ بْنُ الْجَعْدِ قَالَا: أنا أَيُّوبُ بْنُ عُتْبَةَ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا وِتْرَانِ فِي لَيْلَةٍ».

2105/2106/2107. It has been transmitted to us with two *asānīd* from Qays ibn Ṭalq from his father that the Messenger of Allah ﷺ said, "There must not be two *Witr*s in a single night."[13]

٢١٠٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا مُلَازِمُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَدْرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2108. The like of it has been transmitted to us from Abu'l-Walīd with his *isnād* from Qays ibn Ṭalq from his father from the Prophet ﷺ.[14]

٢١٠٩ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا أَبُو نُعَيْمٍ وَأَبُو الْوَلِيدِ قَالَا: ثنا مُلَازِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2109. The like of it has been transmitted to us from Abū Nuʿaym and Abu'l-Walīd with their *isnād* [from Qays ibn Ṭalq from his father from the Prophet ﷺ].[15]

٢١١٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا زَائِدَةُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبِي بَكْرٍ: «مَتَى تُوتِرُ؟» قَالَ: أَوَّلَ اللَّيْلِ بَعْدَ الْعَتَمَةِ. قَالَ: «أَخَذْتَ بِالْوُثْقَى». ثُمَّ قَالَ لِعُمَرَ: «مَتَى تُوتِرُ؟» قَالَ: آخِرَ اللَّيْلِ. قَالَ: «أَخَذْتَ بِالْقُوَّةِ».

2110. It has been transmitted to us with an *isnād* from Jābir ibn ʿAbdillāh ﷺ that the Messenger of Allah ﷺ asked Abū Bakr ﷺ,

"When do you pray *Witr*?" He replied, "At the beginning of the night after ʿIshāʾ." [The Messenger of Allah ﷺ] said, "You have taken [the path of] security." Then he asked ʿUmar ﷺ, "When do you pray *Witr*?" He replied, "At the end of the night." So [the Messenger of Allah ﷺ] said, "You have taken [the path of] strength."[16]

٢١١١ - حَدَّثَنَا يُونُسُ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ: أَنَّ أَبَا بَكْرٍ وَعُمَرَ ﷺ تَذَاكَرَا الْوِتْرَ عِنْدَ رَسُولِ اللّٰهِ ﷺ. فَقَالَ أَبُو بَكْرٍ: أَمَّا أَنَا فَأُصَلِّي ثُمَّ أَنَامُ عَلَى وِتْرٍ، فَإِذَا اسْتَيْقَظْتُ صَلَّيْتُ شَفْعًا حَتَّى الصَّبَاحَ. فَقَالَ عُمَرُ: لَكِنِّي أَنَامُ عَلَى شَفْعٍ، ثُمَّ أُوتِرُ مِنْ آخِرِ السَّحَرِ. فَقَالَ رَسُولُ اللّٰهِ ﷺ لِأَبِي بَكْرٍ: «حَذِرٌ هَذَا»، وَقَالَ لِعُمَرَ ﷺ: «قَوِيٌّ هَذَا».

2111. It has been transmitted to us with an *isnād* from Ibn al-Musayyib that Abū Bakr and ʿUmar ﷺ were with the Messenger of Allah ﷺ discussing the *Witr* prayer. Abū Bakr said, "Personally, I pray and then go to sleep having already prayed *Witr*. Then, when I wake up [later in the night] I pray [supererogatory prayers] in blocks of two *rakʿahs* until morning." Then ʿUmar said, "But I, on the other hand, go to sleep having prayed an even number of *rakʿahs*. Then I pray *Witr* at the end of the time of saḥar." Then the Messenger of Allah ﷺ said to Abū Bakr, "This is caution," and said to ʿUmar ﷺ, "This is strength."[17]

The statement of the Messenger of Allah ﷺ, 'There must not be two *Witr*s in a single night,' confirms what we have said about it being prohibited to repeat the *Witr* prayer. This is further corroborated by the fact that the Prophet ﷺ did not refute the words of Abū Bakr ﷺ when

he said, “Personally, I pray and then go to sleep having already prayed *Witr*. Then, when I wake up [later in the night] I pray [supererogatory prayers] in blocks of two *rakʿahs* until morning.” This proves that the ruling is just as Abū Bakr ﷺ mentioned and that a person does not nullify his *Witr* when he prays supererogatory night prayers after it.

This has also been narrated from a number of the Companions ﷺ of the Prophet ﷺ:

٢١١٢ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ ﷺ عَنِ الْوِتْرِ، فَقَالَ: إِذَا أَوْتَرْتَ أَوَّلَ اللَّيْلِ فَلَا تُوتِرْ آخِرَهُ، وَإِذَا أَوْتَرْتَ آخِرَهُ فَلَا تُوتِرْ أَوَّلَهُ. قَالَ: وَسَأَلْتُ عَائِذَ بْنَ عَمْرٍو، فَقَالَ مِثْلَهُ.

2112. It has been transmitted to us [with an *isnād*] from Abū Jamrah who said, “I asked Ibn ʿAbbās ﷺ about *Witr* and he said, ‘If you pray *Witr* at the beginning of the night then do not pray *Witr* again at the end [of the night]. And if you pray *Witr* at the end [of the night], then do not pray *Witr* at the beginning [of the night].’” [Abū Jamrah said], “I asked ʿĀʾidh ibn ʿAmr ﷺ and he said the same.”

٢١١٣ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ، وَمَالِكِ بْنِ دِينَارٍ: أَنَّهُمَا سَمِعَا خِلَاسًا قَالَ: سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ، وَسَأَلَهُ رَجُلٌ عَنِ الْوِتْرِ، فَقَالَ: أَمَّا أَنَا فَأُوتِرُ ثُمَّ أَنَامُ، فَإِنْ قُمْتُ صَلَّيْتُ رَكْعَتَيْنِ رَكْعَتَيْنِ.

2113. It has been transmitted to us with an *isnād* from Qatādah and Mālik ibn Dīnār that they both heard Khilās say, “I heard ʿAmmār ibn Yāsir ﷺ say, after a man asked him about *Witr*,

‘Personally, I pray *Witr* and then go to sleep. Then, when I wake up [later in the night], I pray [my supererogatory night prayers] in blocks of two *rakʿahs*.’”

In our opinion this is the meaning of the *ḥadīth* of Qatādah which we mentioned in the first section (*ḥadīth* 2097) because, in that *ḥadīth*, [ʿAmmār ﷺ said], “Then, if I wake up [later in the night], I make [the number of *rakʿahs*] even.” It is possible that this means that he made it even by praying a single *rakʿah* as Ibn ʿUmar ﷺ used to do, and it is possible that it means that he prayed an even number of *rakʿahs* after waking up.

However, the following *ḥadīth* of Shuʿbah shows that the meaning of “I make [the number of *rakʿahs*] even,” is, “I pray [my supererogatory night prayers] in blocks of two *rakʿahs* without nullifying my *Witr*:”

٢١١٤ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ ﷺ نَقْضُ الْوِتْرِ، فَقَالَتْ: لَا وِتْرَانِ فِي لَيْلَةٍ.

2114. It has been transmitted to us with an *isnād* from Shuʿbah from Abū Bishr that Saʿīd ibn Jubayr said, “When the nullification of *Witr* was mentioned to ʿĀʾishah ﷺ, she said, ‘There are not two *Witr*s in a single night.’”

٢١١٥ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ حُمْرَانَ قَالَ: ثنا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ أَنَّ أَبَا هُرَيْرَةَ ﷺ، قَالَ: لَوْ جِئْتُ بِثَلَاثَةِ أَبْعِرَةٍ فَأَنَخْتُهَا، ثُمَّ جِئْتُ بِبَعِيرَيْنِ فَأَنَخْتُهُمَا، أَلَيْسَ كَانَ يَكُونُ ذَلِكَ وِتْرًا؟ قَالَ: وَكَانَ يَضْرِبُهُ مَثَلًا لِنَقْضِ الْوِتْرِ.

2115. It has been transmitted to us with an *isnād* from ʿUmar ibn

al-Ḥakam ﷺ that Abū Hurayrah ﷺ said, “If I brought three camels to a halt and then brought two more camels to a halt, would that not be an odd number [of camels]?” [One of the narrators] added, “He used that as a metaphor for the nullification of *Witr*.”

Abū Jaʿfar ﷺ said, “In our opinion, this is sound reasoning. What he meant is, ‘The even number of *rakʿahs* that I pray after the *Witr* are added to the *Witr* which I prayed earlier [and do not nullify it].’”

٢١١٦ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ: أَنَّ مَالِكًا حَدَّثَهُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي مُرَّةَ - مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ ﷺ - أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ ﷺ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ؟ فَقَالَ: إِنْ شِئْتَ أَخْبَرْتُكَ كَيْفَ أَصْنَعُ أَنَا. قُلْتُ: أَخْبِرْنِي. قَالَ: إِذَا صَلَّيْتُ الْعِشَاءَ صَلَّيْتُ بَعْدَهَا خَمْسَ رَكَعَاتٍ ثُمَّ أَنَامُ، فَإِنْ قُمْتُ مِنَ اللَّيْلِ صَلَّيْتُ مَثْنَى مَثْنَى، وَإِنْ أَصْبَحْتُ أَصْبَحْتُ عَلَى وِتْرٍ.

2116. It has been transmitted to us with an *isnād* from Zayd ibn Aslam that when Abū Murrah, the freedman of ʿAqīl ibn Abī Ṭālib ﷺ, asked Abū Hurayrah ﷺ about how the Messenger of Allah ﷺ used to pray *Witr*, he replied, “If you like, I will tell you how I pray it myself.” I [ʿAqīl] said, “Tell me,” so he replied, “After I finish ʿIshāʾ I pray five more *rakʿahs* and then go to sleep. Then, when I wake up during the night, I pray [my supererogatory prayers] in blocks of two *rakʿahs*. Then, when the time of *Ṣubḥ* comes, I have reached it [having prayed] an odd number of *rakʿahs*.”

In the traditions above we find proof that Ibn ʿAbbās, ʿĀʾidh ibn ʿAmr, ʿAmmār, Abū Hurayrah and ʿĀʾishah ﷺ all did not hold the opinion of

Witr being nullified by supererogatory night prayers being prayed after it.

In our opinion, this is preferable to what has been narrated from those who disagree with them since it coincides with what the Messenger of Allah ﷺ is narrated as having said and done.

In addition to that, the position taken by the other group has no intellectual or logical basis since the single *rakʿah* they pray in order to make the *Witr* prayer they had previously prayed even, has been separated from it by speech, work and sleep; and that is not permissible by consensus.

Given this fact and the fact that those Companions ﷺ we mentioned held an opposing view, as well as the fact that the opposite position has been narrated from the Messenger of Allah ﷺ, no one is permitted to put the position [of making the *Witr* even and then praying a second *Witr* at the end of the night] into practice.[18]

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (1:78) with his *isnād* from Muṭarrif.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (1:104) from ʿAffān; and Ibn Mājah (The prayer/ What has come down regarding *Witr* at the end of the night, 1186) with his *isnād* from Muḥammad ibn Bashshār and Muḥammad ibn Jaʿfar. The three of them narrated it from Shuʿbah.

3 Its *isnād* is *ṣaḥīḥ*.

4 Its *isnād* is *ḥasan* on account of Abū Isrāʾīl, Abū Umayyah and Suddī. It has been transmitted by Aḥmad (1:120) with his *isnād* from Abū Isrāʾīl.

5 Those who adopt this view includes Isḥāq ibn Rāhwayh, and Ibn ʿUmar ﷺ and others from the Companions ﷺ.

6 Tirmidhī said, “Some of the people of knowledge from among the Companions ﷺ and

from the later generations took the position that the *Witr* was invalidated," and said, "He should add another *rakʿah* to it, then pray as much as appears appropriate to him, and then pray [another] *Witr* at the end of the night." Also, in the *Musnad of Aḥmad* (2:135), it is narrated that Nāfiʿ said, "When Ibn ʿUmar was asked about *Witr*, he said, 'With regards to myself, if I were to pray *Witr* before sleeping and then wake up later to do night prayers, I would make my previous *Witr* even by adding another *rakʿah* to it, and then pray my supererogatory prayers in blocks of two *rakʿah*. Then, when I completed my prayers, I would pray a single *rakʿah* for my *Witr*. For the Messenger of Allah commanded us to make *Witr* the last prayer of the night.'"

7 Those who adopt this view includes all four Imams.

8 Its *isnād* is *ḍaʿīf* on account of Yaḥyā ibn ʿAbdillāh al-Bābluttī. It has been transmitted by Muslim (The prayer/ The night prayer etc., 738) with his *isnād* from Hishām, Shaybān and Muʿāwiyah ibn Salām; Abū Dāwūd (The prayer/ The night prayer, 1340) with his *isnād* from Abān; and Nasāʾī (Standing the night in prayer/ The permissibility of praying between *Witr* and the two *rakʿah* of Fajr, 1757) with his *isnād* from Muʿāwiyah ibn Salām, and (Chapter on the time of the two *rakʿah* of Fajr, and mentioning the difference of opinion from Nāfiʿ, 1782) with his *isnād* from Hishām. The four of them (Hishām, Shaybān, Muʿāwiyah and Abān) all narrated it from Yaḥyā ibn Abī Kathīr.

9 Its *isnād* is *ḥasan* on account of ʿAmārah ibn Zādhān. It has been transmitted by Ibn Khuzaymah (1105); and Bayhaqī (3:33) with their respective *asānīd* from ʿAmārah ibn Zādhān. Also, Bayhaqī said, "'ʿAmārah was the only one to narrate it."

10 Its *isnād* is *ḥasan* on account of Abū Ghālib, but perhaps there is someone missing from the *isnād* of Ṭaḥāwī, since ʿAbd al-Wārith narrated this *ḥadīth* from ʿAbd al-ʿAzīz ibn Ṣuhayb, as in the *Musnad of Aḥmad*. It has been transmitted by Aḥmad (5:260) from ʿAbd aṣ-Ṣamad from ʿAbd al-Wārith from ʿAbd al-ʿAzīz; and again by Aḥmad (5:269) from Ḥasan ibn Mūsā from ʿAmārah ibn Zādhān. Both of them (ʿAbd al-ʿAzīz and ʿAmārah) narrated it from Abū Ghālib.

11 Ṭaḥāwī understood this to refer to two *rakʿah* after *Witr*, but it is possible that the meaning is, "If any of you want to pray *Witr*, then let him first pray two supererogatory *rakʿah*, for one should not confine themselves to only praying three *rakʿah*, in order to avoid imitating the Maghrib prayer."

12 Its *isnād* is *ḥasan* on account of Muʿāwiyah ibn Ṣāliḥ and ʿAbdullāh ibn Ṣāliḥ. It has been transmitted by Ibn Khuzaymah (1106); and Dāraquṭnī (1665) with their respective *asānīd* from Muʿāwiyah ibn Ṣāliḥ. Haythamī said in *al-Mujmaʿ* (2:246), "Ṭabarānī narrated it in *al-Kabīr*, but the *isnād* contains ʿAbdullāh ibn Ṣāliḥ about whom doubts have been expressed."

13 Its *isnād* is *ḍaʿīf* on account of Ayyūb ibn ʿUtbah. It has been transmitted by Aḥmad in *al-*

Musnad (*ḥadīth* no. 24237) with his *isnād* from Ayyūb, but he left this *ḥadīth* out of Maymaniyyah.

14 Its *isnād* is *ṣaḥīḥ*.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ Invalidation of *Witr*, 1439) in its long form; Tirmidhī (The prayer/ What has come down regarding there not being two *Witrs* in one night, 470) in its abridged form; and Nasāʾī (Standing the night in prayer etc./ The prohibition of the Prophet ﷺ against praying [two] *Witrs* in one night, 1678) in its long form with their respective *asānīd* from Mulāzim ibn ʿAmr. And Tirmidhī said that it was a *ḥasan gharīb ḥadīth*.

16 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Muḥammad ibn ʿAqīl. It has been transmitted by Ibn Mājah (The prayer/ What has come down regarding *Witr* at the beginning of the night, 1202) with his *isnād* from Zāʾidah.

17 Its *isnād* is *munqaṭiʿ* and *mursal*. It has been transmitted by Ibn Abī Shaybah (6705) with his *isnād* from Yaḥyā ibn Saʿīd from Saʿīd ibn al-Musayyib in an abridged form.

18 Ibn Rushd said in his *Qawāʿid*, “There are two things which weaken the position of those who say *Witr* is invalidated: firstly, *Witr* may not be turned into a supererogatory act by making it even; and secondly, no supererogatory prayer of one *rakʿah* is known in the Law.”

٤٦ - بَابُ الْقِرَاءَةِ فِي صَلَاةِ اللَّيْلِ: كَيْفَ هِيَ؟

46. HOW SHOULD RECITATION BE PERFORMED DURING NIGHT PRAYERS?

٢١١٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا ابْنُ أَبِي الزِّنَادِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَيُسْمِعُ قِرَاءَتَهُ مِنْ وَرَاءِ الْحُجَرِ وَهُوَ فِي الْبَيْتِ.

2117. It has been transmitted to us with an *isnād* from ʿAmr ibn Abī ʿAmr from ʿIkrimah that Ibn ʿAbbās ﷺ said, "When the Prophet ﷺ prayed at night in his house, his recitation could be heard from through the stone [wall]."[1]

٢١١٨ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا قَيْسُ بْنُ الرَّبِيعِ، عَنْ هِلَالِ بْنِ خَبَّابٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ جَدَّتِهِ أُمِّ هَانِئٍ ﷺ، قَالَتْ: كُنْتُ أَسْمَعُ صَوْتَ رَسُولِ اللَّهِ ﷺ فِي جَوْفِ اللَّيْلِ وَأَنَا نَائِمَةٌ عَلَى عَرِيشِي، وَهُوَ يُصَلِّي يُرَجِّعُ بِالْقُرْآنِ.

2118. It has been transmitted to us with an *isnād* from Hilāl ibn Khabbāb from Yaḥyā ibn Jaʿdah that his grandmother, Umm Hāniʾ ﷺ, said, "Whilst I was sleeping in my arbour, I heard the voice of the Messenger of Allah ﷺ in the middle of the night reciting Qurʾan during his prayers."[2]

٢١١٩ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا مِسْعَرٌ، عَنْ أَبِي الْعَلَاءِ، عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ: قَالَتْ أُمُّ هَانِئٍ ﷺ: إِنِّي كُنْتُ أَسْمَعُ صَوْتَ رَسُولِ اللَّهِ ﷺ وَأَنَا عَلَى عَرِيشِي.

2119. It has been transmitted to us with an *isnād* from Abu'l-ʿAlāʾ from Yaḥyā ibn Jaʿdah that Umm Hāniʾ ﵂ said, "Whilst I was in my arbour, I heard the voice of the Messenger of Allah ﷺ."[3]

Abū Jaʿfar ﵀ says, "Based on these *aḥādīth*, some[4] of the people [of knowledge] took the position that the Qurʾan should be recited audibly during the night prayer, and considered it to be disliked for [the Qurʾan] to be recited silently during it."

Others[5] disagreed with them and said, "A person has the choice of either reciting [the Qurʾan] silently or reciting audibly." They based their position on the following:

٢١٢٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا ابْنُ الْمُبَارَكِ، عَنْ عِمْرَانَ بْنِ زَائِدَةَ بْنِ نَشِيطٍ، عَنْ أَبِيهِ، عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ ﵁، قَالَ: كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ - يَعْنِي بِاللَّيْلِ - يَرْفَعُ طَوْرًا وَيَخْفِضُ طَوْرًا.

2120. It has been transmitted to us from Ibn al-Mubārak with his *isnād* from Abū Khālid al-Wālibī that Abū Hurayrah ﵁ said, referring to the night prayer, "The Messenger of Allah ﷺ sometimes recited silently and sometimes audibly."[6]

٢١٢١/ ٢١٢٢ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا أَسَدٌ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عِمْرَانَ. . . فَذُكِرَ بِإِسْنَادِهِ مِثْلَهُ.

2121/2122. The like of it has been transmitted to us from ʿĪsā ibn Yūnus and Ḥafṣ ibn Ghiyāth with their *isnād* from [Abū Khālid al-Wālibī from Abū Hurayrah ﵁ from the Prophet ﷺ].[7]

٢١٢٣ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ، عَنْ عِمْرَانَ بْنِ زَائِدَةَ، عَنْ أَبِيهِ، عَنْ خَالِدٍ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ. وَلَمْ يَذْكُرْ أَبَا هُرَيْرَةَ ﷺ.

2123. The like of it has been transmitted to us from Abū Nuʿaym [with his *isnād*] from Abū Khālid from the Prophet ﷺ, but in this version he did not mention Abū Hurayrah ﷺ.[8]

In this *ḥadīth*, Abū Hurayrah ﷺ informs us that the Prophet ﷺ used to sometimes recite audibly during his night prayer and sometimes silently. This proves that when someone is performing the night prayer, he has the choice of reciting silently or audibly.

It is possible that the audible recitation of the Messenger of Allah ﷺ that is mentioned in the *aḥādīth* of Umm Hānīʾ and Ibn ʿAbbās ﷺ happened immediately after he had recited another section [of the Qurʾan] silently. Therefore, their *aḥādīth* do not negate the act of reciting silently. The *ḥadīth* of Abū Hurayrah ﷺ, on the other hand, specifically states that the one performing the night prayer has the option of either reciting silently or audibly. Therefore, Abū Hurayrah's ﷺ *ḥadīth* is preferable to the others.[9]

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Ibn Abi'z-Zinād. It has been transmitted by Abū Dāwūd (The prayer/ Raising one's voice when reciting during night prayers, 1327); and Tirmidhī in *ash-Shamāʾil* (p. 21, What has come down regarding the recitation of the Messenger of Allah ﷺ) with their respective *asānīd* from Abu'z-Zinād.

2 Its *isnād* is *ḍaʿīf* on account of Qays ibn ar-Rabīʿ. It has been transmitted by Ṭabarānī in *al-Kabīr* (24/ no. 999) [with his *isnād*] from Qays ibn ar-Rabīʿ.

3 Its *isnād* is *ḥasan* on account of Abu'l-ʿAlāʾ. It has been transmitted by Aḥmad (6:424);

Nasāʾī (Entering into the prayer/ Raising the voice in recitation of Qurʾan, 1014); Ibn Mājah (The prayer/ The night prayer, 1349); and Tirmidhī in *ash-Shamāʾil* (What has come down regarding the recitation of the Messenger of Allah ﷺ) with their respective *asānīd* from Musʿir.

4 Those who adopt this view includes Ḥasan al-Baṣrī and Ibrāhīm an-Nakhaʿī.

5 Those who adopt this view includes all four Imams.

6 Its *isnād* is *ḥasan* on account of Zāʾidah ibn Nashīṭ. It has been transmitted by Abū Dāwūd (The prayer/ Raising the voice when reciting in the night prayer, 1328) with his *isnād* from ʿAbdullāh ibn al-Mubārak.

7 Its *isnād* is *ḥasan* on account of Zāʾidah ibn Nashīṭ. It has been transmitted by Ibn Abī Shaybah (1/ no. 3681) from Ḥafṣ ibn Ghiyāth.

8 Its *isnād* is *ḥasan* on account of Zāʾidah ibn Nashīṭ and *mursal*. The like of it has been transmitted by Bayhaqī (3:12) with his *isnād* from Wakīʿ from ʿImrān as a *mursal* tradition.

9 Ibn Qudāmah said, “A person has the choice of doing his recitation audibly or silently, except when reciting audibly helps him to stay awake better or when he is in the presence of someone who listens to or benefits from his recitation. In such cases, reciting audibly is better. On the other hand, if he is standing near to someone else doing night prayers or someone who will be disturbed by loud recitation, then silent recitation is preferable. When no such circumstances exist, then he can do whatever he wants.

٤٧ - بَابُ جَمْعِ السُّوَرِ فِي رَكْعَةٍ

47. COMBINING MORE THAN ONE *SŪRAH* IN A *RAKʿAH*

٢١٢٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: أَخْبَرَنِي مَنْ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لِكُلِّ سُورَةٍ رَكْعَةٌ».

2124. It has been transmitted to us with an *isnād* from Sufyān from ʿĀṣim that Abu'l-ʿĀliyah said, "Someone told me that he heard the Prophet ﷺ say, 'There is a *rakʿah* for every *sūrah*.'"[1]

٢١٢٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: أنا عَاصِمٌ الْأَحْوَلُ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ سُورَةٍ رَكْعَةٌ». قَالَ: فَذَكَرْتُ ذَلِكَ لِابْنِ سِيرِينَ، فَقَالَ: أَسَمَّى لَكَ مَنْ حَدَّثَهُ؟ قُلْتُ: لَا. قَالَ: أَفَلَا تَسْأَلُهُ؟ فَسَأَلْتُهُ، فَقُلْتُ: مَنْ حَدَّثَكَ؟ فَقَالَ: إِنِّي لَأَعْلَمُ مَنْ حَدَّثَنِي وَفِي أَيِّ مَكَانٍ حَدَّثَنِي. وَقَدْ كُنْتُ أُصَلِّي بَيْنَ عِشْرِينَ حَتَّى بَلَغَنِي هَذَا الْحَدِيثُ.

2125. It has been transmitted to us with an *isnād* from Zuhayr ibn Muʿāwiyah from ʿĀṣim al-Aḥwal from Abu'l-ʿĀliyah that the Messenger of Allah ﷺ said, "There is a *rakʿah* for every *sūrah*." [ʿĀṣim] said, "I mentioned this to Ibn Sīrīn and he said, 'Did he name the person who narrated that to him?' I replied that he had not, so he said, 'Why don't you ask him then?' So [I went to Abu'l-ʿĀliyah] and asked him, 'Who narrated that *ḥadīth* to you?' He replied, 'I know who told me that *ḥadīth* and in what place he told

me. I used to recite around twenty until I heard this *ḥadīth*.'"[2]

Abū Jaʿfar ﵀ says, "Some[3] of the people [of knowledge] based their position on this *ḥadīth* and said, 'In any single *rakʿah*, a man should not recite more than the Fātiḥah and one other *sūrah*.'" They also used the following tradition of Ibn ʿUmar ﵄ to back up their position:

٢١٢٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ، قَالَ: سَمِعْتُ ابْنَ لَبِيبَةَ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ ﵄: إِنِّي قَرَأْتُ الْمُفَصَّلَ فِي رَكْعَةٍ – أَوْ قَالَ: فِي لَيْلَةٍ – فَقَالَ ابْنُ عُمَرَ: إِنَّ اللَّهَ لَوْ شَاءَ لَأَنْزَلَهُ جُمْلَةً وَاحِدَةً وَلَكِنْ فَصَّلَهُ لِتُعْطَى كُلُّ سُورَةٍ حَظَّهَا مِنَ الرُّكُوعِ وَالسُّجُودِ.

2126. It has been transmitted to us with an *isnād* from Yaʿlā ibn ʿAṭāʾ that he heard Ibn Labībah say, "A man said to Ibn ʿUmar ﵄, 'I pray the *Mufaṣṣal* (i.e. the last 6. *sūrahs* of the Qurʾan, starting with al-Ḥujurāt) in a single *rakʿah*'—or he said, 'in a single night.'—Ibn ʿUmar ﵄ replied, 'If Allah had wanted, He could have sent [the *Mufaṣṣal*] down in a single block. However, he divided it up in order to give every *sūrah* its share of *rukūʿ* and prostration.'"[4]

Others[5] disagreed with them and said, "There is nothing wrong with a man reciting however many *sūrahs* he wishes in a single *rakʿah*." They based their position on the following:

٢١٢٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ قَالَ: أنا كَهْمَسُ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: قُلْتُ لِعَائِشَةَ ﵂: أَكَانَ رَسُولُ اللَّهِ ﷺ يُقْرِنُ السُّوَرَ؟ قَالَتْ: الْمُفَصَّلَ.

2127. It has been transmitted to us with an *isnād* from Kahmas

ibn al-Ḥasan that ʿAbdullāh ibn Shaqīq said, “I asked ʿĀʾishah ﵂, ‘Did the Messenger of Allah ﷺ used to combine *sūrahs*?’ and she replied, ‘The *Mufaṣṣal*.’”[6]

٢١٢٨ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ عَنْ نَهِيكِ بْنِ سِنَانٍ السُّلَمِيِّ: أَنَّهُ أَتَى عَبْدَ اللَّهِ بْنَ مَسْعُودٍ ﵁، فَقَالَ: قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ فِي رَكْعَةٍ. فَقَالَ: هَذًّا مِثْلَ هَذِّ الشِّعْرِ وَنَثْرًا مِثْلَ نَثْرِ الدَّقَلِ؟ إِنَّمَا فَصَّلَ لِتُفَصَّلُوا. لَقَدْ عَلِمْنَا النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ عِشْرِينَ سُورَةً: الرَّحْمَنِ وَالنَّجْمِ – عَلَى تَأْلِيفِ ابْنِ مَسْعُودٍ ﵁ – كُلَّ سُورَتَيْنِ فِي رَكْعَةٍ. وَذَكَرَ الدُّخَانَ وَعَمَّ يَتَسَاءَلُونَ فِي رَكْعَةٍ. فَقُلْتُ لِإِبْرَاهِيمَ: أَرَأَيْتَ مَا دُونَ ذَلِكَ، كَيْفَ أَصْنَعُ؟ قَالَ: رُبَّمَا قَرَأْتَ أَرْبَعًا فِي رَكْعَةٍ.

2128. It has been transmitted to us with an *isnād* from Ibrāhīm from Nahīk ibn Sinān as-Sulamī that he went to ʿAbdullāh ibn Masʿūd ﵁ and said, “I recited the *Mufaṣṣal* in one *rakʿah* during the night.” [Ibn Masʿūd ﵁] replied, “Did [you] rattle them off quickly like [one does with] poetry or [did you] scatter them [to the wind] like [one does with] inferior dates? The only reason it is called *Mufaṣṣal* (lit. divided up) is so that you divide it up [into its proper sections]. We know well the middle-length *sūrahs* the Messenger of Allah ﷺ used to recite. There were twenty [including] Sūrah ar-Raḥmān and Sūrah an-Najm according to the compilation [of the Qurʾan] of Ibn Masʿūd ﵁. He [used to recite] two [of those] *sūrahs* in every *rakʿah*.” He also mentioned Sūrah ad-Dukhān and Sūrah an-Naba [as being combined] in a single *rakʿah*. Then [Ḥusayn] asked Ibrāhīm, “What do you think I should do when I come to the shorter *sūrahs*?” [Ibrāhīm] replied, “Maybe you should recite four of them in each *rakʿah*.”[7]

٢١٢٩/ ٢١٣٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَا: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ: أَنَّ رَجُلًا قَالَ لِعَبْدِ اللّٰهِ ﷺ: إِنِّي قَرَأْتُ الْمُفَصَّلَ فِي رَكْعَةٍ. فَقَالَ: هَذًّا كَهَذِّ الشِّعْرِ. لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللّٰهِ ﷺ يَقْرِنُ بَيْنَهُنَّ.

2129/2130. It has been transmitted to us with two *asānīd* from Abū Wāʾil that a man said to ʿAbdullāh ﷺ, "I recited the *Mufaṣṣal* in one *rakʿah*." He replied, "[You must have] rattled it off quickly like [one does with] poetry. I know well the middle-length *sūrahs* that the Messenger of Allah ﷺ used to join together, [two of them in each *rakʿah*]."[8]

٢١٣١ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ قَالَ: ثنا سَيَّارٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللّٰهِ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: الَّتِي كَانَ رَسُولُ اللّٰهِ ﷺ يَقْرِنُ بَيْنَهُنَّ، سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ.

2131. The like of it has been transmitted to us with an *isnād* from Sayyār from Abū Wāʾil from ʿAbdullāh ﷺ, except in this version [ʿAbdullāh ﷺ] said, "When the Messenger of Allah ﷺ combined *sūrahs*, he would combine two in every *rakʿah*."[9]

٢١٣٢/ ٢١٣٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ، ح: وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَا: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ قَالَا: جَاءَ رَجُلٌ إِلَى عَبْدِ اللّٰهِ ﷺ، فَقَالَ: إِنِّي قَرَأْتُ الْمُفَصَّلَ فِي رَكْعَةٍ. فَقَالَ: نَثْرًا كَنَثْرِ الدَّقَلِ أَوْ هَذًّا كَهَذِّ الشِّعْرِ. لَكِنَّ رَسُولَ اللّٰهِ ﷺ لَمْ يَكُنْ يَفْعَلُ مَا فَعَلْتَ. كَانَ يَقْرِنُ بَيْنَ كُلِّ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ، سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ، النَّجْمَ وَالرَّحْمَنَ فِي رَكْعَةٍ، عِشْرُونَ سُورَةً فِي عَشْرِ رَكَعَاتٍ.

2132/2133. It has been transmitted to us with two *asānīd* from ʿAlqamah and Aswad who said, "A man came to ʿAbdullāh ﷺ and

said, ‘I recited the *Mufaṣṣal* in one *rakʿah*.’ [ʿAbdullāh ﷺ] replied, ‘[You must have] scattered it [to the wind] like [one does with] inferior dates or rattled it off quickly like [one does with] poetry. The Messenger of Allah ﷺ did not used to do what you have done. Rather he used to combine two *sūrahs* in every *rakʿah*. He recited Sūrah an-Najm and Sūrah ar-Raḥmān in one *rakʿah*, and twenty *sūrahs* in ten *rakʿahs*.’”[10]

٢١٣٤ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عُمَرَ الضَّرِيرُ قَالَ: أنا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ ﷺ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَاسْتَفْتَحَ سُورَةَ الْبَقَرَةِ، فَلَمَّا فَرَغَ مِنْهَا اسْتَفْتَحَ آلَ عِمْرَانَ. فَكَانَ إِذَا أَتَى عَلَى آيَةٍ فِيهَا ذِكْرُ الْجَنَّةِ أَوِ النَّارِ، وَقَفَ فَسَأَلَ أَوْ تَعَوَّذَ. أَوْ قَالَ كَلَامًا هَذَا مَعْنَاهُ.

2134. It has been transmitted to us with an *isnād* from Ṣilah ibn Zufar that Ḥudhayfah ibn al-Yamān ﷺ said, “One night, when I was praying beside the Messenger of Allah ﷺ, he began with Sūrah al-Baqarah and then, when he finished it, started to recite Sūrah Āli ʿImrān. Whenever he came upon a verse which contained mention of the Garden or Fire, he would stop and either make supplication or seek protection;” or he said it in other words meaning the same thing.[11]

These *aḥādīth* all say that the Prophet ﷺ used to combine two *sūrahs* in every *rakʿah* and therefore, contradict the earlier *ḥadīth* of Abu’l-ʿĀliyah; as their chains of transmission are sounder than that of the *ḥadīth* of Abu’l-ʿĀliyah, these *aḥādīth* are preferred to it.

As for the statement of Ibn Masʿūd ﷺ, ‘The only reason it is called

Mufaṣṣal is so that you divide it up [into its proper sections],' that is not something he heard from the Prophet ﷺ. It is likely that it is simply his own personal opinion. If it is his own personal opinion, then it is contradicted by the actions of ʿUthmān ibn ʿAffān ﷺ who used to complete the entire Qurʾan in one *rakʿah*. We will mention that tradition later in this chapter, Allah willing.

It has also been narrated of the Prophet ﷺ that he used to recite part of a *sūrah* (i.e. not the whole *sūrah*) in one of the *rakʿahs* of the *Ṣubḥ* prayer:

٢١٣٥/ ٢١٣٦ - حَدَّثَنَا بِذَلِكَ ابْنُ مَرْزُوقٍ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ قَالَ: أنا ابْنُ جُرَيْجٍ، ح: وَحَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ، عَنْ أَبِي سَلَمَةَ بْنِ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ ﷺ، قَالَ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ غَدَاةَ الْفَتْحِ صَلَاةُ الصُّبْحِ، فَافْتَتَحَ سُورَةَ الْمُؤْمِنِ، فَلَمَّا أَتَى عَلَى ذِكْرِ مُوسَى وعِيسَى - أَوْ: مُوسَى وَهَارُونَ صَلَّى اللَّه عَلَيْهِمْ - أَخَذَتْهُ سَعْلَةٌ فَرَكَعَ.

> 2135/2136. It has been transmitted to us with two *asānīd* from Abū Salamah ibn Sufyān that ʿAbdullāh ibn as-Sāʾib ﷺ said, "I was present on the morning of the conquest [of Makkah] when the Messenger of Allah ﷺ prayed *Ṣubḥ* [with us]. He began with Sūrah al-Mūʾmin, but when he came to [the verses] in which Mūsā and ʿIsā ﷺ—or Mūsā and Hārūn ﷺ—are mentioned, he was overcome by coughing and so went into *rukūʿ*."[12]

Some of them say, "[The Prophet ﷺ] only did that because he was overcome by coughing."

In response, let it be said to them, "It has also been narrated of him ﷺ that he used to recite two verses of the Qurʾan in the two *rakʿahs* of

Fajr. We have already mentioned that fact in the chapter on the recitation in the two *rakʿahs* of Fajr."[13]

٢١٣٧ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُلَيْمَانُ بْنُ حَيَّانَ أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ رَجُلٍ - هُوَ قُدَامَةُ بْنُ عَبْدِ الرَّحْمَنِ، أَوِ: ابْنُ عَبْدِ اللَّهِ - عَنْ جَسْرَةَ بِنْتِ دَجَاجَةَ، قَالَتْ: سَمِعْتُ أَبَا ذَرٍّ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ آيَةً مِنْ كِتَابِ اللَّهِ، بِهَا يَرْكَعُ وَبِهَا يَسْجُدُ وَبِهَا يَدْعُو.

2137. It has been transmitted to us from Abū Khālid al-Aḥmar with his *isnād* from Jasrah bint Dajājah that she heard Abū Dharr ﷺ say, "The Messenger of Allah ﷺ recited a verse from the Book of Allah with which he used to go into *rukūʿ*, prostrate and supplicate."[14]

٢١٣٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُعَاوِيَةَ الْعَتَّابِيُّ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ قُدَامَةَ بْنِ عَبْدِ اللَّهِ، عَنْ جَسْرَةَ بِنْتِ دَجَاجَةَ، عَنْ أَبِي ذَرٍّ ﷺ: أَنَّ النَّبِيَّ ﷺ قَامَ بِآيَةٍ حَتَّى أَصْبَحَ: ﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: ١١٨].

2138. It has been transmitted to us from Abu'l-Walīd with his *isnād* from Jasrah bint Dajājah from Abū Dharr ﷺ that the Prophet ﷺ stood [in prayer] reciting the verse, "If You punish them, then they are Your slaves. If you forgive them, because indeed You are the Almighty, the All-Wise" (Qurʾan 5:120) until morning came.[15]

٢١٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ خُشَيْشٍ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: حَدَّثَنِي قُدَامَةُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَتْنِي جَسْرَةُ بِنْتُ دَجَاجَةَ أَنَّهَا سَمِعَتْ أَبَا ذَرٍّ ﷺ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2139. The like of it has been transmitted to us from ʿAbdullāh ibn Muḥammad ibn Khushaysh with his *isnād* from Jasrah bint Dajājah from Abū Dharr ﷺ.[16]

This proves that there is nothing wrong with reciting part of a *sūrah* in a *rakʿah*. Also the *aḥādīth* of the Messenger of Allah ﷺ which we mentioned earlier have already proved the fact that there is nothing wrong with reciting more than one *sūrah* in a *rakʿah*.

Furthermore, it has been narrated of the Messenger of Allah ﷺ that he said, "The best prayer is the one in which there is long standing (i.e. recitation)." This statement disproves that which is mentioned by Abu'l-ʿĀliyah, because it states that the best prayers are those in which the recitation goes on for a long time and that only happens when a person combines many *sūrahs* in a single *rakʿah*.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

The opposite of what we transmitted from Ibn ʿUmar ﷺ in the first section has also been transmitted from him:

٢١٤٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا دَاوُدُ بْنُ قَيْسٍ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ ﷺ يَجْمَعُ بَيْنَ السُّورَتَيْنِ فِي الرَّكْعَةِ الْوَاحِدَةِ مِنْ صَلَاةِ الْمَغْرِبِ.

2140. It has been transmitted to us with an *isnād* from Dāwūd ibn Qays that Nāfiʿ said, "Ibn ʿUmar ﷺ used to combine two *sūrahs* in a single *rakʿah* when he was praying Maghrib."

٢١٤١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا خَطَّابُ بْنُ عُثْمَانَ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، وَمُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّهُ كَانَ يَقْرَأُ بِالسُّورَتَيْنِ وَالثَّلَاثِ فِي رَكْعَةٍ.

2141. It has been transmitted to us with an *isnād* from Mūsā ibn ʿUqbah from Nāfiʿ that Ibn ʿUmar ﷺ used to recite two or even three *sūrahs* in a single *rakʿah*.

٢١٤٢ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا خَطَّابُ بْنُ عُثْمَانَ قَالَ: ثنا إِسْمَاعِيلُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ مِثْلَهُ. وَزَادَ: وَكَانَ يَقْسِمُ السُّورَةَ الطَّوِيلَةَ فِي الرَّكْعَتَيْنِ مِنَ الْمَكْتُوبَةِ.

2142. The like of it has been transmitted to us with an *isnād* from Muḥammad ibn Isḥāq from Nāfiʿ from Ibn ʿUmar ﷺ, but in this version he added, "He used to divide up long *sūrahs* between two *rakʿahs* when he was praying obligatory prayers."

Traditions indicating this have also been narrated from ʿUmar ﷺ and others:

٢١٤٣ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: صَلَّى بِنَا عُمَرُ بْنُ الْخَطَّابِ ﷺ بِمَكَّةَ الْفَجْرَ، فَقَرَأَ فِي الرَّكْعَةِ الْأُولَى بِسُورَةِ يُوسُفَ حَتَّى بَلَغَ: ﴿وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾ [يوسف: ٨٤]، ثُمَّ رَكَعَ.

2143. It has been transmitted to us [with an *isnād*] from ʿAmr ibn Murrah that ʿAbd ar-Raḥmān ibn Abī Laylā said, "'ʿUmar ibn al-Khaṭṭāb ﷺ prayed [the obligatory] Fajr prayer with us at Makkah. In the first *rakʿah*, he recited [from the beginning of] Sūrah Yūsuf until he reached the verse: "And then his eyes turned white from hidden grief" (Qurʾan 12:84) and then he went into *rukūʿ*."

٢١٤٤ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ قَالَ: ثنا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: حَجَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ ﷺ، فَقَرَأَ فِي الرَّكْعَةِ الْآخِرَةِ مِنَ الْمَغْرِبِ: ﴿أَلَمْ تَرَ﴾ وَ ﴿لِإِيلَافِ﴾.

2144. It has been transmitted to us [with an *isnād*] from Abū Isḥāq that ʿAmr ibn Maymūn said, "When I performed the Ḥajj with ʿUmar ibn al-Khaṭṭāb ﷺ, he recited Sūrah al-Fīl and Sūrah al-Quraysh in the second *rakʿah* of Maghrib."

٢١٤٥ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ قَالَ: ثنا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللَّهِ الْعِشَاءَ الْآخِرَةَ فَافْتَتَحَ الْأَنْفَالَ حَتَّى انْتَهَى إِلَى: ﴿نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ﴾ [الأنفال: ٤٠]، ثُمَّ رَكَعَ.

2145. It has been transmitted to us with an *isnād*] from Abū Isḥāq that ʿAbd ar-Raḥmān ibn Yazīd said, "When I prayed ʿIshāʾ behind ʿAbdullāh ﷺ, he recited from the beginning of Sūrah al-Anfāl until he reached the verse: "The Best of Masters, and the Best of Helpers" (Qurʾan 8:40) and then he went into *rukūʿ*.

٢١٤٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ ابْنِ سِيرِينَ، قَالَ: كَانَ تَمِيمٌ الدَّارِيُّ ﷺ يُحْيِي اللَّيْلَ كُلَّهُ بِالْقُرْآنِ كُلِّهِ فِي رَكْعَةٍ.

2146. It has been transmitted to us with an *isnād* from ʿĀṣim al-Aḥwal that Ibn Sīrīn said, "Tamīm ad-Dārī ﷺ used to spend the entire night in prayer, reciting the entire Qurʾan in a single *rakʿah*."

٢١٤٧ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ أَبَا الضُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ، قَالَ: قَالَ لِي رَجُلٌ مِنْ أَهْلِ مَكَّةَ: هَذَا مَقَامُ أَخِيكَ تَمِيمٍ الدَّارِيِّ ﷺ، لَقَدْ رَأَيْتُهُ قَامَ لَيْلَةً حَتَّى أَصْبَحَ - أَوْ: كَادَ أَنْ يُصْبِحَ - يَقْرَأُ آيَةً، يَرْكَعُ بِهَا وَيَسْجُدُ وَيَبْكِي: ﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ﴾ [الجاثية: ٢١] الْآيَةَ.

2147. It has been transmitted to us with an *isnād* from Abu'ḍ-Ḍuḥā that Masrūq said, "A man from Makkah said to me, 'This is where your brother Tamīm ad-Dārī ﷺ used to stand. I once saw him stand the entire night until *Ṣubḥ*—or until shortly before *Ṣubḥ*—reciting a single verse with which he would go into *rukūʿ*, prostrate and weep. [That verse was:] "Or do those who perpetrate evil deeds suppose that We will make them like those who have belief and do right actions, so that their lives and deaths will be the same? How bad their judgement is!" (Qurʾan 45:20).'"

٢١٤٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ﷺ أَنَّهُ قَرَأَ الْقُرْآنَ فِي رَكْعَةٍ.

2148. It has been transmitted to us with an *isnād* from Isḥāq ibn Saʿīd from his father that ʿAbdullāh ibn az-Zubayr ﷺ used to recite the [entire] Qurʾan in a single *rakʿah*.

٢١٤٩ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ حَمَّادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ قَرَأَ الْقُرْآنَ فِي رَكْعَةٍ فِي الْبَيْتِ.

2149. It has been transmitted to us with an *isnād* from Ḥammād that Saʿīd ibn Jubayr used to recite the [entire] Qurʾan in a single

rakʿah in the House.

٢١٥٠ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، قَالَ: أَمَّنَا فِي صَلَاةِ الْمَغْرِبِ، فَوَصَلَ بِسُورَةِ الْفِيلِ وَ لِإِيلَافِ قُرَيْشٍ فِي رَكْعَةٍ.

2150. It has been transmitted to us with an *isnād* from Abu'l-Aḥwaṣ that Mughīrah said about Ibrāhīm, "When he led us in the Maghrib prayer, he combined Sūrah al-Fīl and Sūrah al-Quraysh in a single *rakʿah*."

Even if this position were not already backed up by the *mutawātir* narrations of the Messenger of Allah ﷺ and the large number of Companions and Followers who adopted it, it would still be confirmed by reasoning and intellectual consideration. That is because we have already seen that the Fātiḥah and another *sūrah* are recited together in the same *rakʿah* and that there is nothing wrong with that. A person is not obliged to go into *rukūʿ* upon completing his recitation of the Fātiḥah, which is itself a *sūrah*, so he should not be obliged to go into *rukūʿ* for any other *sūrah* that he recites.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Muʾammal ibn Ismāʿīl. It has been transmitted by Aḥmad (5:59) from Abū Muʿāwiyah and ʿAbdah from ʿĀṣim, and in his version it says, "Give every sūrah its share of *rukūʿ* and prostration."

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (5:65) from Yaḥyā ibn Saʿīd al-Umawī from ʿĀṣim, and in his version it says, "I said to him, 'Ibn ʿUmar ﷺ used to recite *sūrahs* in one *rakʿah*. Do you know the one who narrated you this *ḥadīth*?' He replied, 'I do not know him, but I do know how long ago he narrated it to me. He narrated it to me fifty years ago.'" It has also

been transmitted by Bayhaqī (3:10) with his *isnād* from ʿAbd al-Wāḥid from ʿĀṣim al-Aḥwal, and in his version it says, “Anas said to him, ‘Who narrated it to you?’ He replied, ‘I do not remember, but I do remember the place in which he narrated it to me.’”

3 Those who adopted this view includes Abu’l-ʿĀliyah and Shaʿbī.

4 Meaning, he should do a *rukūʿ* and [two] prostrations for every sūrah, thereby giving it its full right. It is possible that he disapproved of him joining all the *sūrahs* of the *Mufaṣṣal* in a single *rakʿah* because doing that entailed a lack of reflection on the meanings of the Qurʾan being recited. But if he were to join two or three *sūrahs* together and recite them with reflection, then there would be no harm in that. Also, that corresponds to the actions of Ibn ʿUmar , who used to recite two or three *sūrahs* in a single *rakʿah*, as Ṭaḥāwī transmits of him later in this chapter.

5 Those who adopt this view includes all four Imams.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ The prayer of the one sitting down, 956) with his *isnād* from Yazīd ibn Hārūn, and in his version it says, “He used to recite the *sūrahs* in one *rakʿah*;” while in Ṭaḥāwī it says, “[He used to] combine the *sūrahs*;” and by Ibn Abī Shaybah (1/ no. 3702) from Wakīʿ, and in his version it says, “He used to join the *sūrahs* together in one *rakʿah*.” Both of them (Yazīd and Wakīʿ) narrated it from Kahmas.

7 Its *isnād* is *ḥasan* on account of Nahīk ibn Sinān. It has been transmitted by Aḥmad (1:417) from Hishām ibn ʿAbd al-Malik.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*/ Combining the *sūrahs* in one *rakʿah* etc., 775) from Ādam; Muslim (The prayer/ Reciting the Qurʾan in a measured way and avoiding reciting quickly, 822) with his *isnād* from Ghandar; and Nasāʾī (Entering into the prayer/ Reciting two *sūrahs* in a *rakʿah* 1006) with his *isnād* from Khālid. The three of them narrated it from Shuʿbah.

9 Its *isnād* is *ḥasan* on account of Yasār al-ʿAnzī. It has been transmitted by Aḥmad (1:427) from Hushaym.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ Putting the Qurʾan into *ḥizbs*, 1396) with his *isnād* from Isrāʾīl; and Aḥmad (1:418) from Yaḥyā ibn Ādam from Zuhayr. Both of them (Isrāʾīl and Zuhayr) narrated it from Abū Isḥāq.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ The recommendation to make the recitation long in the night prayer, 772); Abū Dāwūd (The prayer/ What a man says in his *rukūʿ* and prostration, 871) in an abridged form; Tirmidhī (The prayer/ What has come down regarding glorifying Allah in *rukūʿ* and prostration, 262) in an abridged form; Nasāʾī (Entering into the prayer/ The issue of what a person does when he passes by a verse of mercy in his

recitation, 1009 & 1010); and Ibn Mājah (The prayer/ What has come down regarding recitation in the night prayer, 1315) in an abridged form, all of them with their respective *asānīd* from Aʿmash. And Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ Recitation in *Ṣubḥ*, 455); Abū Dāwūd (The prayer/ Praying in sandals, 649); and Nasāʾī (Entering into the prayer/ Reciting some *sūrahs*, 1008) with their respective *asānīd* from Ibn Jurayj from Muḥammad ibn ʿAbbād ibn Jaʿfar from Abū Salamah ibn Sufyān; and by Ibn Mājah (The prayer/ Recitation in Fajr, 820) with his *isnād* from Ibn Jurayj from Ibn Abī Mulaykah. Both of them (Abū Salamah and Ibn Abī Mulaykah) narrated it from ʿAbdullāh ibn as-Sāʾib ﷺ.

13 He means by this that he used to recite the verse: “Say: ‘We have belief in Allah and what has been sent down to us [. . .]’” (Qurʾan 2:135) in the first *rakʿah* and the verse, “We believe in Allah. Bear witness that we are Muslims [. . .]” (Qurʾan 3:51) in the second *rakʿah*, and according to one narration, “Our Lord, we have belief in what You have sent down [. . .]” (Qurʾan 3:52).

14 Its *isnād* contains a narrator who is unknown.

15 Its *isnād* is *ḥasan* on account of Qudāmah ibn ʿAbdillāh and Jasrah bint Dajājah.

16 Its *isnād* is *ḥasan* on account of Qudāmah ibn ʿAbdillāh and Jasrah bint Dajājah. It has been transmitted by Nasāʾī (Entering into the prayer/ Repeating a verse, 1011) from Nūḥ; and Ibn Mājah (The prayer/ What has come down regarding recitation in the night prayer, 1350) from Bakr ibn Khalaf. Both of them narrated it from Yaḥyā al-Qaṭṭān.

٤٨ - بَابُ الْقِيَامِ فِي شَهْرِ رَمَضَانَ: هَلْ هُوَ فِي الْمَنَازِلِ أَفْضَلُ أَمْ مَعَ الْإِمَامِ؟

48. IN THE MONTH OF RAMAḌĀN, IS IT BETTER TO PRAY THE NIGHT PRAYER AT HOME OR WITH THE IMAM?

٢١٥١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: ثنا وُهَيْبٌ قَالَ: ثنا دَاوُدُ - وَهُوَ ابْنُ أَبِي هِنْدٍ - عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ، عَنْ أَبِي ذَرٍّ ﷺ، قَالَ: صُمْتُ مَعَ رَسُولِ اللَّهِ ﷺ رَمَضَانَ، وَلَمْ يَقُمْ بِنَا حَتَّى بَقِيَ سَبْعٌ مِنَ الشَّهْرِ. فَلَمَّا كَانَتِ اللَّيْلَةُ السَّابِعَةُ خَرَجَ فَصَلَّى بِنَا حَتَّى مَضَى ثُلُثُ اللَّيْلِ. ثُمَّ لَمْ يُصَلِّ بِنَا السَّادِسَةَ حَتَّى خَرَجَ لَيْلَةَ الْخَامِسَةِ فَصَلَّى بِنَا حَتَّى مَضَى شَطْرُ اللَّيْلِ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، لَوْ نَفَّلْتَنَا؟ فَقَالَ: «إِنَّ الْقَوْمَ إِذَا صَلَّوْا مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ، كُتِبَ لَهُمْ قِيَامُ تِلْكَ اللَّيْلَةِ». ثُمَّ لَمْ يُصَلِّ بِنَا الرَّابِعَةَ حَتَّى إِذَا كَانَتْ لَيْلَةُ الثَّالِثَةِ، خَرَجَ وَخَرَجَ بِأَهْلِهِ فَصَلَّى بِنَا حَتَّى خَشِينَا أَنْ يَفُوتَنَا الْفَلَاحُ. قُلْتُ: وَمَا الْفَلَاحُ؟ قَالَ: السُّحُورُ.

2151. It has been transmitted to us with an *isnād* from Jubayr ibn Nufayr al-Ḥaḍramī ﷺ that Abū Dharr ﷺ said, “When I fasted the month of Ramaḍān with the Messenger of Allah ﷺ, he did not pray the night prayer with us until only seven days of the month remained. Then, on the seventh to last night, he came out and prayed with us until one third of the night had passed. Then he did not pray with us on the sixth to last night. Then, on the fifth to last night, he came out and prayed with us until one half of the night had passed, so we said, ‘Messenger of Allah, if only you could pray more supererogatory night prayers with us?’ He replied, ‘If a people continue to pray with the Imam until he

leaves, then that entire night's prayer is written for them.' Then he did not pray with us on the fourth to last night. Then, on the third to last night, he came out with his family and prayed with us [for so long] that we feared that we might miss *al-falāḥ*." [One of the narrators] asked, "What is *al-falāḥ*?" He replied, "The pre-dawn meal."[1]

Abū Jaʿfar ﷺ says, "Some[2] of the people [of knowledge] took the position that doing the night prayer with the Imam in the month of Ramaḍān is better than doing it at home. They based their position on the statement of the Messenger of Allah ﷺ, 'If someone stands in prayer with the Imam until he leaves, then it is written for him that he has prayed the remainder of the night.'"

Others[3] disagreed with them and said, "It is better to do the [night] prayer at home than to pray it with the Imam."

They backed up their position by pointing out that although the Messenger of Allah ﷺ did say, 'If someone stands in prayer with the Imam until he leaves, then it is written for him that he has prayed the remainder of the night,' he is also narrated in the *ḥadīth* of Zayd ibn Thābit ﷺ as saying, 'With the exception of the obligatory prayers, it is best for a man to pray at home.' He said this to them when they wanted him to continue praying with them after he had led them in the night prayer in Ramaḍān. He informed them that praying on their own at home was better for them than praying with him in his mosque. Furthermore, if it was better than that, then it must be better than praying with someone else in a mosque, other than that of Messenger of Allah ﷺ.

If we want to reconcile these two statements, then it must be the case that although it is written for someone who stands in prayer with the Imam until [the Imam] leaves, that he has prayed the remainder of the night, he receives even more reward for praying the night prayer at home. In this way the two *aḥādīth* do not contradict each other.

٢١٥٢/ ٢١٥٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ وَعَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَا: ثنا عَفَّانُ قَالَ: ثنا وُهَيْبٌ قَالَ: ثنا مُوسَى بْنُ عُقْبَةَ، قَالَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ: أَنَّ النَّبِيَّ ﷺ احْتَجَرَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى فِيهَا رَسُولُ اللَّهِ ﷺ لَيَالِيَ حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ، ثُمَّ فَقَدُوا صَوْتَهُ فَظَنُّوا أَنَّهُ قَدْ نَامَ. فَجَعَلَ بَعْضُهُمْ يَتَنَحْنَحُ لِيَخْرُجَ إِلَيْهِمْ، فَقَالَ: «مَا زَالَ بِكُمُ الَّذِي رَأَيْتُ مِنْ صَنِيعِكُمْ مُنْذُ اللَّيْلَةِ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ قِيَامُ اللَّيْلِ، وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ. فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ».

2152/2153. It has been transmitted to us from Mūsā ibn ʿUqbah with his *isnād* from Busr ibn Saʿīd from Zayd ibn Thābit ﷺ that the Prophet ﷺ made a little room for himself in the mosque made of matting upon which he used to stand the nights in prayer. So people came and joined him. Then, [one day], when they did not hear his voice, they thought he was sleeping so some of them started to clear their throats loudly so that [he might hear them] and come out to them. So [the Prophet ﷺ] said, “You continued to do what I have seen you doing in the night [so regularly] that I feared that the night prayer might be made obligatory upon you. So if it were made obligatory upon you then you would not be able to do it. So, my people, perform the prayer in your homes, for, with the exception of the obligatory prayers, it is best for a

man to pray at home."[4]

٢١٥٤ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْوُحَاظِيُّ قَالَ: ثنا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي بَرَدَانُ إِبْرَاهِيمُ بْنُ أَبِي فُلَانٍ - وَهُوَ ابْنُ أَبِي النَّضْرِ - عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «صَلَاةُ الْمَرْءِ فِي بَيْتِهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي مَسْجِدِي هَذَا إِلَّا الْمَكْتُوبَةَ».

2154. It has been transmitted to us from Sulaymān ibn Bilāl with his *isnād* from Busr ibn Saʿīd from Zayd ibn Thābit ﷺ that the Prophet ﷺ said, "With the exception of the obligatory prayers, it is better for a man to pray at home than in this mosque of mine."[5]

٢١٥٥ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا أَسَدٌ وَأَبُو الْأَسْوَدِ قَالَا: أنا ابْنُ لَهِيعَةَ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَفْضَلَ صَلَاةِ الْمَرْءِ صَلَاتُهُ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ».

2155. It has been transmitted to us from Ibn Lahīʿah with his *isnād* from Busr ibn Saʿīd from Zayd ibn Thābit ﷺ that the Messenger of Allah ﷺ said, "With the exception of the obligatory prayers, a man's best prayer is the one he prays at home."[6]

In addition to Zayd ibn Thābit ﷺ, other narrators have also transmitted this from the Prophet ﷺ. We have mentioned some of these narrations in the chapter on supererogatory prayers in the mosque.

When taken together, all the *aḥādīth* we have mentioned prove what we have said to be correct. Furthermore, there are traditions from the Companions ﷺ after the lifetime of the Messenger of Allah ﷺ that corroborate this:

٢١٥٦ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّهُ كَانَ لَا يُصَلِّي خَلْفَ الْإِمَامِ فِي شَهْرِ رَمَضَانَ.

2156. It has been transmitted to us with an *isnād* from Nāfiʿ that Ibn ʿUmar ﷺ did not used to pray the night prayer behind the Imam during Ramaḍān.

٢١٥٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ ﷺ: أُصَلِّي خَلْفَ الْإِمَامِ فِي رَمَضَانَ؟ فَقَالَ: أَتَقْرَأُ الْقُرْآنَ؟ قَالَ: نَعَمْ. قَالَ: صَلِّ فِي بَيْتِكَ.

2157. It has been transmitted to us with an *isnād* from Manṣūr that Mujāhid said, "A man asked Ibn ʿUmar ﷺ, 'Shall I pray behind the Imam during Ramaḍān?' [Ibn ʿUmar ﷺ] asked him, 'Do you recite the [whole] Qurʾan?' He replied, 'Yes,' so [Ibn ʿUmar ﷺ] said, 'Then pray at home.'"

٢١٥٨ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ عَنْ أَبِي حَمْزَةَ، وَمُغِيرَةَ عَنْ إِبْرَاهِيمَ، قَالَ: لَوْ لَمْ يَكُنْ مَعِي إِلَّا سُورَتَيْنِ لَرَدَّدْتُهُمَا أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُومَ خَلْفَ الْإِمَامِ فِي رَمَضَانَ.

2158. It has been transmitted to us with an *isnād* from Abū Ḥamzah and Mughīrah that Ibrāhīm said, "Even if I only knew two *sūrahs*, I would prefer to repeat them [over and over again at home] than to pray [the night prayer] behind the Imam in Ramaḍān."

٢١٥٩ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الْمُتَهَجِّدُونَ يُصَلُّونَ فِي نَاحِيَةِ الْمَسْجِدِ وَالْإِمَامُ يُصَلِّي بِالنَّاسِ فِي رَمَضَانَ.

2159. It has been transmitted to us with an *isnād* from Mughīrah that Ibrāhīm said, “During Ramaḍān, the people who were praying taḤajjud would pray in a corner of the mosque whilst the Imam led the [rest of] the people in the [night] prayer.”

٢١٦٠ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا شُعْبَةُ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُصَلُّونَ فِي رَمَضَانَ فَيَؤُمُّهُمُ الرَّجُلُ وَبَعْضُ الْقَوْمِ يُصَلِّي فِي الْمَسْجِدِ وَحْدَهُ. قَالَ شُعْبَةُ: سَأَلْتُ إِسْحَاقَ بْنَ سُوَيْدٍ عَنْ هَذَا، فَقَالَ: كَانَ الْإِمَامُ هَاهُنَا يَؤُمُّنَا وَكَانَ لَنَا صَفٌّ – يُقَالُ لَهُ: صَفُّ الْقُرَّاءِ – فَنُصَلِّي عَلَى حِدَةٍ وَالْإِمَامُ يُصَلِّي بِالنَّاسِ.

2160. It has been transmitted to us with an *isnād* from Shuʿbah from Mughīrah that Ibrāhīm said, “When they used to perform [the night prayer] in Ramaḍān, a man used to lead them in prayer whilst others would pray on their own in [other parts of] the mosque.” Shuʿbah said, “I asked Isḥāq ibn Suwayd about this and he said, ‘The Imam used to stand here leading in the prayer whilst we had a row known as ‘the row of reciters.’ We would pray on our own whilst the Imam would pray with the people.’”

٢١٦١ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَوْ لَمْ يَكُنْ مَعِي إِلَّا سُورَةٌ وَاحِدَةٌ، لَكُنْتُ أَنْ أُرَدِّدَهَا أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُومَ خَلْفَ الْإِمَامِ فِي رَمَضَانَ.

2161. It has been transmitted to us with an *isnād* from Abū Ḥamzah that Ibrāhīm said, “Even if I only knew a single *sūrah*, I would prefer to repeat it [over and over again at home] than to pray [the night prayer] behind the Imam in Ramaḍān.”

٢١٦٢/ ٢١٦٣ - حَدَّثَنَا يُونُسُ وَفَهْدٌ قَالَا: ثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ: أَنَّهُ كَانَ يُصَلِّي مَعَ النَّاسِ فِي رَمَضَانَ، ثُمَّ يَنْصَرِفُ إِلَى مَنْزِلِهِ فَلَا يَقُومُ مَعَ النَّاسِ.

2162/2163. It has been transmitted to us with an *isnād* from Abu'l-Aswad that ʿUrwah used to lead the people in prayer during Ramaḍān, then go home and not perform the night prayer with them.

٢١٦٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا أَبُو عَوَانَةَ، قَالَ: لَا أَعْلَمُهُ إِلَّا عَنْ أَبِي بِشْرٍ: أَنَّ سَعِيدَ بْنَ جُبَيْرٍ كَانَ يُصَلِّي فِي رَمَضَانَ فِي الْمَسْجِدِ وَحْدَهُ وَالْإِمَامُ يُصَلِّي بِهِمْ فِيهِ.

2164. It has been transmitted to us with an *isnād* from Abū Bishr that Saʿīd ibn Jubayr used to pray the night prayer in the mosque on his own during Ramaḍān whilst the Imam led [the rest of the people] in prayer there.

٢١٦٥ - حَدَّثَنَا يُونُسُ قَالَ: ثنا أَنَسٌ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ، قَالَ: رَأَيْتُ الْقَاسِمَ وَسَالِمًا وَنَافِعًا يَنْصَرِفُونَ مِنَ الْمَسْجِدِ فِي رَمَضَانَ وَلَا يَقُومُونَ مَعَ النَّاسِ.

2165. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn ʿUmar who said, "I saw Qāsim, Sālim and Nāfiʿ go out from the mosque during Ramaḍān and not stand to [perform the night prayer] with the rest of the people."

٢١٦٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ، قَالَ: أَتَيْتُ مَكَّةَ - وَذَلِكَ فِي رَمَضَانَ فِي زَمَنِ ابْنِ الزُّبَيْرِ - فَكَانَ الْإِمَامُ يُصَلِّي بِالنَّاسِ فِي الْمَسْجِدِ وَقَوْمٌ يُصَلُّونَ عَلَى حِدَةٍ فِي الْمَسْجِدِ.

2166. It has been transmitted to us with an *isnād* from Shuʿbah

> that Ashʿath ibn Sulaym said, “When I went to Makkah during Ramaḍān in the time of Ibn Zubayr ﷺ, the Imam would pray [the night prayer] with the people in the mosque while others prayed on their own in [other parts of] the mosque.”

All of the people mentioned in these traditions used to prefer praying the night prayer at home on their own rather than praying it with the Imam. That is the correct position.[7]

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ Standing in the night during the month of Ramaḍān, 1375); Tirmidhī (Fasting/ Standing in the night during the month of Ramaḍān, 806); Nasāʾī (Standing the night in prayer/ Standing in the night during the month of Ramaḍān, 1606); and Ibn Mājah (The prayer/ Standing in the night during the month of Ramaḍān, 1327) with their respective *asānīd* from Dāwūd. And Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

2 Those who adopt this view includes Imam Aḥmad, Isḥāq, and some of the companions of Imam Abū Ḥanīfah.

3 Those who adopt this view includes Imam Mālik and Imam Shāfiʿī.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Holding fast to what keeps you safe/ How it is disliked to ask a lot of questions etc., 7290); and Nasāʾī (Standing the night in prayer/ The encouragement to do prayers at home etc., 1600) with their respective *asānīd* from ʿAffān; and again by Bukhārī (The *adhān*/ The night prayer, 731) from ʿAbdulaʿlā; and Muslim (The prayer/ The recommendation to pray supererogatory prayers at home etc., 781) with his *isnād* from Bahz. The three of them (ʿAffān, ʿAbdulaʿlā and Bahz) all narrated it from Wuhayb from Mūsā ibn ʿUqbah; and again by Bukhārī (Good manners/ What is permitted when it comes to anger and severity to implement the command of Allah, 6113); and Muslim (The prayer/ The recommendation to pray supererogatory prayers etc., 781) with their respective *asānīd* from ʿAbdullāh ibn Saʿīd. Both of them (Mūsā and ʿAbdullāh) narrated it from Abu’n-Naḍr.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ The prayer of a man who does voluntary prayers at home, 1044) with his *isnād* from Sulaymān from Ibrāhīm ibn Abi’n-Naḍr in an abridged form, and (The excellence of doing voluntary prayers at home, 1447); and Tirmidhī (The prayer/ What has come down regarding the excellence of doing voluntary prayers at home, 750) with their respective *asānīd* from ʿAbdullāh ibn Saʿīd. Both of them

(Ibrāhīm and ʿAbdullāh) narrated it from Abu'n-Naḍr.

6 Its *isnād* is *ḥasan* on account of Ibn Lahīʿah.

7 Having a congregational [*Tarāwīḥ*] prayer is a Sunnah in the Ḥanafī madhhab and it is better to pray in congregation in the mosque as Ibn ʿĀbidīn states. In *al-Baḥr*, some of them said, "It is a communal Sunnah. Praying it at home is better, except when there is a great jurist whom people follow." He ascribed this view to Ṭaḥāwī. In *al-Mughnī* of Ibn Qudāmah, "The position chosen by Aḥmad is doing it in a congregation." Ṭaḥāwī said, "Everyone who chooses to pray it on one's own should only do so on the basis that that does not stop him from also standing in prayer during the night in the mosque. If praying on one's own [at home] does stop him praying in the mosque, then he should not do it." That is why later jurists chose the position of praying in congregation in the mosque, because of the laziness that has overcome people today with respect to religious matters. Therefore, because of that, not praying *Tarāwīḥ* prayers in the mosques may even lead to people not praying it all.

٤٩ - بَابُ الْمُفَصَّلِ: هَلْ فِيهِ سُجُودٌ أَمْ لَا؟

49. ARE THERE PROSTRATIONS IN THE *MUFAṢṢAL* OR NOT?

٢١٦٧ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ ﷺ، قَالَ: عَرَضْتُ عَلَى النَّبِيِّ ﷺ النَّجْمَ، فَلَمْ يَسْجُدْ أَحَدٌ مِنَّا.

2167. It has been transmitted to us from Ibn Wahb with his *isnād* from Khārijah ibn Zayd ibn Thābit that his father ﷺ said, "When I recited Sūrah an-Najm to the Prophet ﷺ, none of us prostrated."[1]

٢١٦٨ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا أَبُو زُرْعَةَ قَالَ: أنا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: أنا أَبُو صَخْرٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2168. The like of it has been transmitted to us from Ḥaywah ibn Shurayḥ with his *isnād* [from Khārijah ibn Zayd ibn Thābit from his father].[2]

٢١٦٩/ ٢١٧٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، ح: وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي كَثِيرٍ، عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ ﷺ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

2169/2170. The like of it has been transmitted to us with two *asānīd* from ʿAṭāʾ ibn Yasār from Zayd ibn Thābit ﷺ from the Prophet ﷺ.[3]

Abū Jaʿfar ﷺ says, "Some[4] of the people [of knowledge] based their

position on this *ḥadīth* and took the position that there is no [verse of] prostration in Sūrah an-Najm."

Others[5] disagreed with them and said, "Rather, there is a prostration in Sūrah an-Najm." As for the above-mentioned *ḥadīth*, it does not prove that there is no prostration in [Sūrah an-Najm], since it is possible that the only reason the Prophet ﷺ did not prostrate on that occasion was because he was not in a state of ritual purity at that time. It is also possible that he did not prostrate because the recitation took place at a time in which prostration is not permitted, or because he held the position that the prostration for recitation was optional and that a person was free to do it or not as he so wished. The interpretation that he did not do it because there is no prostration in Sūrah an-Najm is only one of four, and this *ḥadīth* contains no indication which interpretation is correct. [Therefore it cannot be used as proof].

Due to this, it is incumbent upon us to look at other *aḥādīth* in order to find out what ruling really applies to this *sūrah*; is there prostration in it or not? So we looked and found the following:

٢١٧١/ ٢١٧٢ - فَإِذَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَدْ حَدَّثَنَا قَالَ: ثنا وَهْبٌ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَا: ثنا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللّٰهِ ﷺ: أَنَّ النَّبِيَّ ﷺ قَرَأَ ﴿وَالنَّجْمِ﴾ فَسَجَدَ فِيهَا، فَلَمْ يَبْقَ أَحَدٌ إِلَّا سَجَدَ، إِلَّا شَيْخٌ كَبِيرٌ أَخَذَ كَفًّا مِنْ تُرَابٍ، فَقَالَ: هَذَا يَكْفِينِي. قَالَ عَبْدُ اللّٰهِ: وَلَقَدْ رَأَيْتُهُ بَعْدُ؛ قُتِلَ كَافِرًا.

2171/2172. It has been transmitted to us with two *asānīd* from Aswad from ʿAbdullāh ﷺ that when the Prophet ﷺ recited Sūrah an-Najm, he prostrated during it as did everyone else except for an old man who grabbed a handful of dust and said, "This is

enough for me." ʿAbdullāh ﷺ added, "I saw [that man] at a later time killed and he was a non-Muslim."[6]

٢١٧٣ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا أَبُو مُصْعَبٍ الزُّهْرِيُّ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مُصْعَبِ بْنِ ثَابِتٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ بِـ: ﴿وَالنَّجْمِ﴾، فَسَجَدَ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ حَتَّى سَجَدَ الرَّجُلُ عَلَى الرَّجُلِ، وَحَتَّى سَجَدَ الرَّجُلُ عَلَى شَيْءٍ رَفَعَهُ إِلَى وَجْهِهِ بِكَفِّهِ.

2173. It has been transmitted to us with an *isnād* from Nāfiʿ from Ibn ʿUmar ﷺ that when the Messenger of Allah ﷺ recited Sūrah an-Najm, he prostrated whereupon all of the Muslims and the polytheists prostrated with him. [There was such a crowd of people] that some men had to prostrate on top of other men and others could only prostrate by bringing something up to their forehead.[7]

٢١٧٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ وَبِشْرُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ النَّبِيَّ ﷺ قَرَأَ ﴿وَالنَّجْمِ﴾ فَسَجَدَ، وَسَجَدَ النَّاسُ مَعَهُ إِلَّا رَجُلَيْنِ أَرَادَا الشُّهْرَةَ.

2174. It has been transmitted to us with an *isnād* from Muḥammad ibn ʿAbd ar-Raḥmān ibn Thawbān from Abū Hurayrah ﷺ that when the Prophet ﷺ recited Sūrah an-Najm he prostrated, whereupon all of the people who were with him prostrated apart from two men who desired fame.[8]

٢١٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَسْعُودٍ الْخَيَّاطُ قَالَ: ثنا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: ثنا مَخْلَدُ بْنُ حُسَيْنٍ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ ﴿وَالنَّجْمِ﴾ فَسَجَدَ، وَسَجَدَ مَعَهُ مَنْ حَضَرَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالشَّجَرِ.

2175. It has been transmitted to us with an *isnād* from Ibn Sīrīn from Abū Hurayrah ﷺ that when the Prophet ﷺ recited Sūrah an-Najm he prostrated, whereupon all of the Jinn, men and trees who were present prostrated with him.[9]

٢١٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ قَالَ: ثنا أَبُو ثَابِتٍ الْمَدَنِيُّ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ حَازِمٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ رَأَى أَبَا هُرَيْرَةَ ﷺ سَجَدَ فِي خَاتِمَةِ النَّجْمِ. قَالَ أَبُو سَلَمَةَ: يَا أَبَا هُرَيْرَةَ، رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِيهَا؟ قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِيهَا، لَمَا سَجَدْتُ فِيهَا.

2176. It has been transmitted to us with an *isnād* from Abū Salamah ibn ʿAbd ar-Raḥmān that he saw Abū Hurayrah ﷺ prostrate upon completing Sūrah an-Najm. Abū Salamah said to him, “Abū Hurayrah, did you see the Messenger of Allah ﷺ prostrate during it (i.e. Sūrah an-Najm)?” [Abū Hurayrah ﷺ] replied, “If it were not for the fact that I saw the Messenger of Allah ﷺ prostrate during it, I would not have done so myself.”[10]

٢١٧٧ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَمَّنْ أَخْبَرَهُ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: سَجَدْتُ مَعَ النَّبِيِّ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً، مِنْهُنَّ النَّجْمُ.

2177. It has been transmitted to us with an *isnād* from Saʿīd ibn Abī Hilāl from someone that Abu’d-Dardāʾ ﷺ said, “I performed the prostration with the Prophet ﷺ in eleven *sūrahs*. Sūrah an-

Najm was one of those."[11]

٢١٧٨ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ ﷺ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ قَرَأَ النَّجْمَ بِمَكَّةَ فَسَجَدَ، فَلَمْ أَسْجُدْ مَعَهُ لِأَنِّي كُنْتُ عَلَى غَيْرِ الْإِسْلَامِ، فَلَنْ أَدَعَهَا أَبَدًا.

2178. It has been transmitted to us with an *isnād* from ʿIkrimah ibn Khālid that Muṭṭalib ibn Wadāʿah ﷺ said, "I saw the Prophet ﷺ recite Sūrah an-Najm in Makkah and prostrate [during it]. I did not prostrate with him [at that time] because I had not yet become Muslim. [After I later became Muslim], I never once omitted [that prostration]."[12]

Abū Jaʿfar ﷺ says, "As all of these *aḥādīth* confirm the existence of a prostration [in Sūrah an-Najm], and the earlier *aḥādīth* contain no proof that there is not a prostration, these *aḥādīth* are to be preferred. That is because it is not permissible to prostrate in a place in which there is not a verse of prostration, but it is permissible to omit the prostration for some other reason such as those mentioned in the first section."

Some of them also quote the following *ḥadīth* as proof that there is no prostration in [Sūrah an-Najm]:

٢١٧٩ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ الْحُسَيْنِ اللَّهَبِيُّ قَالَ: حَدَّثَنِي ابْنُ أَبِي فُدَيْكٍ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ سَأَلَ أُبَيَّ بْنَ كَعْبٍ ﷺ: هَلْ فِي الْمُفَصَّلِ سَجْدَةٌ؟ قَالَ: لَا.

2179. It has been transmitted to us with an *isnād* from Zayd ibn Aslam from ʿAṭāʾ ibn Yasār that he asked Ubayy ibn Kaʿb ﷺ, "Are there any [verses of] prostration in the *Mufaṣṣal*?" He replied,

“No.”

They say, “The Messenger of Allah ﷺ recited the whole Qurʾan to Ubayy ibn Kaʿb ﷺ so if there were any [verses of] prostration in the *Mufaṣṣal*, he would have seen the Prophet ﷺ prostrate in those places when he came to them in his recitation.”

However, in our opinion, the fact that the Messenger of Allah ﷺ omitted the prostrations in this *ḥadīth* does not constitute a valid proof. That is because he might have done that for any one of those same reasons we mentioned in the first section.

Many of the Companions of the Prophet ﷺ also adopted the position that it is not obligatory to perform the prostration of recitation. They said that it did not harm the reciter if he omitted the prostration.

The following traditions demonstrate this:

٢١٨٠/ ٢١٨١ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: ثنا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ قَرَأَ السَّجْدَةَ وَهُوَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، فَنَزَلَ فَسَجَدَ وَسَجَدُوا مَعَهُ. ثُمَّ قَرَأَهَا يَوْمَ الْجُمُعَةِ الْأُخْرَى فَتَهَيَّئُوا لِلسُّجُودِ، فَقَالَ عُمَرُ ﷺ: عَلَى رِسْلِكُمْ، إِنَّ اللَّهَ لَمْ يَكْتُبْهَا عَلَيْنَا إِلَّا أَنْ نَشَاءَ، فَقَرَأَهَا وَلَمْ يَسْجُدْ وَمَنَعَهُمْ أَنْ يَسْجُدُوا.

2180/2181. It has been transmitted to us with two *asānīd* from Hishām ibn ʿUrwah from his father that when ʿUmar ibn al-Khaṭṭāb ﷺ was on the *minbar* on the day of Jumuʿah he recited a verse of prostration, so he got down [off the *minbar*] and prostrated and the people prostrated with him. Then, on another Jumuʿah, after he again recited a verse of prostration, the people got ready to go into prostration so ʿUmar ﷺ said to them, “Relax.

Allah did not make it obligatory on us. The choice [of whether to do it or not] is ours." So he recited [a verse of prostration], did not prostrate and forbade the people from prostrating.

٢١٨٢ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا سُفْيَانُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: مَرَّ سَلْمَانُ ﷺ بِقَوْمٍ قَدْ قَرَءُوا بِـ: ﴿السَّجْدَةِ﴾، فَقِيلَ: أَلَا تَسْجُدُ؟ فَقَالَ: إِنَّا لَمْ نَقْصِدْ لَهَا.

2182. It has been transmitted to us with an *isnād* from ʿAṭāʾ ibn as-Sāʾib that Abū ʿAbd ar-Raḥmān said, "Salmān ﷺ passed by a group of people who were reciting a verse of recitation, [When he did not prostrate], they asked him, 'Do you not prostrate?' He replied, 'We did not purposefully listen to it.'"

٢١٨٣ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ بَكْرٍ قَالَ: ثنا حَاتِمُ بْنُ أَبِي صَغِيرَةَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: لَقَدْ قَرَأَ ابْنُ الزُّبَيْرِ ﷺ السَّجْدَةَ وَأَنَا شَاهِدٌ، فَلَمْ يَسْجُدْ. فَقَامَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ فَسَجَدَ، ثُمَّ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا مَنَعَكَ أَنْ تَسْجُدَ إِذْ قَرَأْتَ السَّجْدَةَ؟ فَقَالَ: إِذَا كُنْتُ فِي صَلَاةٍ سَجَدْتُ، وَإِذَا لَمْ أَكُنْ فِي صَلَاةٍ فَإِنِّي لَا أَسْجُدُ.

2183. It has been transmitted to us with an *isnād* from Ḥātim ibn Abī Ṣaghīrah that Ibn Abī Mulaykah said, "Whilst I was watching, Ibn az-Zubayr ﷺ recited a verse of prostration but did not prostrate for it. So Ḥārith ibn ʿAbdillāh got up and prostrated and then said to him, *'Amīr al-Muʾminīn*, what stopped you from prostrating after you recited the verse of prostration?' [Ibn az-Zubayr ﷺ] replied, 'When I recite [a verse of prostration] in the prayer, I prostrate, but when I recite it outside the prayer then I do not prostrate.'"

All of these Companions ﷺ did not view [the prostration of recitation]

as being obligatory.

In our view, this is also the position suggested by reasoning and intellectual consideration. We have seen that if a traveller recites a verse of prostration whilst mounted on his riding animal, there is no disagreement amongst the scholars that he may gesture to mark the prostration—he is not required to dismount and prostrate upon the ground. Therefore, [prostrations for recitation] share their ruling with supererogatory actions not obligatory ones for, although a person is permitted to pray his supererogatory prayers on horseback, he is required to dismount and pray his obligatory prayers on the ground.

Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, however, held a different position when it came to prostration, and said that it was obligatory.

It has been established by what we have described above that the *ḥadīth* of Ubayy ﷺ does not constitute a proof that there is no prostration in the *Mufaṣṣal*. That is because the Messenger of Allah ﷺ may have omitted the prostration for any one of the reasons mentioned in the traditions of ʿUmar, Salmān and Ibn az-Zubayr ﷺ above. It is also possible that on that occasion he did not prostrate when other [verses of] prostration not in the *Mufaṣṣal* were recited.

Furthermore, a number of the Companions of the Messenger of Allah ﷺ disagreed with the position of Ubayy ibn Kaʿb ﷺ regarding this matter:

٢١٨٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ ذَرٍّ، عَنْ عَلِيٍّ ﷺ، قَالَ: إِنَّ عَزَائِمَ السُّجُودِ الم تَنْزِيلُ وَ حم وَ النَّجْمِ وَ اقْرَأْ بِاسْمِ رَبِّكَ.

2184. It has been transmitted to us from with an *isnād* from Shuʿbah from ʿĀṣim ibn Bahdalah from Dharr that ʿAlī ﷺ said, “The [verses of] prostration which are confirmed duties upon us are [the ones in] Sūrah as-Sajdah, Sūrah Fuṣṣilat, Sūrah an-Najm and Sūrah al-ʿAlaq.”

٢١٨٥ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ عَاصِمٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2185. The like of it has been transmitted to us with an *isnād* from Sufyān from ʿĀṣim [from Dharr from ʿAlī ﷺ].

٢١٨٦ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: صَلَّى بِنَا عُمَرُ بْنُ الْخَطَّابِ ﷺ الْفَجْرَ بِمَكَّةَ، فَقَرَأَ فِي الرَّكْعَةِ الثَّانِيَةِ بِالنَّجْمِ ثُمَّ سَجَدَ، ثُمَّ قَامَ فَقَرَأَ: ﴿إِذَا زُلْزِلَتْ﴾.

2186. It has been transmitted to us [with an *isnād*] from ʿAmr ibn Murrah that ʿAbd ar-Raḥmān ibn Abī Laylā said, “When ʿUmar ibn al-Khaṭṭāb ﷺ prayed Fajr with us at Makkah, he recited Sūrah an-Najm in the second *rakʿah*. [Upon completing it] he prostrated, then stood back up and recited Sūrah al-Zalzalah.”

٢١٨٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ وَوَهْبٌ وَرَوْحٌ قَالُوا: ثنا شُعْبَةُ قَالَ: ثنا الْحَكَمُ أَنَّهُ سَمِعَ إِبْرَاهِيمَ التَّيْمِيَّ يُحَدِّثُ عَنْ أَبِيهِ، قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ بْنِ الْخَطَّابِ ﷺ. . . فَذَكَرَ مِثْلَهُ وَاللَّفْظُ لِرَوْحٍ.

2187. The like of it has been transmitted to us with an *isnād* from Ibrāhīm at-Taymī from his father, but in this version he began, “I prayed behind ʿUmar ibn al-Khaṭṭāb ﷺ.”

٢١٨٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ عِمْرَانَ بْنِ عُبَيْدِ اللَّهِ - أَوْ عُبَيْدِ اللَّهِ بْنِ عِمْرَانَ - عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ عُمَرَ سَجَدَ فِي ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾.

2188. It has been transmitted to us with an *isnād* from Abū Rāfiʿ from Abū Hurayrah ﷺ that ʿUmar ﷺ prostrated during Sūrah al-Inshiqāq.

٢١٨٩ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ قَالَ: ثنا شُعْبَةُ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ مَسْرُوقٍ، قَالَ: صَلَّيْتُ خَلْفَ عُثْمَانَ ﷺ الصُّبْحَ، فَقَرَأَ النَّجْمَ فَسَجَدَ فِيهَا ثُمَّ قَامَ فَقَرَأَ سُورَةً أُخْرَى.

2189. It has been transmitted to us [with an *isnād*] from Zurārah ibn Awfā ﷺ that Masrūq said, "When I prayed the *Ṣubḥ* prayer behind ʿUthmān ﷺ, he recited Sūrah an-Najm and prostrated [at the end of] it. Then he stood back up and recited another *sūrah*."

٢١٩٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ: أَنَّ عُمَرَ وَعَبْدَ اللَّهِ - يَعْنِي ابْنَ مَسْعُودٍ - ﷺ سَجَدَا فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾. قَالَ مَنْصُورٌ: أَوْ أَحَدُهُمَا.

2190. It has been transmitted to us from Wahb [with his *isnād*] from Manṣūr from Ibrāhīm from Aswad that ʿUmar ﷺ and ʿAbdullāh ibn Masʿūd ﷺ prostrated during Sūrah al-Inshiqāq. Manṣūr said, "Or [he said] one of them [did so]."

٢١٩١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا شُعْبَةُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2191. The like of it has been transmitted to us from Rawḥ with his *isnād* from [Aswad from ʿUmar and ʿAbdullāh ﷺ].

٢١٩٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ وَعَبْدَ اللَّهِ بْنَ مَسْعُودٍ ﷺ يَسْجُدَانِ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾.

2192. It has been transmitted to us [with an *isnād*] from Ibrāhīm that Aswad said, "I saw ʿUmar ibn al-Khaṭṭāb and ʿAbdullāh ibn Masʿūd ﷺ prostrate during Sūrah al-Inshiqāq."

٢١٩٣ - حَدَّثَنَا رَوْحٌ قَالَ: ثنا يُوسُفُ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ لَيْثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ﷺ بِذَلِكَ.

2193. The like of it has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn al-Aswad from his father from ʿAbdullāh ﷺ.

٢١٩٤ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ الْأَعْرَجُ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: رَأَيْتُ عُمَرَ يَسْجُدُ فِي النَّجْمِ فِي صَلَاةِ الصُّبْحِ، ثُمَّ اسْتَفْتَحَ فِي سُورَةٍ أُخْرَى.

2194. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān al-Aʿraj that Abū Hurayrah ﷺ said, "I saw ʿUmar prostrate [at the end of] Sūrah an-Najm while praying *Ṣubḥ* [with us]. Then [he stood back up] and began another *sūrah*."

٢١٩٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ قَالَ: أنا مَالِكٌ، عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: صَلَّى بِنَا عُمَرُ فَقَرَأَ النَّجْمَ فَسَجَدَ فِيهَا.

2195. It has been transmitted to us with another *isnād* from Aʿraj that Abū Hurayrah ﷺ said, "When ʿUmar led us in prayer, he recited Sūrah an-Najm and prostrated [at the end of it]."

٢١٩٦ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أنا بَكْرُ بْنُ مُضَرَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرٍ أَنَّ نَافِعًا حَدَّثَهُ: أَنَّهُ رَأَى ابْنَ عُمَرَ ﷺ يَسْجُدُ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ وَ ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾ فِي غَيْرِ صَلَاةٍ.

2196. It has been transmitted to us with an *isnād* from Bukayr that Nāfiʿ told him that he saw Ibn ʿUmar ﷺ prostrate outside of the prayer during Sūrah al-Inshiqāq and Sūrah al-ʿAlaq.

٢١٩٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: ثنا شُعْبَةُ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، قَالَ: سُئِلَ نَافِعٌ: أَكَانَ ابْنُ عُمَرَ ﷺ يَسْجُدُ فِي الْحَجِّ سَجْدَتَيْنِ؟ قَالَ: مَاتَ ابْنُ عُمَرَ ﷺ وَلَمْ يَقْرَأْهَا، وَلَكِنَّهُ كَانَ يَسْجُدُ فِي النَّجْمِ وَ فِي اقْرَأْ بِاسْمِ رَبِّكَ.

2197. It has been transmitted to us with an *isnād* from Shuʿbah that Isḥāq ibn Suwayd said, "Nāfiʿ was asked whether Ibn ʿUmar ﷺ used to perform two prostrations during Sūrah al-Ḥajj. He replied, 'Ibn ʿUmar ﷺ died without ever having recited it. However, he used to prostrate during Sūrah an-Najm and Sūrah al-ʿAlaq.'"

٢١٩٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا هَمَّامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّهُ كَانَ يَسْجُدُ فِي النَّجْمِ.

2198. It has been transmitted to us with an *isnād* from Yaḥyā ibn Abī Kathīr from Nāfiʿ that Ibn ʿUmar ﷺ used to prostrate at the end of Sūrah an-Najm.

٢١٩٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا الْمَسْعُودِيُّ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ الْأَصْبَهَانِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ ابْنَ مَسْعُودٍ ﷺ كَانَ يَسْجُدُ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾.

2199. It has been transmitted to us with an *isnād* from Abū ʿAbd ar-Raḥmān that Ibn Masʿūd ﷺ used to prostrate during Sūrah al-Inshiqāq.

٢٢٠٠ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا شُعْبَةُ وَالثَّوْرِيُّ وَحَمَّادٌ، عَنْ عَاصِمٍ، عَنْ زِرٍّ: أَنَّ عَمَّارًا ﷺ سَجَدَ فِيهَا.

2200. It has been transmitted to us with an *isnād* from ʿĀṣim from Dhirr that ʿAmmār ﷺ used to prostrate during it (i.e. Sūrah al-Inshiqāq).

٢٢٠١ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّهُ كَانَ يَسْجُدُ فِيهَا.

2201. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān al-Aʿraj that Abū Hurayrah ﷺ used to prostrate during it (i.e. Sūrah al-Inshiqāq).

All of these scholars disagreed with Ubayy ibn Kaʿb ﷺ when it came to his statement that there was no prostration in the *Mufaṣṣal*.

٢٢٠٢ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا ابْنُ الْأَصْبَهَانِيِّ قَالَ: أنا شَرِيكٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ ﷺ: أَيَّ قِرَاءَةٍ تَقْرَأُ؟ قُلْتُ: الْقِرَاءَةَ الْأُولَى قِرَاءَةَ ابْنِ أُمِّ عَبْدٍ. فَقَالَ: هِيَ الْقِرَاءَةُ الْآخِرَةُ، إِنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُعْرَضُ عَلَيْهِ الْقُرْآنُ فِي كُلِّ عَامٍ – قَالَ: أُرَاهُ قَالَ: فِي كُلِّ شَهْرِ رَمَضَانَ – فَلَمَّا كَانَ الْعَامُ الَّذِي مَاتَ فِيهِ عُرِضَهُ عَلَيْهِ مَرَّتَيْنِ، فَشَهِدَ عَبْدُ اللّٰهِ مَا نُسِخَ وَمَا بُدِّلَ.

2202. It has also been transmitted to us with an *isnād* from Ẓabyān who said, “Ibn ʿAbbās ﷺ asked me, ‘Which recitation do

you recite with?' I replied, 'The first recitation; that of Ibn Umm ʿAbd.' [Ibn ʿAbbās ﷺ] said, 'That is the final recitation. The Messenger of Allah ﷺ had the Qurʾan recited to him every year [by Jibrīl ﷺ]'"— [Abū Ẓabyān] said, "I think he said,—'during the month of Ramaḍān. Then, in the year that he died, it was recited to him twice and ʿAbdullāh ﷺ witnessed the [parts of the recitation] that were abrogated and altered.'"

In this tradition, Ibn ʿAbbās ﷺ informs us that ʿAbdullāh ibn Masʿūd ﷺ was present on two occasions when the Prophet ﷺ recited the entire Qurʾan in the year that the Prophet ﷺ died and that ʿAbdullāh ﷺ had knowledge [of the parts of the Qurʾan] that were abrogated and altered.

If we consider Ubayy ibn Kaʿb ﷺ being present when the Prophet ﷺ recited the whole Qurʾan to be a proof that Ubayy ﷺ knew where the verses of prostration in the Qurʾan were and to mean that he was correct when he said that there was no prostration in the *Mufaṣṣal*, then we must also consider ʿAbdullāh ibn Masʿūd ﷺ being present on two occasions when the Prophet ﷺ recited the whole Qurʾan to be a proof that Ibn Masʿūd ﷺ also knew the whereabouts of the verses of prostration were in the Qurʾan. Therefore, the statement of Ibn Masʿūd ﷺ, 'There is prostration in the Mufaṣṣal,' is itself a proof.

Some people said that the Messenger of Allah ﷺ used to prostrate during the *Mufaṣṣal* when he was in Makkah but stopped doing that after he emigrated [to Madinah], but they backed up their position with a *ḥadīth* from Ibn ʿAbbās ﷺ that has a weak *isnād* and so is not admissible as proof. They narrated that he said, "There is no prostration in the *Mufaṣṣal*."

٢٢٠٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ قَالَ: ثنا هَمَّامٌ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ ﷺ عَنْ سُجُودِ الْقُرْآنِ، فَلَمْ يُعِدْ عَلَيْهِ فِي الْمُفَصَّلِ شَيْئًا.

2203. It has been transmitted to us with an *isnād* from Ibn Jurayj from ʿAṭāʾ that he asked Ibn ʿAbbās ﷺ about the [verses of] prostration in the Qurʾan and [he said] that there were no longer any in the *Mufaṣṣal*.

In our opinion, even if this *ḥadīth* were well-established, it would be unsound [in terms of its meaning]; that is because Abū Hurayrah ﷺ was one of those who narrated that he was present when the Messenger of Allah ﷺ prostrated during Sūrah an-Najm and Sūrah al-Inshiqāq. Also, Abū Hurayrah ﷺ only became Muslim in Madinah three years before the death of the Messenger of Allah ﷺ [and so never saw the Prophet ﷺ before the Emigration]. Therefore, the *aḥādīth* narrated by him, which we have mentioned earlier in this chapter, prove the position of these people to be false.

The traditions [from Abū Hurayrah ﷺ] that the Messenger of Allah ﷺ prostrated during the *Mufaṣṣal* are *mutawātir*:

٢٢٠٤ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ شِهَابٍ، وَصَفْوَانُ بْنُ سُلَيْمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: سَجَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ وَ ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ سَجْدَتَيْنِ.

2204. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Saʿd ﷺ that Abū Hurayrah ﷺ said, “I performed two prostrations with the Messenger of Allah ﷺ in Sūrah al-Inshiqāq

and Sūrah al-ʿAlaq.”[13]

٢٢٠٥ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: ثنا اللَّيْثُ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللّٰهِ، عَنْ نُعَيْمٍ الْمُجْمِرِ أَنَّهُ قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ ﷺ فَوْقَ هَذَا الْمَسْجِدِ، فَقَرَأَ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ فَسَجَدَ فِيهَا، وَقَالَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَسْجُدُ فِيهَا.

2205. It has been transmitted to us with an *isnād* from Bukayr ibn ʿAbdillāh that Nuʿaym al-Mujmir said, “When I prayed above this mosque with Abū Hurayrah ﷺ, he recited Sūrah al-Inshiqāq and prostrated during it, and then said afterwards, ‘I saw the Messenger of Allah ﷺ prostrate during [this *sūrah*].’”[14]

٢٢٠٦ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا عَلِيُّ بْنُ زَيْدٍ، عَنْ أَبِي رَافِعٍ، قَالَ: صَلَّيْتُ خَلْفَ أَبِي هُرَيْرَةَ ﷺ بِالْمَدِينَةِ، فَقَرَأَ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ فَسَجَدَ فِيهَا، فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ لَقِيتُهُ، فَقُلْتُ: أَتَسْجُدُ فِيهَا؟ فَقَالَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَسْجُدُ فِيهَا، فَلَنْ أَدَعَ ذَلِكَ.

2206. It has been transmitted to us from Saʿīd ibn Manṣūr with his *isnād* from ʿAlī ibn Zayd that Abū Rāfiʿ said, “When I prayed behind Abū Hurayrah ﷺ in Madinah, he recited Sūrah al-Inshiqāq and prostrated during it. Then, after he finished his prayer, I went up to him and said, ‘Do you prostrate during [this *sūrah*]?’ He replied, ‘I saw the Messenger of Allah ﷺ prostrate during it, so I have never stopped [doing the same].’”[15]

٢٢٠٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا حَمَّادٌ قَالَ: ثنا عَلِيُّ بْنُ زَيْدٍ قَالَ: ثنا أَبُو رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ نَحْوَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قَوْلَهُ: فَلَنْ أَدَعَ ذَلِكَ أَبَدًا.

2207. The like of it has been transmitted to us from Ḥammād with his *isnād* from ʿAlī ibn Zayd from Abū Rāfiʿ from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ, but in this version, he did not say, ‘so I have never stopped [doing the same].’[16]

٢٢٠٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا شُعْبَةُ، عَنْ مَرْوَانَ الْأَصْفَرِ حَدَّثَهُ عَنْ أَبِي رَافِعٍ ﷺ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ، وَزَادَ: فَلَنْ أَدَعَ ذَلِكَ حَتَّى أَلْقَاهُ.

2208. The like of it has been transmitted to us with an *isnād* from Marwān al-Aṣfar from Abū Rāfiʿ [from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ], but in this version, he added, “I will never stop [doing that] until I meet him again.”[17]

٢٢٠٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا الثَّوْرِيُّ وَابْنُ جُرَيْجٍ وَابْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: سَجَدْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾.

2209. It has been transmitted to us from Ibn Jurayj and Ibn ʿUyaynah with their *isnād* from ʿAṭāʾ ibn Mīnāʾ that Abū Hurayrah ﷺ said, “We prostrated with the Messenger of Allah ﷺ during Sūrah al-Inshiqāq.”[18]

٢٢١٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو حُذَيْفَةَ قَالَ: ثنا سُفْيَانُ قَالَ: ثنا أَيُّوبُ بْنُ مُوسَى قَالَ: ثنا عَطَاءُ بْنُ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: سَجَدْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي: ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾ وَ ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾.

2210. It has been transmitted to us from Sufyān with his *isnād* from ʿAṭāʾ ibn Mīnāʾ that Abū Hurayrah ﷺ said, “We prostrated with the Messenger of Allah ﷺ during Sūrah al-ʿAlaq and Sūrah al-Inshiqāq.”[19]

٢٢١١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ وَ رَوْحٌ، وَاللَّفْظُ لِأَبِي دَاوُدَ، قَالَا: ثنا هِشَامٌ، عَنْ يَحْيَى قَالَ: ثنا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّهُ رَآهُ يَسْجُدُ فِي ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾، وَقَالَ: لَوْ لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِيهَا، لَمْ أَسْجُدْ.

2211. It has been transmitted to us from Hishām with his *isnād* from Abū Salamah that he saw Abū Hurayrah ﷺ prostrate during Sūrah al-Inshiqāq and then say, "If it were not for the fact that I saw the Messenger of Allah ﷺ prostrate during [Sūrah al-Inshiqāq], I would not have prostrated during it."[20]

٢٢١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْبَغْدَادِيُّ قَالَ: ثنا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2212. The like of it has been transmitted to us from Awzāʿī with his *isnād* from Abū Salamah [from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ].[21]

٢٢١٣/ ٢٢١٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ قَالَا: ثنا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ ﷺ قَرَأَ بِهِمْ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ فَسَجَدَ فِيهَا، فَلَمَّا انْصَرَفَ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ فِيهَا.

2213/2214. It has been transmitted to us with two *asānīd* from ʿAbdullāh ibn Yazīd from Abū Salamah that when Abū Hurayrah ﷺ recited Sūrah al-Inshiqāq [in prayer] with them, he prostrated during it. Then, when he finished, he told them that the Messenger of Allah ﷺ had prostrated during it.[22]

٢٢١٥/٢٢١٦ - حَدَّثَنَا ابْنُ خُزَيْمَةَ وَفَهْدٌ قَالَا: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ رَأَى أَبَا هُرَيْرَةَ ﷺ وَهُوَ يَسْجُدُ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾، فَقَالَ أَبُو سَلَمَةَ: فَقُلْتُ لَهُ حِينَ انْصَرَفَ: سَجَدْتَ فِي سُورَةٍ، مَا رَأَيْتُ النَّاسَ يَسْجُدُونَ فِيهَا. فَقَالَ: لَوْ لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِيهَا لَمْ أَسْجُدْ.

2215/2216. It has been transmitted to us with an *isnād* from Ibn al-Hād from Abū Salamah ibn ʿAbd ar-Raḥmān that he saw Abū Hurayrah ﷺ prostrate during Sūrah al-Inshiqāq. Abū Salamah said, "When he finished, I said to him, 'I have not seen any of the people prostrate during this *sūrah* and yet you have prostrated during it.' He replied, 'If it were not for the fact that I saw the Messenger of Allah ﷺ prostrate during [Sūrah al-Inshiqāq], I would not have prostrated during it.'"[23]

٢٢١٧ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَيَّاشٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾.

2217. It has been transmitted to us with an *isnād* from ʿUmar ibn ʿAbd al-ʿAzīz from Abū Salamah from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ prostrated during Sūrat al-Inshiqāq.[24]

٢٢١٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَجُلَيْنِ، كِلَاهُمَا خَيْرٌ مِنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ أَحَدَهُمَا سَجَدَ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ وَفِي: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾. وَكَانَ الَّذِي سَجَدَ أَفْضَلَ مِنَ الَّذِي لَمْ يَسْجُدْ، فَإِنْ لَمْ يَكُنْ عُمَرُ فَهُوَ خَيْرٌ مِنْ عُمَرَ.

2218. It has been transmitted to us with an *isnād* from

Muḥammad from Abū Hurayrah ﷺ from two men, both of whom were better than Abū Hurayrah ﷺ. [Abū Hurayrah ﷺ said] that one of the two men prostrated during Sūrah al-Inshiqāq and Sūrah al-ʿAlaq, and that the one who prostrated was better the one who did not prostrate, If [the man] was not ʿUmar ﷺ, then he was someone who was better than ʿUmar ﷺ.[25]

Here we find *mutawātir* traditions from Abū Hurayrah ﷺ that he also prostrated with the Messenger of Allah ﷺ during Sūrah al-Inshiqāq. We know that he only became Muslim in Madinah, so how can anyone say that the Messenger of Allah ﷺ did not prostrate in the *Mufaṣṣal* after he emigrated?

ʿAmr ibn al-ʿĀṣ ﷺ also narrated that the Messenger of Allah ﷺ prostrated in the *Mufaṣṣal*:

٢٢١٩ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا أَبُو الْأَسْوَدِ قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنِ الْعَلَاءِ بْنِ كَثِيرٍ، عَنِ الْحَارِثِ بْنِ سَعِيدٍ الْكِنْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُنَيْنٍ الْيَحْصِبِيِّ: أَنَّ عَمْرَو بْنَ الْعَاصِ ﷺ سَجَدَ فِي: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ وَفِي: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾. فَقِيلَ لَهُ فِي ذَلِكَ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْجُدُ فِيهِمَا.

2219. It has been transmitted to us [with an *isnād*] from ʿAbdullāh ibn Munayn al-Yaḥṣibī that ʿAmr ibn al-ʿĀṣ ﷺ prostrated during Sūrah al-Inshiqāq and Sūrah al-ʿAlaq. When he was asked about that, he said, “The Messenger of Allah ﷺ used to prostrate during them.”[26]

Abū Jaʿfar ﷺ says, “The traditions from the Messenger of Allah ﷺ that he used to prostrate during the *Mufaṣṣal* are *mutawātir* and so we base our position on them. This was also the verdict of Imam Abū Ḥanīfah,

Abū Yūsuf and Muḥammad, may Allah have mercy on them."

This position is not, however, the one that is suggested by reasoning and intellectual consideration. That is because we have seen that there are ten verses whose status as verses of prostration is agreed upon. Those verses are as follows:

The verse: "Those who are in the presence of your Lord do not consider themselves too great to worship Him. They glorify His praise and they prostrate to Him," (Qurʾan 7:206) in Sūrah al-Aʿrāf.

The verse: "Everyone in heaven and earth prostrates to Allah willingly or unwillingly, as do their shadows in the morning and the evening," (Qurʾan 13:16) in Sūrah ar-Raʿd.

The verses: "Everything in the heavens and every creature on the earth prostrates to Allah, as do the angels. They are not puffed up with pride. They fear their Lord above them and do everything they are ordered to do," (Qurʾan 16:49–50) in Sūrah an-Naḥl.

The verse: "Certainly, when it is recited to them, those who were given knowledge before it fall on their faces in prostration, saying, 'Glory be to our Lord! The promise of our Lord is truly fulfilled!' Weeping, they fall to the ground in prostration, and it increases them in humility," (Qurʾan 17:107–108) in Sūrah al-Isrāʾ.

The verse: "When the Signs of the All-Merciful were recited to them, they fell on their faces, weeping, in prostration," (Qurʾan 19:58) in Sūrah Maryam.

The verse: "Do you not see that everyone in the heavens and everyone on the earth prostrates to Allah, and the Sun and moon and stars and the mountains, trees and beasts and many of mankind? But many of them inevitably merit punishment. Those Allah humiliates will

have no one to honour them. Allah does whatever He wills," (Qurʾan 22:18) the first in Sūrah al-Ḥajj.

The verse: "When they are told to prostrate to the All-Merciful, they say, 'And what is the All-Merciful? Are we to prostrate to something you command us to?' And it merely makes them run away all the more," (Qurʾan 25:60) in Sūrah al-Furqān.

The verse: "And do they not prostrate to Allah, Who brings out what is hidden in the heavens and the earth, and knows what you conceal and what you divulge," (Qurʾan 27:25) in Sūrah an-Naml.

The verse: "The people who truly do have *Īmān* in Our Signs are those who fall to the ground prostrating when they are reminded of them, and glorify their Lord with praise, and are not arrogant," (Qurʾan 32:15) in Sūrah as-Sajdah.

The verse: "Among His Signs are the night and day and the Sun and moon. Do not prostrate to the Sun nor to the moon. Prostrate to Allah who created them, if you worship Him," (Qurʾan 41:36) in Sūrah Fuṣṣilat.

However, some scholars did disagree with the exact whereabouts of the last mentioned verse of prostration (the one in Sūrah Fuṣṣilat), saying that it should be performed in "If they grow arrogant, those who are with your Lord glorify Him night and day and never grow tired," (Qurʾan 41:37), the verse that comes immediately after the one mentioned above. Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad were amongst the scholars who said that. This was even a matter that the early scholars disagreed about:

٢٢٢٠ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا فِطْرُ بْنُ خَلِيفَةَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّهُ كَانَ يَسْجُدُ فِي الْآيَةِ الْآخِرَةِ مِنْ: ﴿حم تَنْزِيلٌ﴾.

2220. It has been transmitted to us from Saʿīd ibn Manṣūr with his *isnād* from Mujāhid that Ibn ʿAbbās ﷺ used to prostrate in the later verse of Sūrah Fuṣṣilat (i.e. verse 37).

٢٢٢١ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا فِطْرٌ، عَنْ مُجَاهِدٍ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ ﷺ عَنِ السَّجْدَةِ الَّتِي فِي: ﴿حم﴾، قَالَ: اسْجُدْ بِآخِرِ الْآيَتَيْنِ.

2221. It has been transmitted to us from Abū Nuʿaym with his *isnād* from Mujāhid that he asked Ibn ʿAbbās ﷺ about the [verse of] prostration in Sūrah Fuṣṣilat, to which he replied, “Prostrate in the latter of the two verses.”

٢٢٢٢ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا مِسْعَرٌ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُجَاهِدٍ، قَالَ: سَجَدَ رَجُلٌ فِي الْآيَةِ الْأُولَى مِنْ: ﴿حم﴾، فَقَالَ ابْنُ عَبَّاسٍ ﷺ: عَجَّلَ هَذَا بِالسُّجُودِ.

2222. It has been transmitted to us with an *isnād* from ʿAmr ibn Murrah that Mujāhid said, “A man prostrated in the first verse (i.e. verse 36. of Sūrah Fuṣṣilat, so Ibn ʿAbbās ﷺ said, ‘This [man] has prostrated too early.’”

٢٢٢٣ – حَدَّثَنَا صَالِحٌ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ قَالَ: ثنا مُغِيرَةُ، عَنْ أَبِي وَائِلٍ: أَنَّهُ كَانَ يَسْجُدُ فِي الْآيَةِ الْأَخِرَةِ مِنْ حم.

2223. It has been transmitted to us with an *isnād* from Mughīrah that Abū Wāʾil used to prostrate during the last verse of Sūrah Ḥā

Mīm.

٢٢٢٤ - حَدَّثَنَا صَالِحٌ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا ابْنُ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، مِثْلَهُ.

2224. The like of it has been transmitted to us with an *isnād* from Ibn ʿAwn about Ibn Sīrīn.

٢٢٢٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، مِثْلَهُ.

2225. The like of it has been transmitted to us with an *isnād* from Layth about Mujāhid.

٢٢٢٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا سَعِيدٌ، عَنْ قَتَادَةَ، مِثْلَهُ.

2226. The like of it has been transmitted to us [with an *isnād*] from Saʿīd about Qatādah.

٢٢٢٧ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا زُهَيْرٌ قَالَ: ثنا أَبُو إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يَذْكُرُ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ ﷺ كَانَ يَسْجُدُ فِي الْآيَةِ الْأُولَى مِنْ: ﴿حم﴾.

2227. It has been transmitted to us with an *isnād* from Abū Isḥāq who said, "I heard ʿAbd ar-Raḥmān ibn Yazīd say that ʿAbdullāh ibn Masʿūd ﷺ used to prostrate in the first verse (i.e. verse 36. of Sūrah Fuṣṣilat."

٢٢٢٨ - حَدَّثَنَا صَالِحٌ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ، عَنْ رَجُلٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ مِثْلَهُ.

2228. The like of it has been transmitted to us with an *isnād* from Nāfiʿ about Ibn ʿUmar ﷺ.

The above-mentioned prostration in Sūrah Fuṣṣilat is agreed-upon even

though its exact whereabouts is disputed. As for the verses that we mentioned in the other *sūrahs* before that, they are all agreed-upon, both with respect to the fact that they are verses of prostration and with respect to their whereabouts.

Every single one of those verses is an informative verse not a verse of command (i.e. it does not give instructions, but informs about what people do/ have done). Prostration is also mentioned as part of a command in other parts of the Qurʾan, such as the verse "Maryam, obey your Lord and prostrate" (Qurʾan 3:43) and the verse "So glorify your Lord with praise and be one of the prostrators" (Qurʾan 15:98), but it is agreed-upon that there is no prostration for reciting these verses.

Therefore, reasoning dictates that, whenever we come to a verse whose status as a verse of prostration is disagreed-upon, we examine it [to see whether it is an informative verse or a verse of command]. If it is a verse of command, then the purpose of the verse is instruction and so there is no prostration; and if it is a verse that tells us [of people] prostrating, then it is a place in which the prostration of recitation should be performed.

The first verse about which people disagree is the one [at the end] of Sūrah an-Najm. Some people claim that it is a verse of prostration and others claim that it is not. The verse in question, "Prostrate before Allah and worship Him!" (Qurʾan 53:61), is a verse of command, not an informative one. Therefore, according to the deductive reasoning we mentioned above, this verse should not be a verse of prostration.

Another verse about which people disagree is the one [at the end] of Sūrah al-ʿAlaq. The verse in question: "No indeed! Do not obey him, but prostrate and draw near" (Qurʾan 96:20), is a verse of command not an

informative one. Therefore, according to the deductive reasoning we mentioned above, this verse should not be a verse of prostration.

Every verse should be examined in this light. If it is a command [to prostrate] then no prostration should be performed upon reciting it, but if it is a report [of people prostrating] then a prostration should be performed upon reciting it. This is the position that reasoning suggests in this chapter.

According to this approach, the prostration in Sūrah Fuṣṣilat should be performed in the place in which Ibn ʿAbbās performed it, not in the place in which those who opposed him performed it. That is because the verse, "If they grow arrogant, those who are with your Lord glorify Him night and day and never grow tired," (Qurʾan 41:37) is informative, whereas the verse, "Among His Signs are the night and day and the Sun and moon. Do not prostrate to the Sun nor to the moon. Prostrate to Allah who created them, if you worship Him," (Qurʾan 41:36) is a command; and, as we mentioned earlier, the prostration should only be performed in informative verses, not ones of command.

Furthermore, according to this approach, there should only be one verse of prostration in Sūrah al-Ḥajj. That is because the other verse that is considered by some to also be a verse of prostration: "You who believe! Bow and prostrate and worship your Lord" (Qurʾan 22:75), is a verse of command and, as we have already clarified, prostration is only performed for informative verses, not instructive ones.

If we were to only base our position on reasoning, then we would say that the only verses which are verses of prostration are those which are informative ones, not ones of command. However, it is better to follow the well-established traditions that have been transmitted regarding this

matter.

There is also a difference of opinion regarding whether or not there is a verse of prostration in Sūrah Ṣād, with some scholars saying there is and others saying there is not. In our view, reasoning supports the position of those who say that there is, because the place in which they say there is prostration, "He begged forgiveness from his Lord and fell down prone, prostrating, and repented" (Qurʾan 38:23), is an informative verse and not an instructive one. So reasoning suggests that it should share its ruling with other similar types of verse, and so a prostration should be performed upon reciting it.

That has also been narrated from the Messenger of Allah ﷺ:

٢٢٢٩ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ فِي: ﴿ص﴾.

2229. It has been transmitted to us with an *isnād* from ʿIyāḍ ibn ʿAbdillāh ibn Saʿd from Abū Jaʿfar ﷺ that the Messenger of Allah ﷺ prostrated during Sūrah Ṣād.[27]

٢٢٣٠ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا الْعَوَّامُ بْنُ حَوْشَبٍ، قَالَ: سَأَلْتُ مُجَاهِدًا عَنِ السُّجُودِ فِي: ﴿ص﴾، فَقَالَ: سَأَلْتُ عَنْهَا ابْنَ عَبَّاسٍ ﷺ، فَقَالَ: اسْجُدْ فِي: ﴿ص﴾ فَتَلَا عَلَيَّ هَؤُلَاءِ الْآيَاتِ مِنَ الْأَنْعَامِ: ﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾ إِلَى قَوْلِهِ ﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهِ﴾ [الأنعام: ٩٠]. فَكَانَ دَاوُدُ مِمَّنْ أُمِرَ نَبِيُّكُمْ ﷺ أَنْ يَقْتَدِيَ بِهِ.

2230. It has been transmitted to us with an *isnād* from ʿAwwām ibn Ḥawshab who said, "When I asked Mujāhid about prostrating in Sūrah Ṣād, he said, 'When I asked Ibn ʿAbbās ﷺ about it, he

said, “You should prostrate during Sūrah Ṣād.” Then he recited the verses of Sūrah al-Anʿām between His Words: “And among his descendants were Dāwūd and Sulaymān” (Qurʾan 6:85) and His Words: “They are the ones Allah has guided, so be guided by their guidance” (Qurʾan 6:91) [and said], “Dāwūd was one of those whom your Prophet ﷺ commanded [us] to imitate and follow.””[28]

٢٢٣١ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُجَاهِدٍ، قَالَ: سُئِلَ ابْنُ عَبَّاسٍ رضي الله عنهما عَنِ السَّجْدَةِ فِي: ﴿ص﴾، فَقَالَ: ﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهِ﴾ [الأنعام: ٩٠].

2231. It has been transmitted to us with an *isnād* from Murrah that Mujāhid said, “Ibn ʿAbbās رضي الله عنهما was asked about the prostration in Sūrah Ṣād, so he said, “They are the ones Allah has guided, so be guided by their guidance” (Qurʾan 6:91).”[29]

This is the position that we have adopted: because of these traditions transmitted from the Messenger of Allah ﷺ, and because of what has been suggested by reasoning, we consider there to be a verse of prostration in Sūrah Ṣād. Also, because of all the well-established [*mutawātir*] traditions from the Messenger of Allah ﷺ, we consider there to be verses of prostration in the *Mufaṣṣal*: in Sūrah an-Najm, Sūrah al-Inshiqāq and Sūrah al-ʿAlaq.

Finally, because of what is suggested by reasoning and because the verse is one of instruction and not an informative one, we do not consider there to be any prostration of recitation at the end of Sūrah al-Ḥajj. There was, however, some difference of opinion regarding this matter amongst the early scholars:

٢٢٣٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ وَرَوْحٌ قَالَا: ثنا شُعْبَةُ قَالَ: أَنْبَأَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ ابْنَ أُخْتٍ لَنَا - يُقَالُ لَهُ عَبْدُ اللّٰهِ بْنُ ثَعْلَبَةَ - قَالَ: صَلَّى بِنَا عُمَرُ بْنُ الْخَطَّابِ ﷺ الصُّبْحَ - فِيمَا أَعْلَمُ قَالَ سَعْدٌ: صَلَّى بِنَا الصُّبْحَ - فَقَرَأَ بِالْحَجِّ وَسَجَدَ فِيهَا سَجْدَتَيْنِ.

2232. It has been transmitted to us with an *isnād* from Saʿd ibn Ibrāhīm that he heard a nephew of his called ʿAbdullāh ibn Thaʿlabah say, "When ʿUmar ibn al-Khaṭṭāb ﷺ prayed *Ṣubḥ* with us, he recited Sūrah al-Ḥajj and prostrated during it on two occasions." [One of the narrators] added, "I think Saʿd said, 'Prayed *Ṣubḥ* with us.'"

٢٢٣٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا حَمَّادٌ قَالَ: ثنا عَلِيُّ بْنُ زَيْدٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ: أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ ﷺ سَجَدَ فِيهَا سَجْدَتَيْنِ.

2233. It has been transmitted to us with an *isnād* from Ṣafwān ibn Muḥriz that Abū Mūsā al-Ashʿarī ﷺ prostrated during it on two occasions.

٢٢٣٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا مَالِكٌ، عَنْ عَبْدِ اللّٰهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ﷺ مِثْلَهُ.

2234. The like of it has been transmitted to us with an *isnād* from ʿAbdullāh ibn Dīnār about Ibn ʿUmar ﷺ.

٢٢٣٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرِ بْنِ نُفَيْرٍ وَخَالِدَ بْنَ مَعْدَانَ يُحَدِّثَانِ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ: أَنَّهُ رَأَى أَبَا الدَّرْدَاءِ ﷺ سَجَدَ فِي الْحَجِّ سَجْدَتَيْنِ.

2235. It has been transmitted to us with an *isnād* from Jubayr ibn Nufayr that he saw Abu'd-Dardāʾ ﷺ prostrate during Sūrah al-

Ḥajj on two occasions.

٢٢٣٦/ ٢٢٣٧ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا أَبُو عَامِرٍ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ فِي سُجُودِ الْحَجِّ: الْأَوَّلُ عَزِيمَةٌ وَالْآخَرُ تَعْلِيمٌ.

2236/2237. It has been transmitted to us with an *isnād* from Saʿīd ibn Jubayr that Ibn ʿAbbās ﷺ said about the places of prostration in Sūrah al-Ḥajj, "The first is definitive while the second is an instruction."

It is upon this position of Ibn ʿAbbās's ﷺ that we base our position except that where deductive reasoning opposes it, that a prostration in itself is not necessary [but rather due to the narrated transmission].

Everything that we have adopted as our position as mentioned in this chapter was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan* on account of Abū Ṣakhr. It has been transmitted by Abū Dāwūd (The prayer/ The one who does not see there being any prostrations in the *Mufaṣṣal*, 1405) with his *isnād* from ʿAbdullāh ibn Wahb.

2 Its *isnād* is *ḥasan* on account of Abū Ṣakhr.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prostrations of the Qurʾan/ The one who recites a verse of prostration and does not prostrate, 1072); Muslim (The prayer/ The prostrations of recitation, 577); and Nasāʾī (Entering into the prayer/ Leaving the prostration in Sūrah an-Najm, 961) with their respective *asānīd* from Ismāʿīl ibn Abī Kathīr from Yazīd ibn Khuṣayfah from Ibn Qasīṭ. It is possible that the correct context is that in the *aḥādīth* of Bukhārī, Muslim and Nasāʾī. Also, Ṭaḥāwī left out the name of Yazīd ibn Khuṣayfah after Ismāʿīl in his *isnād*, and Allah knows best. It has also been transmitted by Bukhārī (The prostrations of the Qurʾan/ The one recites a verse of prostration etc., 1073) from Ādam; and by Abū Dāwūd (The prayer/ The one who does not see there being any prostrations in the *Mufaṣṣal*, 1404); and Tirmidhī (The prayer/ What has come down regarding the one who does not prostrate in it, 576)

with their respective *asānīd* from Wakīʿ. Both of them (Ādam and Wakīʿ) narrated it from Ibn Abī Dhiʾb from Yazīd ibn Qasīṭ. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

4 Those who adopted this view includes Imam Mālik .

5 Those who adopted this view includes Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad, Imam Shāfiʿī and Imam Aḥmad.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prostrations of the Qurʾan/ The prostrations of the Qurʾan and the prostration of Sūrah an-Najm, 1067 & 1070), (Virtues/ What was met by the Prophet and his Companions etc., 3853) and (Battle expeditions/ The killing of Abū Jahl, 3972); Muslim (The prayer/ The prostrations of recitation, 576); Abū Dāwūd (The prayer/ The one who saw that there was a prostration in it, 1406); and Nasāʾī (Entering into the prayer/ The prostration in Sūrah an-Najm, 960) with their respective *asānīd* from Shuʿbah.

7 Its *isnād* is *ḥasan* on account of Muṣʿab ibn Thābit. It has been transmitted by Ṭabarānī in *al-Kabīr* (13358) with his *isnād* from Abū Muṣʿab az-Zuhrī. Haythamī said in *al-Mujmaʿ* (2:286), "It contains Muṣʿab ibn Thābit who was considered trustworthy by Ibn Ḥibbān, but considered weak by Aḥmad and others."

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (2:305) from Abū ʿĀmir. Haythamī said in *al-Mujmaʿ* (2:285), "Its narrators are trustworthy."

9 Its *isnād* is *ḥasan* on account of Muḥammad ibn Kathīr ibn Abī ʿAṭāʾ. It has been transmitted by Dāraquṭnī in his *Sunan* (Prostrations of the Qurʾan, 1508) with his *isnād* from Mukhallid ibn Ḥuṣayn.

10 Its *isnād* is *ḥasan* on account of ʿAlāʾ ibn ʿAbd ar-Raḥmān. It has been transmitted by Ibn Abī Ḥātim in *al-ʿIlal,* as is mentioned in *an-Nukhab* (3:585).

11 Its *isnād* contains a narrator who is unknown. It has been transmitted by Tirmidhī (The prayer/ What has come down regarding the prostrations of the Qurʾan, 568) from Sufyān ibn Wakīʿ; and Ibn Mājah (Establishing the prayer/ The number of prostrations of the Qurʾan, 1055) from Ḥarmalah ibn Yaḥyā. Both of them narrated it from ʿAbdullāh ibn Wahb from ʿAmr ibn al-Ḥārith from Saʿīd ibn Abī Hilāl from ʿUmar ad-Dimashqī from Umm ad-Dardāʾ from Abu'd-Dardāʾ . It has also been transmitted by Tirmidhī (569) with his *isnād* from Layth ibn Saʿd from Khālid ibn Yazīd from Saʿīd that ʿUmar ad-Dimashqī said, "I heard a narrator tell me from Umm ad-Dardāʾ from Abu'd-Dardāʾ ," and [Tirmidhī] said, "This is sounder than the *ḥadīth* of Sufyān ibn Wakīʿ." He also said, "The *ḥadīth* of Abu'd-Dardāʾ is a *gharīb ḥadīth*, since we only know of it through the narration of Saʿīd ibn Hilāl."

12 Its *isnād* is *ṣaḥīḥ*. The like of it has been transmitted by ʿAbd ar-Razzāq (3:338, no. 5898) from Maʿmar. It has also been transmitted by Nasāʾī (Entering into the prayer/ The prostration

in, “By the star” (Qurʾan, 53), 959) with his *isnād* from Maʿmar, inserting Jaʿfar ibn al-Muṭṭalib ibn Wadāʿah in the *isnād* between ʿIkrimah and Muṭṭalib.

13 Its *isnād* is *ḥasan* on account of Qurrah ibn ʿAbd ar-Raḥmān. It has been transmitted by Muslim (The prayer/ The prostrations of the Qurʾan, 578) with his *isnād* from Ṣafwān ibn Sulaym. Ḥāfiẓ said in *an-Nukat aẓ-Zirāf* (10:145), “Ibn Wahb transmitted it in his *Muwaṭṭa* from Qurrah from Zuhrī and Ṣafwān ibn Sulaym from ʿAbd ar-Raḥmān ibn Saʿd ﷺ.” It has also been transmitted by Dāraquṭnī (1/ no. 1511) with his *isnād* from Ibn Wahb.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (2:452) from Ḥajjāj from Layth.

15 Its *isnād* is *ḍaʿīf* on account of ʿAlī ibn Zayd.

16 Its *isnād* is *ḍaʿīf* on account of ʿAlī ibn Zayd. It has been transmitted by Ibn Abī Shaybah (1/ no. 4236) from Hushaym.

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (6:466) from ʿAbd ar-Raḥmān from Shuʿbah.

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ The prostrations of recitation, 578); Abū Dāwūd (The prayer/ The prostration in “When the sky bursts open,” (Qurʾan 84), 1407); Tirmidhī (The prayer/ What has come down regarding “When the sky bursts open,” (Qurʾan 84), 574); and Ibn Mājah (Establishing the prayers/ The number of prostrations of the prayer, 1058) with their respective *asānīd* from Sufyān ibn ʿUyaynah; and by Nasāʾī (Entering into the prayer/ The prostration in “Recite in the Name of your Lord,” (Qurʾan 96), 968) [with his *isnād*] from Ibn ʿUyaynah and Sufyān ath-Thawrī, both of whom narrated it from Ayyūb ibn Mūsā.

19 Its *isnād* is *ḥasan* on account of Abū Ḥudhayfah. It has been transmitted by Nasāʾī (Entering into the prayer/ The prostration in “Recite in the Name of your Lord,” (Qurʾan 96), 968) with his *isnād* from Wakīʿ from Sufyān ath-Thawrī.

20 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Prostrations of the Qurʾan/ The prostration of “When the sky bursts open,” (Qurʾan 84), 1074); and Muslim (The prayer/ The prostrations of recitation, 578) with their respective *asānīd* from Hishām ad-Dastawāʾī.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place with his *isnād* from ʿĪsā from Awzāʿī.

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place; and Nasāʾī (Entering into the prayer/ The prostration of “When the sky bursts open,” (Qurʾan 84), 962) with their respective *asānīd* from Mālik. It has also been transmitted by Aḥmad (1:529) from ʿUthmān ibn ʿUmar.

23 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ.

24 Its *isnād* is *ḥasan* on account of ʿAbd al-ʿAzīz ibn ʿAyyāsh. It has been transmitted by Aḥmad (2:454) from Ḥajjāj and Abu'n-Naḍr. Both of them narrated it from ʿAbd al-ʿAzīz ibn ʿAyyāsh from ʿUmar ibn ʿAbd alʿAzīz. It has also been transmitted by Nasāʾī (Entering into the prayer/ The prostration of "When the sky bursts open," (Qurʾan 84), 963) with his *isnād* from Ibn Abī Dhiʾb from ʿAbd al-ʿAzīz ibn ʿAyyāsh from Muḥammad ibn Qays from ʿUmar ibn ʿAbd alʿAzīz, with the addition of Muḥammad ibn Qays in the *isnād* between ʿAbd al-ʿAzīz and ʿUmar. Mazzī said in *at-Tuḥfah* (10:470), "Rabīʿ ibn Sulaymān al-Murādī narrated it from Shuʿayb from his father without mentioning Muḥammad ibn Qays." It has also been transmitted by Nasāʾī (964); Tirmidhī (The prayer/ What has come down regarding the prostration of "When the sky bursts open," (Qurʾan 84), 574); and Ibn Mājah (Establishing the prayers/ The number of prostrations of the Qurʾan, 1059) with their respective *asānīd* from Yaḥyā ibn Saʿīd from Abū Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm from ʿUmar ibn ʿAbd alʿAzīz from Abū Bakr ibn ʿAbd ar-Raḥmān from Abū Hurayrah ﷺ. Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

25 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bayhaqī (2:323) with his *isnād* from ʿAbdullāh ibn Abī Bakr al-Muzanī; and Nasāʾī (Entering into the prayer/ The prostration of "When the sky bursts open," (Qurʾan 84), 966 & 967) with his *isnād* from Qurrah. Both of them narrated it from Ibn Sīrīn, and in his version it says, 'Abū Bakr ﷺ, ʿUmar ﷺ and one who was better than them prostrated during "When the sky bursts open," (Qurʾan 84) and "Recite in the Name of your Lord," (Qurʾan 96).'

26 Its *isnād* is *ḥasan* on account of Ibn Lahīʿah. It has been transmitted by Abū Dāwūd (The prayer/ The prostrations of the Qurʾan, 1401); and Ibn Mājah (The prayer/ The number of prostrations of the Qurʾan, 1057) with their respective *asānīd* from Nāfiʿ ibn Yazīd from Ḥārith ibn Saʿd, and in their narration, there is the addition of, 'Also, in Sūrah al-Ḥajj, there are two prostrations.'

27 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ The prostrations of the Qurʾan, 1410) with his *isnād* from ʿAbdullāh ibn Wahb in a detailed form.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Tafsīr*/ Sūrah Ṣad, 4806 & 4807) with his *isnād* from Shuʿbah and Muḥammad ibn ʿUbayd respectively, both of whom narrated it from ʿAwwām ibn Ḥawshab.

29 Its *isnād* is *ṣaḥīḥ*.

٥٠ - بَابُ الرَّجُلِ يُصَلِّي فِي رَحْلِهِ ثُمَّ يَأْتِي الْمَسْجِدَ وَالنَّاسُ يُصَلُّونَ

50. WHAT SHOULD A MAN DO IF HE PRAYS THE PRAYER AT HOME AND THEN COMES TO THE MOSQUE AND FINDS THE PEOPLE IN THE PROCESS OF PRAYING THE CONGREGATIONAL PRAYER?

٢٢٣٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: ثنا زَيْدُ بْنُ أَسْلَمَ، عَنْ بُسْرِ بْنِ مِحْجَنٍ الدِّيلِيِّ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ رَآهُ وَقَدْ أُقِيمَتِ الصَّلَاةُ، قَالَ: فَجَلَسْتُ وَلَمْ أَقُمْ لِلصَّلَاةِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لِي: «أَلَسْتَ مُسْلِمًا؟» قُلْتُ: بَلَى. قَالَ: «فَمَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَنَا؟» فَقُلْتُ: قَدْ كُنْتُ صَلَّيْتُ مَعَ أَهْلِي. فَقَالَ: «صَلِّ مَعَ النَّاسِ وَإِنْ كُنْتَ قَدْ صَلَّيْتَ مَعَ أَهْلِكَ».

2238. It has been transmitted to us from Ibn Jurayj with his *isnād* from Busr ibn Miḥjan ad-Dīlī that his father ﷺ said, “After the *iqāmah* had been called for the prayer, the Prophet ﷺ saw that I remained seated and did not join in the prayer, so after he had finished the prayer he said to me, ‘Are you not a Muslim?’ I replied, ‘Yes, [I am a Muslim].’ So he asked me, ‘Then what stopped you from praying with us?’ I replied, ‘I already prayed the prayer [at home] with my family.’ So he said, ‘You should pray with the people even when you have already prayed [at home] with your family.’”[1]

٢٢٣٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ قَالَ: ثنا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ بُسْرِ بْنِ مِحْجَنٍ الدِّيلِيِّ، عَنْ أَبِيهِ ﷺ، قَالَ: صَلَّيْتُ فِي بَيْتِي الظُّهْرَ - أَوِ الْعَصْرَ - ثُمَّ خَرَجْتُ إِلَى الْمَسْجِدِ، فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ جَالِسًا وَحَوْلَهُ أَصْحَابُهُ، ثُمَّ أُقِيمَتِ الصَّلَاةُ. . . ثُمَّ ذَكَرَ نَحْوَهُ.

2239. It has been transmitted to us from Yaḥyā ibn Ṣāliḥ al-Wuḥāẓī with his *isnād* from Busr ibn Miḥjan ad-Dīlī that his father ﷺ said, "I prayed either Ẓuhr or ʿAṣr in my house and then went to the mosque where I found the Messenger of Allah ﷺ sitting down with his Companions ﷺ gathered around him. Then the *iqāmah* for the prayer was called." Then he mentioned the like of what is in the previous *ḥadīth*.[2]

٢٢٤٠/ ٢٢٤١ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا الْفِرْيَابِيُّ، ح: وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَا: ثنا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ بُسْرِ بْنِ مِحْجَنٍ الدِّيلِيِّ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ أَيَّ صَلَاةٍ هِيَ.

2240/2241. The like of it has been transmitted to us with two more *asānīd* from Busr ibn Miḥjan ad-Dīlī from his father ﷺ from the Prophet ﷺ, except in this version he did not mention which prayer it was.[3]

٢٢٤٢ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ بُسْرِ بْنِ مِحْجَنٍ الدِّيلِيِّ، عَنْ أَبِيهِ - أَوْ: عَنْ عَمِّهِ - عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

2242. The like of it has been transmitted to us from Mālik with his *isnād* from Busr ibn Miḥjan ad-Dīlī from either his father or his paternal uncle from the Prophet ﷺ.[4]

٢٢٤٣/ ٢٢٤٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَا: ثنا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ ﷺ، قَالَ: أَوْصَانِي خَلِيلِي ﷺ أَنْ أُصَلِّيَ الصَّلَاةَ لِوَقْتِهَا: وَإِنْ أَدْرَكْتَ الْإِمَامَ وَقَدْ سَبَقَكَ فَقَدْ أَجْزَتْكَ صَلَاتُكَ، وَإِلَّا فَهِيَ لَكَ نَافِلَةٌ.

2243/2244. It has been transmitted to us with two *asānīd* from ʿAbdullāh ibn aṣ-Ṣāmit that Abū Dharr ﷺ said, "My beloved friend ﷺ instructed me to pray every prayer in its time, [saying to me], 'If you catch the prayer with the Imam but find that he has already started [without you], then the prayer you have already prayed is enough. But if [you do pray with him], then it is counted as a supererogatory prayer.'"[5]

٢٢٤٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ شُعْبَةَ قَالَ: ثنا بُدَيْلٌ، عَنْ أَبِي الْعَالِيَةِ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ ﷺ يَرْفَعُهُ، قَالَ: فَضَرَبَ فَخِذِي، فَقَالَ لِي: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟» ثُمَّ قَالَ لِي: «صَلِّ الصَّلَاةَ لِوَقْتِهَا ثُمَّ اخْرُجْ، وَإِنْ كُنْتَ فِي الْمَسْجِدِ فَأُقِيمَتِ الصَّلَاةُ فَصَلِّ مَعَهُمْ، وَلَا تَقُلْ: إِنِّي قَدْ صَلَّيْتُ فَلَا أُصَلِّي».

2245. It has been transmitted to us from Budayl with his *isnād* from ʿAbdullāh ibn aṣ-Ṣāmit that Abū Dharr ﷺ said, "[The Prophet ﷺ] struck me on the thigh and said to me, 'What do you do when you stay among a people who delay the prayer beyond its time?' Then he said to me, 'You must pray the prayer [with them] within its time, and then go [to the mosque]. And if you find that the *iqāmah* for the prayer is called while you are there, then you should pray [again] with them and not say, "I have already prayed [at home] so I am not going to pray [with

you].”””[6]

٢٢٤٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ يَزِيدَ بْنِ الْأَسْوَدِ السُّوَائِيَّ عَنْ أَبِيهِ ﷺ، قَالَ: صَلَّى بِنَا رَسُولُ اللّٰهِ ﷺ فِي مَسْجِدِ الْخَيْفِ صَلَاةَ الصُّبْحِ، فَلَمَّا قَضَى صَلَاتَهُ إِذَا رَجُلَانِ جَالِسَانِ فِي مُؤَخَّرِ الْمَسْجِدِ، فَأُتِيَ بِهِمَا تُرْعَدُ فَرَائِصُهُمَا، فَقَالَ: «مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟» فَقَالَا: يَا رَسُولَ اللّٰهِ، صَلَّيْنَا فِي رِحَالِنَا. قَالَ: «فَلَا تَفْعَلَا، إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا النَّاسَ وَهُمْ يُصَلُّونَ، فَصَلِّيَا مَعَهُمْ فَإِنَّهَا لَكُمَا نَافِلَةٌ». أَوْ قَالَ: «تَطَوُّعٌ».

2246. It has been transmitted to us with an *isnād* from Jābir ibn Yazīd ibn al-Aswād as-Suwāʾiy that his father ﷺ said, “The Messenger of Allah ﷺ prayed *Ṣubḥ* with us in al-Khayf mosque. When he finished the prayer he noticed two men sitting down at the back of the mosque, [so he summoned them] and they were brought before him quivering with fear. So he said to them, ‘What stopped you from praying with us?’ When they replied, ‘Messenger of Allah, we already prayed at home,’ he said, ‘Do not do that. If you come to find the people praying the congregational prayer after you have already prayed at home, then you should pray with them and that prayer will be counted for you as a supererogatory prayer.’”

Abū Jaʿfar ﷺ says, “Some[7] of the people [of knowledge] based their position on these traditions and said, ‘If a man prays an obligatory prayer at home and then finds the people praying that same prayer in the mosque, he should pray with them.’” They considered this to apply to all obligatory prayers.

Others[8] disagreed with them and said, “There is nothing wrong with

repeating the prayer with the Imam in the way you have mentioned, making an intention to pray it as a supererogatory prayer, but only so long as that prayer is one after which it is permissible to pray supererogatory prayers and so long as that prayer is not Maghrib."

They disliked Maghrib to be repeated because the repeated prayer is supererogatory and supererogatory prayers are always an even number of *rakʿahs*, not an odd number.

They also said that any prayer after which it is not permissible to pray supererogatory prayers should not be repeated with the *Imam*, because that repeated prayer is counted as a supererogatory prayer, not an obligatory one. They based this position on the *mutawātir* traditions from the Messenger of Allah ﷺ in which he forbade people from praying [supererogatory] prayers after ʿAṣr until after the Sun had set, and forbade them from praying after Ṣubḥ until after the Sun had risen. Those *aḥādīth* have already been mentioned in other chapters of this book. They considered those *aḥādīth* to abrogate the ones we mentioned earlier in this chapter.[9]

They said, "In the light of the fact that there is a consensus that the *aḥādīth* we have mentioned [regarding the prohibition on praying after ʿAṣr and after Ṣubḥ] must be acted upon, and the fact that some of the *aḥādīth* in this chapter clearly state that the repeated prayer with the Imam is a supererogatory prayer, it is clear that [the repeated prayer] is included amongst those [which are prohibited] and so [the *aḥādīth* in this chapter] must be abrogated."

As for those *aḥādīth* which do not openly state that the repeated prayer is a supererogatory one, it is possible to interpret them in two different ways: it is possible that the repeated prayer is counted as a

supererogatory prayer just like in the other *aḥādīth*; and it is possible that it is counted as an obligatory prayer. If the latter is the case, then the *ḥadīth* must go back to a time when it was permissible to pray a particular obligatory prayer more than once. However, that was later prohibited.

In both respects, these *aḥādīth* have been abrogated by what we have mentioned.

Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad were amongst those who said that the only obligatory prayers it was permissible to repeat were Ẓuhr and ʿIshāʾ. This position has also been narrated from a number of the early scholars:

٢٢٤٧ – حَدَّثَنَا يُونُسُ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: ثنا ابْنُ لَهِيعَةَ قَالَ: ثنا يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ نَاعِمِ بْنِ أُجَيْلٍ – مَوْلَى أُمِّ سَلَمَةَ – قَالَ: كُنْتُ أَدْخُلُ الْمَسْجِدَ لِصَلَاةِ الْمَغْرِبِ، فَأَرَى رِجَالًا مِنْ أَصْحَابِ رَسُولِ اللّٰهِ ﷺ جُلُوسًا فِي آخِرِ الْمَسْجِدِ وَالنَّاسُ يُصَلُّونَ فِيهِ، قَدْ صَلَّوْا فِي بُيُوتِهِمْ.

> 2247. It has been transmitted to us with an *isnād* from Yazīd ibn Abī Ḥabīb that Nāʿim ibn Ujayl, the freedman of Umm Salamah ﵂, said, "I used to go to the mosque for Maghrib and see some of the Companions of the Messenger of Allah ﷺ who had already prayed at home sitting down at the back of the mosque whilst the rest of the people performed the prayer [in congregation]."

So these Companions of the Messenger of Allah ﷺ, because of the fact that they had already prayed [Maghrib] at home, did not join the Maghrib prayer in the mosque and none of the other Companions of the Messenger of Allah ﷺ criticised them for not doing so.

In our opinion, this proves the statement of the Messenger of Allah ﷺ we mentioned at the beginning of this chapter to be abrogated, because it is impossible that [all the Companions ﷺ] would go against such a statement of the Messenger of Allah ﷺ unless they knew for a fact that it was abrogated.

This position has also been narrated from Ibn ʿUmar ﷺ and others:

٢٢٤٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ ﷺ قَالَ: إِنْ صَلَّيْتَ فِي أَهْلِكَ ثُمَّ أَدْرَكْتَ الصَّلَاةَ فَصَلِّهَا، إِلَّا الصُّبْحَ وَالْمَغْرِبَ فَإِنَّهُمَا لَا يُعَادَانِ فِي يَوْمٍ.

2248. It has been transmitted to us with an *isnād* from Nāfiʿ that Ibn ʿUmar ﷺ said, "If you pray at home and then come [to the mosque] while they are still in the process of praying the congregational prayer, then pray it [with them] except for *Ṣubḥ* and Maghrib. Those two prayers may not be performed twice in a single day."

٢٢٤٩ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يُعَادَ الْمَغْرِبُ إِلَّا أَنْ يَخْشَى رَجُلٌ سُلْطَانًا، فَيُصَلِّيهَا ثُمَّ يَشْفَعَ بِرَكْعَةٍ.

2249. It has been transmitted to us with an *isnād* from Mughīrah that Ibrāhīm used to dislike people from repeating Maghrib except if they feared [repercussions] from the Sultan [by not doing so]. Then they should pray it, but add a *rakʿah* in order to make it even.

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1 Its *isnād* is *ṣaḥīḥ*.

2 Its *isnād* is *ṣaḥīḥ*.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (4:34) from Abū Nuʿaym.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (*Imamat/* Repeating the prayer with the congregation, 858) with his *isnād* from Mālik.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ Its being disliked to delay the prayer until outside of its ikhtiyārī time, 648) with his *isnād* from Ḥammād ibn Zayd, Jaʿfar ibn Sulaymān and Shuʿbah; Abū Dāwūd (The prayer/ When the Imam delays the prayer until outside of its time, 431) with his *isnād* from Ḥammād; Tirmidhī (The prayer/ What has come down regarding his hastening to pray the prayer when he delayed it, 176) with his *isnād* from Jaʿfar ibn Sulaymān; and Ibn Mājah (What has come down regarding the time when he delayed the prayer until outside of its time, 1256) with his *isnād* from Shuʿbah. The three of them (Ḥammād, Jaʿfar and Shuʿbah) narrated it from Abū ʿImrān al-Jawfī. Tirmidhī said that it was a *ḥasan ḥadīth*.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place; and Nasāʾī (*Imamat/* Repeating the prayer after its time has passed etc., 860) with their respective *asānīd* from Shuʿbah from Budayl; and Muslim again (648) with his *isnād* from Ayyūb and Maṭar al-Warrāq respectively. The three of them narrated it from Abu'l-ʿĀliyah.

7 Those who adopted this view includes Imam Shāfiʿī and Imam Aḥmad.

8 Those who adopt this view includes Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

9 He says what he says here in order to dispel the view that may develop that it is not permissible to pray a prayer behind an Imam after having already prayed that prayer on one's own. This is like what Muznī said in the story of Ibn Walīdah Zamʿah—and in my version I have in the story of ʿAbd ibn Zamʿah, that when he was asked about the matter, he said the ruling was thus, on condition that he is called a child out of wedlock, and not because he accepted the claim of Saʿd in place of his brother ʿUtbah, or the claim of ʿAbd ibn Zamʿah. Thus it is said here that he replied that its ruling is that one repeats the prayer on condition that it is valid to pray supererogatory prayers after it, and did not say that it is permissible to repeat it unrestrictedly.

٥١ - بَابُ الرَّجُلُ يَدْخُلُ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ
وَالْإِمَامُ يَخْطُبُ: هَلْ يَنْبَغِي لَهُ أَنْ يَرْكَعَ أَمْ لَا؟

51. SHOULD A MAN PRAY TWO *RAKʿAHS* IF HE ENTERS THE MOSQUE ON THE DAY OF JUMUʿAH AND FINDS THE IMAM IN THE PROCESS OF DELIVERING THE *KHUṬBAH*?

٢٢٥٠ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: ثنا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ، قَالَ: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ فِي يَوْمِ الْجُمُعَةِ وَرَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، فَقَعَدَ سُلَيْكٌ قَبْلَ أَنْ يُصَلِّيَ، فَقَالَ لَهُ النَّبِيُّ ﷺ «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لَا قَالَ: «قُمْ فَارْكَعْهُمْ».

2250. It has been transmitted to us with an *isnād* from Layth from Abu'z-Zubayr that Jābir ﷺ said, "Sulayk al-Ghaṭafānī ﷺ came [into the mosque] on the day of Jumuʿah while the Messenger of Allah ﷺ was on the *minbar* and sat down without praying. So the Prophet ﷺ said to him, 'Have you prayed two *rakʿahs*?' He replied, 'No,' so [the Prophet ﷺ] said, 'Then get up and pray them.'"[1]

٢٢٥١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: ثنا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ، ثُمَّ ذَكَرَ مِثْلَهُ.

2251. It has been transmitted to us with an *isnād* from Yazīd ibn Ibrāhīm from Abu'z-Zubayr from Jābir ﷺ that a man entered the

mosque on the day of Jumuʿah while the Prophet ﷺ was delivering the *khuṭbah*. Then he mentioned the like of what is in the previous *ḥadīth*.[2]

٢٢٥٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ﷺ يَقُولُ. . . فَذَكَرَ مِثْلَهُ.

2252. It has been transmitted to us with an *isnād* from ʿAmr ibn Dīnār that he heard Jābir ibn ʿAbdillāh ﷺ say the like of that [from the Prophet ﷺ].[3]

٢٢٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا أَحْمَدُ بْنُ إِشْكَابَ الْكُوفِيُّ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ ﷺ، قَالَ: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، فَجَلَسَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَلْيُصَلِّ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ لِيَجْلِسْ».

2253. It has been transmitted to us with an *isnād* from Abū Sufyān that Jābir ﷺ said, "Sulayk al-Ghaṭafānī ﷺ came [into the mosque] on the day of Jumuʿah while the Messenger of Allah ﷺ was delivering the *khuṭbah* and sat down. So the Messenger of Allah ﷺ said, 'If any of you enters the mosque on the day of Jumuʿah and finds the Imam delivering the *khuṭbah*, he should pray two short *rakʿahs* and then sit down.'"[4]

٢٢٥٤ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُمَرُ بْنُ حَفْصٍ قَالَ: ثنا أُبَيٌّ قَالَ: ثنا الْأَعْمَشُ، قَالَ: سَمِعْتُ أَبَا صَالِحٍ يَذْكُرُ حَدِيثَ سُلَيْكٍ الْغَطَفَانِيِّ ﷺ، ثُمَّ سَمِعْتُ أَبَا سُفْيَانَ بَعْدَ ذَلِكَ يَقُولُ: سَمِعْتُ جَابِرًا يَقُولُ: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ فِي يَوْمِ الْجُمُعَةِ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قُمْ يَا سُلَيْكُ، فَصَلِّ رَكْعَتَيْنِ خَفِيفَتَيْنِ، تَجَوَّزْ فِيهِمَا». ثُمَّ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ، فَلْيُصَلِّ رَكْعَتَيْنِ خَفِيفَتَيْنِ، يَتَجَوَّزْ فِيهِمَا».

2254. It has been transmitted to us with an *isnād* from Aʿmash that he heard Abū Ṣāliḥ mention this *ḥadīth* of Sulayk al-Ghaṭafānī ﷺ. Then, after that, he heard Abū Sufyān say that he heard Jābir ﷺ say, “Sulayk al-Ghaṭafānī ﷺ came [into the mosque] on the day of Jumuʿah while the Messenger of Allah ﷺ was delivering the *khuṭbah*, so the Messenger of Allah ﷺ said to him, ‘Stand up, Sulayk. Pray two quick *rakʿahs* and keep them short.’ Then he said, ‘If any of you enters [the mosque on the day of Jumuʿah] and finds the Imam delivering the *khuṭbah*, he should pray two quick *rakʿahs* and keep them short.’”[5]

٢٢٥٥ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا صَفْوَانُ بْنُ عِيسَى قَالَ: ثنا هِشَامُ بْنُ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ سُلَيْكِ بْنِ هُدْبَةَ الْغَطَفَانِيِّ ﷺ: أَنَّهُ جَاءَ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، فَقَالَ لَهُ: «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لَا، قَالَ: «صَلِّ رَكْعَتَيْنِ وَتَجَوَّزْ فِيهِمَا».

2255. It has been transmitted to us with an *isnād* from Ḥasan from Sulayk ibn Hudbah al-Ghaṭafānī ﷺ that when he came [into the mosque] while the Messenger of Allah ﷺ was delivering the *khuṭbah* on the *minbar* on the day of Jumuʿah, [the Messenger of Allah ﷺ] asked him, “Have you prayed two *rakʿahs*?” He replied, “No,” so [the Messenger of Allah ﷺ] said, “Pray two *rakʿahs* and keep them short.”[6]

٢٢٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدِ بْنِ هِشَامٍ الرُّعَيْنِيُّ قَالَ: ثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أنا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي ابْنُ عَجْلَانَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ أَخْبَرَهُ، عَنْ أَبِي سَعِيدٍ ﷺ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، فَنَادَاهُ رَسُولُ اللَّهِ ﷺ، فَمَا زَالَ يَقُولُ: «ادْنُ» حَتَّى دَنَا. فَأَمَرَهُ فَرَكَعَ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ وَعَلَيْهِ خِرْقَةٌ خَلَقٍ، ثُمَّ صَنَعَ مِثْلَ ذَلِكَ فِي الثَّانِيَةِ فَأَمَرَهُ بِمِثْلِ ذَلِكَ، ثُمَّ صَنَعَ مِثْلَ ذَلِكَ فِي الْجُمُعَةِ الثَّالِثَةِ فَأَمَرَهُ بِمِثْلِ ذَلِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلنَّاسِ: «تَصَدَّقُوا». فَأَلْقَوُا الثِّيَابَ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ بِأَخْذِ ثَوْبَيْنِ. فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَمَرَ النَّاسَ أَنْ يَتَصَدَّقُوا، فَأَلْقَى الرَّجُلُ أَحَدَ ثَوْبَيْهِ، فَغَضِبَ رَسُولُ اللَّهِ ﷺ، ثُمَّ أَمَرَهُ أَنْ يَأْخُذَ ثَوْبَهُ.

2256. It has been transmitted to us with an *isnād* from ʿIyāḍ ibn ʿAbdillāh from Abū Jaʿfar ﷺ that a man entered the mosque while the Messenger of Allah ﷺ was on the *minbar*, so the Messenger of Allah ﷺ called him and kept on saying, "Come close," until [the man] came close to him. Then he commanded [the man], who was wearing a worn-out rag, to pray two *rakʿahs* before he sat down. Then, on the following Jumuʿah, he did the same thing and again commanded [the man] to do the same as before. Then, on the third Jumuʿah, he did the same thing and again commanded [the man] to do the same as before. Then the Messenger of Allah ﷺ said to the people, "Give him some *ṣadaqah*," so they threw [some of] their clothes in front of him. Then the Messenger of Allah ﷺ commanded [the man] to take two pieces of cloth. Then later, when the Messenger of Allah ﷺ again commanded the people to give *ṣadaqah*, the man threw forward one of his two pieces of cloth, so the Messenger of Allah ﷺ became angry and commanded him to take it back."[7]

Abū Jaʿfar ﷺ says, "Some[8] of the people [of knowledge] based their

position on these *aḥādīth* and said that if a person enters the mosque on the day of Jumuʿah when the Imam is delivering the *khuṭbah* on the *minbar*, he should pray two short *rakʿahs* [before sitting down]."

Others[9] disagreed with them and said, "If the Imam is delivering the *khuṭbah*, then [the person entering the mosque] should sit down without praying any *rakʿahs*."

One of their proofs is that it is possible that the only reason the Messenger of Allah ﷺ commanded Sulayk ﷺ to do what he commanded him to do, was because he wanted to teach people what they should do when they enter the mosque. So he stopped his *khuṭbah* in order to do that, and then re-started it [after he had finished teaching them].

It is also possible that this incident happened before speaking in the prayer—and, by extension, speaking in the *khuṭbah*—was prohibited. Therefore, he simply interrupted his *khuṭbah* [in order to say what he said to Sulayk ﷺ] and then resumed it again afterwards. However, the permission to speak during the prayer and during the *khuṭbah* was later abrogated.

It is also possible that it is just as the first group of scholars have described, and [praying the two *rakʿahs*] is an acted-upon *Sunnah*. So we decided to look into the matter to see if there were any narrations that contradicted this position. We discovered the following:

٢٢٥٧ - بَحْرُ بْنُ نَصْرٍ قَدْ حَدَّثَنَا قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ صَالِحٍ يُحَدِّثُ عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ ﷺ، قَالَ: كُنْتُ جَالِسًا إِلَى جَنْبِهِ يَوْمَ الْجُمُعَةِ، فَقَالَ: جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ. فَقَالَ لَهُ رَسُولُ اللّٰهِ ﷺ: «اجْلِسْ فَقَدْ آذَيْتَ وَآنَيْتَ». قَالَ أَبُو الزَّاهِرِيَّةِ: وَكُنَّا نَتَحَدَّثُ حَتَّى يَخْرُجَ الْإِمَامُ.

2257. It has been transmitted to us [with an *isnād*] from Abu'z-Zāhiriyyah ﵀ that ʿAbdullāh ibn Busr ﵁ said to him when he was sitting next to him on the day of Jumuʿah, "A man came [into the mosque] on the day of Jumuʿah and [started] stepping over people's shoulders, so the Messenger of Allah ﷺ said to him, 'Sit down. You have arrived late and are hurting people.'" Abu'z-Zāhiriyyah ﵀ said, "We used to speak until the Imam came out."[10]

Do you not see that, in this *ḥadīth*, the Messenger of Allah ﷺ commanded this man to sit down and did not command him to pray [two *rakʿahs*].[11] Therefore, this *ḥadīth* contradicts that of Sulayk ﵁. Furthermore, in the *ḥadīth* of Abū Jaʿfar ﵀ that we transmitted in the first section (*ḥadīth* 2256), there is evidence that this incident happened when it was still permissible to do things during the *khuṭbah* which were later prohibited. Do you not see that [Abū Jaʿfar ﵀] reported that the people threw [some of] their clothes forward, despite the fact that all of the Muslims agree that it is *makrūh* for a man to remove his clothes while the Imam is delivering the *khuṭbah*. They also agree that it is *makrūh* for a man to play around with pebbles or even tell someone else to listen or to be quiet while the Imam is delivering the *khuṭbah*.

Therefore, this proves that the Prophet ﷺ was acting in accordance with the earlier ruling, not the later [abrogating] ruling, when he commanded Sulayk ﵁ [to pray], and commanded the people to give *ṣadaqah* to [the other] man.

There are *mutawātir* narrations from the Messenger of Allah ﷺ that state that telling another person to listen while the Imam is delivering

the *khuṭbah* is idle chatter (*laghw*):

٢٢٥٨ - حَدَّثَنَا بِذَلِكَ يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ: قَالَ: «إِذَا قُلْتُ لِصَاحِبِكَ: أَنْصِتْ وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ».

2258. It has been transmitted to us from Mālik with his *isnād* from Ibn al-Musayyib from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If you say to your companion, 'Listen,' while the Imam is delivering the *khuṭbah*, then you have engaged in idle chatter."[12]

٢٢٥٩ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا الْقَاسِمُ بْنُ مَعْنٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2259. The like of it has been transmitted to us from Ibn Jurayj with his *isnād* from [Ibn al-Musayyib from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ].[13]

٢٢٦٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ، وَعَنِ ابْنِ الْمُسَيَّبِ: أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَمِعَهُ يَقُولُ: «إِذَا قُلْتُ لِصَاحِبِكَ: أَنْصِتْ وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَقَدْ لَغَوْتَ».

2260. It has been transmitted to us from ʿUmar ibn ʿAbd al-ʿAzīz [with his *isnād*] from Abū Hurayrah ﷺ that he heard the Messenger of Allah ﷺ say, "If you say to your companion, 'Listen,' while the Imam is delivering the *khuṭbah* on the day of Jumuʿah, then you have engaged in idle chatter."[14]

If a man saying ‘Listen,’ to his companion is considered to be idle chatter, then it is also idle chatter for an Imam to tell another to ‘Stand up and pray.’

Therefore, it is established that the ruling at the time when the Prophet ﷺ commanded Sulayk ﷺ to do that which he commanded him to do, was different from the ruling at the time when he ﷺ considered speech of that sort to be idle chatter.

Other *aḥādīth* of this sort have also been narrated from the Messenger of Allah ﷺ:

٢٢٦١/ ٢٢٦٢ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ سَعِيدٍ، عَنْ حَرْبِ بْنِ قَيْسٍ، عَنْ أَبِي الدَّرْدَاءِ ﷺ: أَنَّهُ قَالَ: جَلَسَ رَسُولُ اللّٰهِ ﷺ فِي يَوْمِ جُمُعَةٍ عَلَى الْمِنْبَرِ يَخْطُبُ النَّاسَ، فَتَلَا آيَةً، وَإِلَى جَنْبِي أُبَيُّ بْنُ كَعْبٍ. فَقُلْتُ لَهُ: يَا أُبَيُّ، مَتَى نَزَلَتْ هَذِهِ الْآيَةُ؟ فَأَبَى أَنْ يُكَلِّمَنِي حَتَّى إِذَا نَزَلَ رَسُولُ اللّٰهِ ﷺ عَنِ الْمِنْبَرِ، قَالَ: مَا لَكَ مِنْ جُمُعَتِكَ إِلَّا مَا لَغَوْتَ. ثُمَّ انْصَرَفَ رَسُولُ اللّٰهِ ﷺ، فَجِئْتُهُ فَأَخْبَرْتُهُ، فَقُلْتُ: يَا رَسُولَ اللّٰهِ، إِنَّكَ تَلَوْتَ آيَةً وَإِلَى جَنْبِي أُبَيُّ بْنُ كَعْبٍ، فَسَأَلْتُهُ: مَتَى نَزَلَتْ هَذِهِ الْآيَةُ؟ فَأَبَى أَنْ يُكَلِّمَنِي حَتَّى إِذَا نَزَلْتَ، زَعَمَ أَنَّهُ لَيْسَ لِي مِنْ جُمُعَتِي إِلَّا مَا لَغَوْتُ. قَالَ: «صَدَقَ، إِذَا سَمِعْتَ إِمَامَكَ يَتَكَلَّمُ، فَأَنْصِتْ حَتَّى يَنْصَرِفَ».

2261/2262. It has been transmitted to us with an *isnād* from Ḥarb ibn Qays that Abu’d-Dardāʾ ﷺ said, “When the Messenger of Allah ﷺ was sitting on the *minbar* on the day of Jumuʿah delivering the *khuṭbah* to the people, he recited a verse [of Qurʾan]. Ubayy ibn Kaʿb ﷺ was sitting next to me, so I said to him, ‘Ubayy, when was this verse revealed?’ However, he declined to speak to me until after the Messenger of Allah ﷺ had come down off the *minbar*. Then he said to me, ‘You have nothing of your Jumuʿah except for your idle chatter.’ After the Messenger

of Allah ﷺ had finished, I went to him and told him [what had happened]. I said, ‘Messenger of Allah, you recited a verse [of Qurʾan], so I asked Ubayy ؓ, who was sitting next to me, “When was this verse revealed?” However, he declined to speak to me until after you got down [off the *minbar*] and then claimed that I have nothing of my Jumuʿah except for my idle chatter.’ [The Messenger of Allah ﷺ] replied, ‘He told you the truth. If you hear the Imam speaking, then listen attentively until he finishes.’”[15]

٢٢٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ؓ: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَرَأَ سُورَةً. فَقَالَ أَبُو ذَرٍّ لِأُبَيِّ بْنِ كَعْبٍ: مَتَى نَزَلَتْ هَذِهِ السُّورَةُ؟ فَأَعْرَضَ عَنْهُ. فَلَمَّا قَضَى رَسُولُ اللّٰهِ ﷺ صَلَاتَهُ، قَالَ أُبَيٌّ لِأَبِي ذَرٍّ: مَا لَكَ مِنْ صَلَاتِكَ إِلَّا مَا لَغَوْتَ. فَدَخَلَ أَبُو ذَرٍّ عَلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِذَلِكَ، فَقَالَ رَسُولُ اللّٰهِ ﷺ: «صَدَقَ أُبَيٌّ».

2263. It has been transmitted to us with an *isnād* from Abū Salamah from Abū Hurayrah ؓ that when the Messenger of Allah ﷺ was delivering the *khuṭbah* on the day of Jumuʿah, he recited a *sūrah*. So Abū Dharr ؓ asked Ubayy ibn Kaʿb ؓ, “When was this verse revealed?” However, [Ubayy ؓ] turned away from him [and did not reply]. Then, after the Messenger of Allah ﷺ had completed his prayer, Ubayy ؓ said to Abū Dharr ؓ, “You have nothing of your prayer except for your idle chatter.” So Abū Dharr ؓ went to the Messenger of Allah ﷺ and told him about [what Ubayy ؓ had said]. The Messenger of Allah ﷺ replied, “Ubayy told you the truth.”[16]

Abū Jaʿfar ؒ says, “Therefore, the Messenger of Allah ﷺ commanded his

people to listen attentively during the *khuṭbah*. He declared that its ruling was the same as the ruling for the prayer and considered any speech during it to be idle chatter. This also proves that praying [supererogatory *rakʿahs*] during [the *khuṭbah*] is frowned-upon. Furthermore, if the congregation is forbidden from speaking during the *khuṭbah*, then the Imam himself must also be forbidden from saying anything unrelated to it while he is delivering it. Do you not see that, if those who are following an Imam are forbidden from speaking during the prayer, then the Imam is also forbidden from speaking during it, for his ruling is the same as theirs? Therefore, because everyone else is forbidden from speaking during the *khuṭbah*, the Imam must also be forbidden from speaking about anything unrelated to it."

The following has also been transmitted from the Messenger of Allah ﷺ regarding this matter:

٢٢٦٤/ ٢٢٦٥ – حَدَّثَنَا ابْنُ مَرْزُوقٍ وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْبَاغَنْدِيُّ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا أَبُو عَوَانَةَ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ قَرْثَعٍ، عَنْ سَلْمَانَ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «أَتَدْرُونَ مَا الْجُمُعَةُ؟» قُلْتُ: اللّٰهُ وَرَسُولُهُ أَعْلَمُ. ثُمَّ قَالَ: «أَتَدْرُونَ مَا الْجُمُعَةُ؟» قُلْتُ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ :هُوَ الْيَوْمُ الَّذِي جُمِعَ فِيهِ أَبُوكَ. قَالَ: «لَا، وَلَكِنْ أُخْبِرُكَ عَنِ الْجُمُعَةِ. مَا مِنْ أَحَدٍ يَتَطَهَّرُ ثُمَّ يَمْشِي إِلَى الْجُمُعَةِ، ثُمَّ يُنْصِتُ حَتَّى يَقْضِيَ الْإِمَامُ صَلَاتَهُ، إِلَّا كَانَ لَهُ كَفَّارَةُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الَّتِي قَبْلَهَا مَا اجْتَنَبَ الْمَقْتَلَةَ».

2264/2265. It has been transmitted to us from Abu'l-Walīd with his *isnād* from ʿAlqamah from Qarthaʿ that Salmān ﷺ said, "The Messenger of Allah ﷺ said, 'Do you know what Jumuʿah is?' so I replied, 'Allah and His Messenger know best.' Then he again said, 'Do you know what Jumuʿah is?' I replied after he asked me [the

same question] for a third or fourth time, ‘It is the day in which your father was gathered.’ He said, ‘No, [it is not]. Rather let me tell you about the Jumuʿah. Whoever purifies himself, walks to Jumuʿah and then continues to listen attentively to the Imam until after he finishes the prayer, will be forgiven [all of the wrong actions that he committed] between that Jumuʿah and the previous one, except for his major sins.’”[17]

٢٢٦٦ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2266. The like of it has been transmitted to us from Ḥimmānī with his *isnād* from Ibrahīm [from ʿAlqamah from Qarthaʿ from Salmān ﷺ from the Messenger of Allah ﷺ].[18]

٢٢٦٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْوَهْبِيُّ قَالَ: ثنا ابْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَعَنْ أَبِي أُمَامَةَ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَاسْتَنَّ وَمَسَّ مِنْ طِيبٍ إِنْ كَانَ عِنْدَهُ، وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ، ثُمَّ خَرَجَ حَتَّى يَأْتِيَ الْمَسْجِدَ، فَلَمْ يَتَخَطَّ رِقَابَ النَّاسِ، ثُمَّ رَكَعَ مَا شَاءَ اللَّهُ أَنْ يَرْكَعَ، وَأَنْصَتَ حَتَّى إِذَا خَرَجَ الْإِمَامُ، كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِي قَبْلَهَا».

2267. It has been transmitted to us from Ibn Isḥāq [with his *isnād*] from Abū Saʿīd al-Khudrī and Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, “If anyone does *ghusl* on the day of Jumuʿah, cleans his teeth, scents himself with perfume if he has any, puts on his best clothes, goes out early to the mosque, does not step over people’s shoulders, prays those *rakʿahs* that Allah

wills him to pray and listens attentively [to the Imam] until the Imam leaves [the mosque], then he will be forgiven [all the wrong actions that he committed] between that Jumuʿah and the previous one."[19]

٢٢٦٨/ ٢٢٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ.

2268/2269. The like if it has been transmitted to us from Ḥammād ibn Salamah with his *isnād* from Abū Hurayrah and Abū Jaʿfar ﷺ from the Messenger of Allah ﷺ.[20]

٢٢٧٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ قَالَ: ثنا ابْنُ وَهْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، ثُمَّ مَسَّ مِنْ طِيبِ امْرَأَتِهِ، وَلَبِسَ أَصْلَحَ ثِيَابِهِ، وَلَمْ يَتَخَطَّ رِقَابَ النَّاسِ، وَلَمْ يَلْغُ عِنْدَ الْمَوْعِظَةِ، كَانَتْ كَفَّارَةً لِمَا بَيْنَهُمَا».

2270. It has been transmitted to us with an *isnād* from ʿAmr ibn Shuʿayb from his father from his father ʿAbdullāh ibn ʿAmr ﷺ that the Messenger of Allah ﷺ said, "If anyone does *ghusl*, scents himself with his wife's perfume, puts on his best clothes, does not step over people's shoulders [in the mosque] and does not engage in idle chatter during the *khuṭbah*, then he will be forgiven [all the wrong actions that he committed] between [that Jumuʿah and the previous one]."[21]

٢٢٧١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو مُسْهِرٍ قَالَ: ثنا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ يَحْيَى بْنِ الْحَارِثِ الذِّمَارِيِّ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «مَنْ غَسَّلَ وَاغْتَسَلَ وَغَدَا وَابْتَكَرَ، وَدَنَا مِنَ الْإِمَامِ فَأَنْصَتَ وَلَمْ يَلْغُ، كَانَ لَهُ مَكَانَ كُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ صِيَامِهَا وَقِيَامِهَا».

2271. It has been transmitted to us from Saʿīd ibn ʿAbd al-ʿAzīz with his *isnād* from Abu'l-Ashʿath aṣ-Ṣanʿānī from Aws ibn Aws ﷺ that the Messenger of Allah ﷺ said, "If anyone washes, does *ghusl*, goes out early [to the mosque], sits close to the Imam, listens attentively and does not engage in idle chatter, then every step that he took [to the mosque will receive a reward equivalent to] a year's worth of fasting and praying."[22]

٢٢٧٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ اللّٰهِ بْنِ عِيسَى، عَنْ يَحْيَى بْنِ الْحَارِثِ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

2272. The like of it has been transmitted to us from Yaḥya ibn al-Ḥārith with his *isnād* [from Abu'l-Ashʿath aṣ-Ṣanʿānī from Aws ibn Aws ﷺ from the Messenger of Allah ﷺ].[23]

٢٢٧٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَبْدِ اللّٰهِ بْنِ وَدِيعَةَ، عَنْ سَلْمَانَ الْخَيْرِ ﷺ أَنَّ النَّبِيَّ ﷺ، قَالَ: «لَأَنْ يَغْتَسِلَ الرَّجُلُ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرَ بِمَا اسْتَطَاعَ مِنْ طُهْرٍ، ثُمَّ ادَّهَنَ مِنْ دُهْنٍ أَوْ مَسَّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ رَاحَ، فَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ، وَصَلَّى مَا كَتَبَ اللّٰهُ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى».

2273. It has been transmitted to us with an *isnād* from ʿbdillāh ibn Wadīʿah from Salmān al-Khayr that the Prophet ﷺ said, "If a man

> does *ghusl* on the day of Jumuʿah, purifying himself as well as he is able, uses his hair oil or scents himself with any perfume he has in his house, then goes out [to the mosque], does not split up two people [there], prays what Allah has prescribed for him, and listens attentively when the Imam speaks, then he is forgiven [every wrong action he committed] between then and the previous Jumuʿah."[24]

These *aḥādīth* also mention the command to listen attentively when the Imam speaks, which proves that the time during which the Imam speaks is not a time for prayer. This is the ruling that is obtained by means of studying and comparing the *aḥādīth* [of the Messenger of Allah ﷺ].[25]

As for the ruling suggested by reasoning and intellectual consideration, we have seen that if a person is already sitting in the mosque before the Imam comes out, then all of the scholars agree that he is forbidden to pray when the Imam starts his *khuṭbah*. It is no longer a time in which he may pray supererogatory prayers. Therefore, reasoning dictates that the same ought to be true in the case of a man who enters the mosque while the Imam is already delivering the *khuṭbah* —because that time is not a time of prayer, he should [sit down and] not pray any *rakʿahs*.

We have also already seen that for all the times in which a person is forbidden from praying, it makes no difference whether a person is already inside the mosque before that time or enters it during that time, he is still not permitted to pray. Therefore, because the *khuṭbah* makes it forbidden for someone who is already inside the mosque to pray, it must also make it forbidden for someone to pray who enters the mosque and

finds the Imam there already delivering it.

This position is the one suggested by reasoning. It was also the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

Many traditions concerning this matter have been narrated from the early scholars:

٢٢٧٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ، قَالَ: قَالَ الشَّعْبِيُّ: أَرَأَيْتَ الْحَسَنَ حِينَ يَجِيءُ وَقَدْ خَرَجَ الْإِمَامُ فَيُصَلِّي، عَمَّنْ أَخَذَ هَذَا؟ لَقَدْ رَأَيْتُ شُرَيْحًا إِذَا جَاءَ وَقَدْ خَرَجَ الْإِمَامُ، لَمْ يُصَلِّ.

2274. It has been transmitted to us with an *isnād* from Tawbah al-ʿAnbarī that Shaʿbī said, “Did you see Ḥasan when he came [to the mosque] after the Imam had already come out [to deliver the *khuṭbah*] and prayed [two *rakʿahs*]? Whom did he take that position from? I saw Shurayḥ not pray when he entered [the mosque] after the Imam had already come out.”

٢٢٧٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ فِي الرَّجُلِ يَدْخُلُ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، قَالَ: يَجْلِسُ وَلَا يُسَبِّحُ، أَيْ: لَا يُصَلِّي.

2275. It has been transmitted to us with an *isnād* from ʿUqayl that Ibn Shihāb said about a man who entered the mosque on the day of Jumuʿah while the Imam was delivering the *khuṭbah*, “He sat down and did not pray.”

٢٢٧٦ – حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ قَالَ: ثنا عَلِيُّ بْنُ عَاصِمٍ، عَنْ خَالِدٍ الْحَذَّاءِ: أَنَّ أَبَا قِلَابَةَ جَاءَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَجَلَسَ وَلَمْ يُصَلِّ.

2276. It has been transmitted to us with an *isnād* from ʿAlī ibn ʿĀṣim from Khālid al-Ḥadhdhāʾ that when Abū Qilābah entered the mosque on the day of Jumuʿah while the Imam was delivering the *khuṭbah*, he sat down and did not pray.

٢٢٧٧ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ الْفَهْمِيُّ قَالَ: أنا ابْنُ لَهِيعَةَ، عَنِ ابْنِ هُبَيْرَةَ، عَنْ أَبِي الْمُصْعَبِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ، قَالَ: الصَّلَاةُ - وَالْإِمَامُ عَلَى الْمِنْبَرِ - مَعْصِيَةٌ.

2277. It has been transmitted to us with an *isnād* from Abu'l-Muṣʿab that ʿUqbah ibn ʿĀmir ﷺ said, "It is an act of disobedience to pray whilst the Imam is on the *minbar*."

٢٢٧٨ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي ثَعْلَبَةُ بْنُ أَبِي مَالِكٍ الْقُرَظِيُّ: أَنَّ جُلُوسَ الْإِمَامِ عَلَى الْمِنْبَرِ يَقْطَعُ الصَّلَاةَ، وَكَلَامُهُ يَقْطَعُ الْكَلَامَ. وَقَالَ: إِنَّهُمْ كَانُوا يَتَحَدَّثُونَ حِينَ يَجْلِسُ عُمَرُ بْنُ الْخَطَّابِ ﷺ عَلَى الْمِنْبَرِ حَتَّى يَسْكُتَ الْمُؤَذِّنُ، فَإِذَا قَامَ عُمَرُ عَلَى الْمِنْبَرِ، لَمْ يَتَكَلَّمْ أَحَدٌ حَتَّى يَقْضِيَ خُطْبَتَيْهِ كِلْتَيْهِمَا، ثُمَّ إِذَا نَزَلَ عُمَرُ عَنِ الْمِنْبَرِ وَقَضَى خُطْبَتَيْهِ، تَكَلَّمُوا.

2278. It has been transmitted to us with an *isnād* from Ibn Shihāb that Thaʿlabah ibn Abī Mālik al-Quraẓī told him, "When the Imam sits on the *minbar*, the time for praying is finished, and when he speaks, the time for speaking is finished." Then he said, "They used to continue talking amongst themselves after ʿUmar ibn al-Khaṭṭāb ﷺ sat on the *minbar* until the *muʾadhdhin* fell silent. Then, when ʿUmar stood up on the *minbar*, no one said a word until he had completed both *khuṭbahs*. Then they would start to speak again after ʿUmar finished both *khuṭbahs* and got down off the *minbar*."

٢٢٧٩ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا إِسْمَاعِيلُ بْنُ الْخَلِيلِ قَالَ: ثنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: رَأَيْتُ عَبْدَ اللّٰهِ بْنَ صَفْوَانَ دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، وَعَبْدُ اللّٰهِ بْنُ الزُّبَيْرِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ، وَعَلَيْهِ إِزَارٌ وَرِدَاءٌ وَنَعْلَانِ وَهُوَ مُتَعَمِّمٌ بِعِمَامَةٍ، فَاسْتَلَمَ الرُّكْنَ، ثُمَّ قَالَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، ثُمَّ جَلَسَ وَلَمْ يَرْكَعْ.

2279. It has been transmitted to us [with an *isnād*] from ʿAlī ibn Mushir that Hishām ibn ʿUrwah said, "I saw ʿAbdullāh ibn Ṣafwān enter the mosque on the day of Jumuʿah while ʿAbdullāh ibn az-Zubayr ﷺ was on the *minbar* delivering the *khuṭbah*. He was wearing a wraparound, a cloak, a pair of sandals and a turban. He found a pillar, said, 'Peace be upon you, Commander of the Faithful, and the mercy and blessings of Allah,' and sat down without praying."

٢٢٨٠ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قِيلَ لِعَلْقَمَةَ: أَتَتَكَلَّمُ وَالْإِمَامُ يَخْطُبُ؟ أَوَ قَدْ خَرَجَ الْإِمَامُ؟ قَالَ: لَا. فَقَالَ لَهُ رَجُلٌ: أَقْرَأُ حِزْبِي وَالْإِمَامُ يَخْطُبُ؟ قَالَ: عَسَى أَنْ يَضُرَّكَ، وَلَعَلَّكَ أَنْ لَا يَضُرَّكَ.

2280. It has been transmitted to us with an *isnād* from Manṣūr that Ibrāhīm said, "A man asked ʿAlqamah, 'May I speak while the Imam is delivering the *khuṭbah* or after he has already come out?' so [ʿAlqamah] replied, 'No.' Then the man asked, 'May I recite my *ḥizb* [of Qurʾan] while the Imam is delivering the *khuṭbah*?' ʿĪsā replied, 'Only if [not doing so] would harm you, and it is probable that it would not harm you.'"

٢٢٨١ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: ثنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: ثنا الْحَجَّاجُ قَالَ: ثنا عَطَاءٌ، قَالَ: كَانَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ ﷺ يَكْرَهَانِ الْكَلَامَ إِذَا خَرَجَ الْإِمَامُ يَوْمَ الْجُمُعَةِ.

2281. It has been transmitted to us with an *isnād* from Ḥajjāj that ʿAṭāʾ said, "Ibn ʿUmar and Ibn ʿAbbās ﷺ both used to dislike people speaking after the Imam had come out on the day of Jumuʿah."

٢٢٨٢ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ: أَنَّهُ كَرِهَ أَنْ يُصَلِّيَ وَالْإِمَامُ يَخْطُبُ.

2282. It has been transmitted to us with an *isnād* from Layth that Mujāhid used to dislike people praying while the Imam was delivering the *khuṭbah*.

In these traditions, we have narrated that the act of the Imam coming out makes it impermissible to pray. We also narrated that, when ʿAbdullāh ibn Ṣafwān entered the mosque while ʿAbdullāh ibn az-Zubayr ﷺ was delivering the *khuṭbah* and sat down without praying, neither ʿAbdullāh ibn az-Zubayr ﷺ nor any of the other Companions or Followers who were present that day criticised him for doing that. There is also the fact that Shurayḥ used to do that, and that Shaʿbī used Shurayḥ's action as a proof against those who disagreed with him. All of these accounts reinforce the *ḥadīth* of the Messenger of Allah ﷺ we mentioned earlier.

Moreover, this position is further confirmed by the correct use of reasoning, as we described earlier. The position has been established so firmly that no one should leave it in favour of another.[26]

Some people mention the following *aḥādīth* from the Messenger of Allah ﷺ in which he said that when a person enters the mosque, he should not sit down until he has prayed two *rakʿahs*:

٢٢٨٣ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ: سَمِعَ عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ يُخْبِرُ عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ أَبِي قَتَادَةَ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

2283. It has been transmitted to us from ʿUthmān ibn Abī Sulaym with his *isnād* from ʿAmr ibn Sulaymān from Abū Qatādah ﷺ that the Prophet ﷺ said, "If any of you enters the mosque, then he should pray two *rakʿahs* before he sits down."[27]

٢٢٨٤ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا أَبُو الْأَسْوَدِ قَالَ: ثنا بَكْرُ بْنُ مُضَرَ، عَنِ ابْنِ عَجْلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2284. The like of it has been transmitted to us from Ibn ʿAjlān with his *isnād* [from ʿAmr ibn Sulaymān ﷺ from Abū Qatādah ﷺ from the Prophet ﷺ].[28]

٢٢٨٥ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا الْقَعْنَبِيُّ قَالَ: ثنا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ، فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2285. It has been transmitted to us from Mālik with his *isnād* [from ʿAmr ibn Sulaymān ﷺ from Abū Qatādah ﷺ from the Prophet ﷺ].[29]

٢٢٨٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو إِسْحَاقَ الضَّرِيرُ - يَعْنِي إِبْرَاهِيمَ بْنَ زَكَرِيَّا - قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2286. The like of it has been transmitted to us with an *isnād* from ʿAmr ibn Sulaym az-Zuraqī ﵁ from Jābir ibn ʿAbdillāh ﵁ from the Prophet ﷺ.[30]

They say that these traditions prove that even if someone enters the mosque while the Imam is delivering the *khuṭbah*, he should not sit down until he has prayed two *rakʿahs*.

In response, let it be said to them, “These traditions do not prove that at all. Rather, they are only referring to when someone enters the mosque at a time in which it is permissible to pray, not when he enters the mosque at a time in which it is not permissible. Do you not see that if someone were to enter the mosque at sunrise or at sundown or at any other time in which it is forbidden to pray, then it would not be valid for him to pray? Do you not see that the command of the Messenger of Allah ﷺ to pray two *rakʿahs* upon entering the mosque would not apply to such a person because he is forbidden from praying at those times? In the same way, a person who enters the mosque when the Imam is delivering the *khuṭbah* should not pray and should not be considered amongst those whom the Messenger of Allah ﷺ commanded [to pray two *rakʿahs* upon entering the mosque].

The only people to whom the command of the Messenger of Allah ﷺ applies are those who, if they were already in the mosque, could pray if they wanted to. As for those who would not be permitted to pray if they were already in the mosque, by making an analogy with the times in which it is forbidden to pray, they are exempt from that command and should not pray.”

1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ Greeting the mosque while the Imam is delivering the khuṭbah, 875); and Nasāʾī in *al-Kubrā* (1705) with their respective *asānīd* from Layth.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (3:363) with his *isnād* from ʿAffān from Yazīd.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place; and Nasāʾī (Jumuʿah/ Praying on the day of Jumuʿah for one who comes to find the Imam delivering the khuṭbah, 1401) with their respective *asānīd* from Ibn Jurayj.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place; and Aḥmad (3:361) with their respective *asānīd* from Aʿmash.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ If a man comes into the mosque and finds the Imam delivering the khuṭbah, 1116); and Ibn Mājah (The prayer/ What has come down regarding coming into the mosque and finding the Imam delivering the khuṭbah, 1114) with their respective *asānīd* from Ḥafṣ ibn Ghiyāth. The *ḥadīth* is narrated by Ḥammād ibn Zayd, Sufyān ibn ʿUyaynah and Shuʿbah.

6 Its *isnād* is *munqaṭiʿ*. It has been transmitted by Ibn Abī Shaybah (1/ no. 5162) with his *isnād* from Ḥasan.

7 Its *isnād* is *ḥasan* on account of Yaḥyā ibn Ayyūb. It has been transmitted by Abū Dāwūd (*Zakah/* The man who gives from his wealth, 1675) in an abridged form; Nasāʾī (*Zakah/* When he gave *ṣadaqah* when he was in need etc., 2537); and Ibn Mājah (The prayer/ What has come down regarding the one who came into the mosque while the Imam was delivering the khuṭbah, 1113) with their respective *asānīd* from Muḥammad ibn ʿAjlān. In the version of Ibn Mājah, it only mentions the command to pray.

8 Those who adopted this view includes Imam Shāfiʿī, Imam Aḥmad and Isḥāq.

9 Those who adopted this view includes Imam Abū Ḥanīfah and Imam Mālik.

10 Its *isnād* is *ḥasan* on account of Muʿāwiyah ibn Ṣāliḥ. It has been transmitted by Abū Dāwūd (The prayer/ Stepping over people's shoulders on the day of Jumuʿah, 1118) with his *isnād* from Bashar ibn as-Sirī; and Nasāʾī (Jumuʿah/ The prohibition against stepping over people's shoulders etc., 1400) with his *isnād* from ʿAbdullāh ibn Wahb. Both of them narrated it from Muʿāwiyah ibn Ṣāliḥ.

11 There are numerous occasions upon which this happened, including the two occasions mentioned in the *Ṣaḥīḥ of al-Bukhārī* in 'Chapter on praying *istisqāʾ* in the congregational mosque,' and a third narrated by Abū Dāwūd that when the Prophet ﷺ took his position on the *minbar* on the day of Jumuʿah, he said, "Sit down!" When Ibn Masʿūd رضي الله عنه heard that, he sat

down in the doorway of the mosque. When the Prophet ﷺ noticed him, he said, “Come forward, Ibn Masʿūd.” The fourth occasion is mentioned in the *ḥadīth* of Anas ؓ, who said, “A man entered the mosque while the Prophet ﷺ was delivering the khuṭbah on the day of Jumuʿah, and so he ﷺ said, ‘What is the time?’” Then there is the story of ʿUthmān with ʿUmar ؓ in the chapter on doing *ghusl* for Jumuʿah: ʿUthmān ؓ came in to the mosque while ʿUmar ؓ was delivering the khuṭbah, and ʿUmar ؓ criticised him for being late for Jumuʿah and making do with *wuduʾ* [instead of *ghusl*], and did not command or even ask him to pray [two *rakʿah*] for greeting the mosque.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ Speaking when the Imam is delivering the khuṭbah, 1112) with his *isnād* from Mālik. It has also been transmitted by Bukhārī (Jumuʿah/ Listening attentively on the day of Jumuʿah while the Imam is delivering the khuṭbah, 934); Muslim (The prayer/ Listening attentively on the day of Jumuʿah during the khuṭbah, 851); and Nasāʾī (Jumuʿah/ Praying on the day of Jumuʿah for one who comes [. . .] etc., 1401) with their respective *asānīd* from Zuhrī.

13 Its *isnād* is *ṣaḥīḥ*.

14 Its *isnād* is *ḥasan* on account of Abū Ṣāliḥ, the scribe of Layth. It has been transmitted by Muslim in the abovementioned place; and Nasāʾī (Jumuʿah/ Listening attentively to the khuṭbah on the day of Jumuʿah, 1403) with their respective *asānīd* from Layth from ʿUqayl from Ibn Shihāb from ʿUmar ibn ʿAbd alʿAzīz from ʿAbdullāh ibn Ibrāhīm ibn Qāriẓ. It has also been transmitted by Muslim with his *isnād* from Ibn Jurayj from Zuhrī from Ibrāhīm ibn ʿAbdillāh ibn Qāriẓ. ʿAbdullāh ibn Ibrāhīm ibn Qāriẓ and Ibrāhīm ibn ʿAbdillāh ibn Qāriẓ are both the same person according to what is mentioned by Ḥāfiẓ in *at-Taqrīb*.

15 Its *isnād* is *munqaṭiʿ*. Ḥāfiẓ said in *at-Taʿjīl* (p. 111), “[The *isnād* of] Ḥarb ibn Qays from Abu’d-Dardāʾ ؓ is *mursal*.” It has been transmitted by Aḥmad (5:198) from Makkī ibn Ibrāhīm. Haythamī said in *al-Mujmaʿ* (2:185), “It is narrated by Aḥmad and Ṭabarānī in *al-Kabīr*, with the narrators of Aḥmad all being trustworthy.”

16 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr ibn ʿAlqamah. It has been transmitted by Ṭayālisī (2365); and Bazzār, as is mentioned in *Kashf al-Astār* (1/no. 643), by way of Ḥammād ibn Salamah from Muḥammad ibn ʿAmr. Haythamī said in *al-Mujmaʿ* (2:185), “It contains Muḥammad ibn ʿAmr whose *aḥādīth* were considered *ḥasan* by Tirmidhī, although he is the subject of dispute.”

17 Its *isnād* is *ṣaḥīḥ*.

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The prayer/ The excellence listening attentively and not engaging in idle chatter etc., 1404) with his *isnād* from Manṣūr in an

abridged form, and in *al-Kubrā* (1/ no. 1725) with his *isnād* from Abū ʿAwānah from Mughīrah. Both of them narrated it from Abū Maʿshar. Haythamī said in *al-Mujmaʿ* (2:174), "Nasāʾī transmitted a part of it, and Ṭabarānī narrated it in *al-Kabīr*. Its *isnād* is *ḥasan*."

19 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq. It has been transmitted by Abū Dāwūd (Purification/ Doing *ghusl* for Jumuʿah, 343) with his *isnād* from Muḥammad ibn Isḥāq.

20 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq. It has been transmitted by Abū Dāwūd [in the abovementioned place] with his *isnād* from Ḥammād ibn Salamah from Muḥammad ibn Isḥāq.

21 Its *isnād* is *ḥasan* on account of Usāmah ibn Zayd al-Laythī. It has been transmitted by Abū Dāwūd (Doing *ghusl* for Jumuʿah, 347) with his *isnād* from Ibn Wahb.

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Jumuʿah/ The excellence of doing *ghusl* on the day of Jumuʿah, 1382) with his *isnād* from Abū Mushir; and again by Nasāʾī (The excellence of walking to Jumuʿah, 1385) with his *isnād* from ʿAbd ar-Raḥmān ibn Yazīd from Ashʿath.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (The prayer/ What has come down regarding the excellence of doing *ghusl* on the day of Jumuʿah, 496) with his *isnād* from Sufyān, and he said that it was *ḥasan*. It has also been transmitted by Abū Dāwūd (Purification/ Doing *ghusl* for Jumuʿah, 345); and Ibn Mājah (The prayer/ What has come down regarding doing *ghusl* on the day of Jumuʿah, 1087) with their respective *asānīd* from Ḥassān ibn ʿAṭiyyah from Abu'l-Ashʿath; and again by Abū Dāwūd (346) with his *isnād* from ʿUbādah ibn Nusayy. Both of them narrated it from Aws ibn Aws ﷺ.

24 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Jumuʿah/ Putting on hair oil for Jumuʿah, 883), and (Chapter on not splitting two people apart on the day of Jumuʿah, 910) with his *isnād* from Ibn Abī Dhiʾb.

25 The spoken *ḥadīth* of Jābir, 'When one of you comes [. . .] etc.' has been transmitted by the two Shaykhs (Bukhārī and Muslim), but Dāraquṭnī criticised it on account of it having been narrated by Ibn Jurayj, Ibn ʿUyaynah, Ḥammād ibn Zayd, Ayyūb, Warqā and Ḥabīb ibn Yaḥyā, all of them from ʿAmr ibn Dīnār; and all of them transmitted it as a story narrated by the one who went into the mosque. In their versions, the Prophet ﷺ only commanded him to pray; but the version of Shuʿbah differs from the rest in the sense that he narrated his words as being a general ruling applying to anyone who goes into the mosque, so it is as if he has not remembered it properly.

26 Another account is found in the *ḥadīth* of Ibn ʿUmar ﷺ in which he said, "If any of you come into the mosque while the Imam is in the process of delivering the khuṭbah, then do not

pray and do not speak until the Imam finishes." Ṭabarānī narrated this in *al-Kabīr*, but Haythamī (*Majmaʿ al-Jawāmiʿ* 2:184) considered it weak on account of Ayyūb ibn Nahīk. Ibn Ḥibbān said, "He was mistaken." In *Lisān al-Mīzān*, "His *ḥadīth* is considered to be narrated by other than Abū Qatādah al-Ḥirānī." But the like of this is considered to be his words, especially when there is a corroborating tradition. In this instance, there are corroborating traditions.

27 Its *isnād* is *ṣaḥīḥ*.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (5:297) from Sufyān from ʿUthmān and Ibn ʿAjlān.

29 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ When someone enters the mosque, let him pray two *rakʿah*, 444) from ʿAbdullāh ibn Yūsuf; Muslim (The prayer/ The recommendation to pray two *rakʿah* for greeting the mosque etc., 714) from Qaʿnabī, Qutaybah and Yaḥyā ibn Yaḥyā; Abū Dāwūd (The prayer/ What has come down regarding praying when entering the mosque, 467) from Qaʿnabī; Tirmidhī (The prayer/ What has come down regarding entering the mosque and praying two *rakʿah* etc., 316) from Qutaybah; Nasāʾī (Mosques/ The command to pray before sitting down, 731) from Qutaybah; and Ibn Mājah (The prayer/ When someone enters the mosque, he should not sit until he has prayed, 1013) with his *isnād* from Walīd ibn Muslim. All of them narrated it from Mālik. Tirmidhī said, "The *ḥadīth* of Abū Qatādah ﷺ is a *ḥasan ṣaḥīḥ ḥadīth*. Muḥammad ibn ʿAjlān and others narrated the like of what Mālik narrated from ʿĀmir ibn ʿAbdillāh.

30 Its *isnād* is *ḍaʿīf* on account of the fact that Abū Isḥāq aḍ-Ḍarīr is in it. Tirmidhī said, "Suhayl ibn Abī Ṣāliḥ narrated this *ḥadīth* from ʿĀmir ibn ʿAbdillāh ibn az-Zubayr from ʿAmr ibn Sulaym az-Zuraqī ﷺ from Jābir ibn ʿAbdillāh ﷺ from the Prophet ﷺ, but this *isnād* is not [the version that is] memorised." ʿAlī ibn al-Madīnī said, "The *ḥadīth* of Suhayl ibn Abī Ṣāliḥ is a mistake. The one that is correct is the *ḥadīth* of Abū Qatādah ﷺ."

٥٢ - بَابُ الرَّجُلِ يَدْخُلُ الْمَسْجِدَ وَالْإِمَامُ فِي
صَلَاةِ الْفَجْرِ وَلَمْ يَكُنْ رَكَعَ: أَيَرْكَعُ أَوْ لَا يَرْكَعُ؟

52. IF A MAN WHO HAS NOT YET PRAYED [THE TWO *SUNNAH RAKʿAHS* OF FAJR] ENTERS THE MOSQUE AFTER THE IMAM HAS ALREADY STARTED PRAYING [THE OBLIGATORY] FAJR PRAYER, SHOULD HE PRAY [THOSE *RAKʿAHS* BEFORE JOINING THE IMAM]?

٢٢٨٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ».

2287. It has been transmitted to us from Zakariyyā ibn Isḥāq with his *isnād* from Sulaymān ibn Yasār from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When the *iqāmah* has been called, there can be no prayer except for the obligatory one."[1]

٢٢٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ قَالَ: ثنا أَبُو مُصْعَبٍ قَالَ: ثنا عَبْدُ الْعَزِيزِ - قَالَ أَحْمَدُ الْأَصْبَهَانِيُّ: الصَّوَابُ إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ - عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مَجْمَعٍ الْأَنْصَارِيِّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2288. The like of it has been transmitted to us from Ismāʿīl ibn Ibrāhīm ibn Majmaʿ al-Anṣārī with his *isnād* from ʿAṭāʾ ibn Yasār from Abū Hurayrah ﷺ from the Prophet ﷺ.[2]

Abū Jaʿfar ﵀ says, “Some[3] of the people [of knowledge] based their position on this *ḥadīth* and said that it was disliked to pray the two [*Sunnah*] *rakʿahs* of Fajr in the mosque after the Imam had already started praying the [obligatory] Fajr prayer.”

Others[4] disagreed with them and said, “There is nothing wrong with him praying those two *rakʿahs*, so long as he does not disturb the rows [of people praying behind the Imam] and so long as he feels sure that he will not miss either of the [obligatory] *rakʿahs* with the Imam.” One of the proofs they used against the first group of scholars was to point out that the *ḥadīth* which they used to back up their position originally came from Abū Hurayrah ﵁, not the Messenger of Allah ﷺ, for that is the way that the *ḥāfiẓ* scholars of *ḥadīth* narrated it from ʿAmr ibn Dīnār:

٢٢٨٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عُمَرَ الضَّرِيرُ قَالَ: أَنَا حَمَّادُ بْنُ سَلَمَةَ وَحَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ ﵁ بِذَلِكَ، وَلَمْ يَرْفَعْهُ.

> 2289. It has been transmitted to us with an *isnād* from Ḥammād ibn Salamah and Ḥammād ibn Zayd from ʿAmr ibn Dīnār from ʿAṭāʾ ibn Yasār from Abū Hurayrah ﵁, and he did not trace it back to the Prophet ﷺ.

Therefore, the source of the *ḥadīth* is Abū Hurayrah ﵁, not the Prophet ﷺ. Moreover, a large number of Companions ﵃ differed with Abū Hurayrah ﵁ regarding this matter; Allah willing, the traditions showing that will be narrated at the end of this chapter.

٢٢٩٠ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عَبْدِ اللَّهِ بْنِ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﵁، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الَّتِي أُقِيمَتْ لَهَا».

2290. It has been transmitted to us with an *isnād* from Abū Salamah from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When the *iqāmah* has been called, there can be no prayer except for the one which that *iqāmah* has been called for."[5]

It is possible that when [the Messenger of Allah ﷺ] said this, he meant that it was forbidden to pray any other prayer in the same spot as that would entail connecting a supererogatory prayer to the obligatory one; and did not mean that it was impermissible to pray a supererogatory prayer in a distant part of the mosque and then come back and join the rows of people praying behind the Imam.

The scholars who adopted the first position also used the following to support their view:

٢٢٩١ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: ثنا حَمَّادٌ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ مَالِكِ ابْنِ بُحَيْنَةَ أَنَّهُ قَالَ: أُقِيمَتْ صَلَاةُ الْفَجْرِ، فَأَتَى رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ يُصَلِّي رَكْعَتَيِ الْفَجْرِ، فَقَامَ عَلَيْهِ وَلَاثَ بِهِ النَّاسُ، فَقَالَ: «أَتُصَلِّيهَا أَرْبَعًا؟» ثَلَاثَ مَرَّاتٍ.

2291. It has been transmitted to us from Ḥammād with his *isnād* from Ḥafṣ ibn ʿĀṣim that Mālik ibn Buḥaynah said, "After the *iqāmah* for the [obligatory] Fajr prayer was called, the Messenger of Allah ﷺ came across a man praying the two [*Sunnah*] *rakʿahs* of Fajr. So [the Messenger of Allah ﷺ] went up to him, as the people gathered around him, and said three times, 'Do you pray four *rakʿahs* [for the obligatory Fajr prayer]?'"[6]

٢٢٩٢ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ سَعْدٍ. . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ، غَيْرَ أَنَّهُ لَمْ يَقُلْ: وَلَاثَ بِهِ النَّاسُ.

2292. The like of it has been transmitted to us from Abū Dāwūd with his *isnād* [from Ḥafṣ ibn ʿĀṣim from Mālik ibn Buḥaynah], except in this version he did not say, 'As the people gathered around him.'[7]

٢٢٩٣ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ. . . فَذَكَرَ بِإِسْنَادِهِ نَحْوَهُ، غَيْرَ أَنَّهُ لَمْ يَقُلْ: ثَلَاثَ مَرَّاتٍ.

2293. The like of it has been transmitted to us from Wahb with his *isnād* from [Ḥafṣ ibn ʿAṣim from Mālik ibn Buḥaynah], except in this version he did not say, 'three times.'[8]

However, the people of the second position counter the people of the first position by saying, "It is possible that the only reason the Messenger of Allah ﷺ disliked the man doing that was because he joined the two *rakʿahs* with the *Ṣubḥ* prayer without moving forward or speaking in between the two prayers."

If this was indeed the reason he said that, then this *ḥadīth* supports the positions of both groups of scholars. Therefore, we decided to examine the matter further to see if we could find anything that supported one position over the other. We discovered the following:

٢٢٩٤ - إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَدْ حَدَّثَنَا قَالَ: ثنا هَارُونُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِعَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، وَهُوَ مُنْتَصِبٌ يُصَلِّي ثُمَّةَ بَيْنَ يَدَيْ نِدَاءِ الصُّبْحِ، فَقَالَ: «لَا تَجْعَلُوا هَذِهِ الصَّلَاةَ كَصَلَاةٍ قَبْلَ الظُّهْرِ وَبَعْدَهَا، وَاجْعَلُوا بَيْنَهُمَا فَصْلًا».

2294. It has been transmitted to us with an *isnād* from Yaḥyā ibn Abī Kathīr from Muḥammad ibn ʿAbd ar-Raḥmān that the

Messenger of Allah ﷺ passed by ʿAbdullāh ibn Mālik ibn Buḥaynah when he was standing praying [some *rakʿahs*] there just after the call for *Ṣubḥ* had been made. So he said, "Do not make this prayer like the prayer just before Ẓuhr or just after it. Rather, make sure there is a period of time between the two [prayers]."[9]

This *ḥadīth* clearly shows that the thing that the Messenger of Allah ﷺ disliked about the prayer of Ibn Buḥaynah was the fact that he joined it to the obligatory prayer without leaving any gap between the two. The *ḥadīth* shows that his dislike had nothing to do with his praying it in the mosque, so long as he prayed it apart from the people and then made his way forward to join the people in the obligatory prayer after completing it.

The like of this has been narrated from the Messenger of Allah ﷺ in other *aḥādīth*:

٢٢٩٥ – حَدَّثَنَا أَبُو زُرْعَةَ عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو قَالَ: ثنا أَبُو الْأَشْهَبِ هَوْذَةُ بْنُ خَلِيفَةَ الْبَكْرَاوِيُّ قَالَ: ثنا ابْنُ جُرَيْجٍ، عَنْ عُمَرَ بْنِ عَطَاءِ بْنِ أَبِي الْخُوَارِ، أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ بْنِ يَزِيدَ يَسْأَلُهُ: مَاذَا سَمِعَ مِنْ مُعَاوِيَةَ فِي الصَّلَاةِ بَعْدَ الْجُمُعَةِ؟ فَقَالَ: صَلَّيْتُ مَعَ مُعَاوِيَةَ الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا فَرَغْتُ قُمْتُ لِأَتَطَوَّعَ، فَأَخَذَ بِثَوْبِي، فَقَالَ: لَا تَفْعَلْ حَتَّى تَقَدَّمُ أَوْ تَكَلَّمُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِذَلِكَ».

2295. It has been transmitted to us from Abu'l-Ashhab Hawdhah ibn *Khalīfah* al-Bakrāwī with his *isnād* from ʿUmar ibn ʿAṭāʾ ibn Abi'l-Khuwār that Nāfiʿ ibn Jubayr sent him to ask Sāʾib ibn Yazīd ﷺ what he had heard from Muʿāwiyah ﷺ regarding praying [supererogatory] *rakʿahs* after Jumuʿah. [Sāʾib] said, "I prayed Jumuʿah with Muʿāwiyah ﷺ in the *maqṣūrah*.[10] When I finished, I

stood up to pray some supererogatory *rakʿahs* so he grabbed me by the robe and said, 'Do not do that until you have either walked forward or talked, for that was what the Messenger of Allah ﷺ used to command people.'"[11]

٢٢٩٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2296. The like of it has been transmitted to us from Abū ʿAṣim with his *isnād* [from ʿUmar ibn ʿAṭāʾ ibn Abī'l-Khuwār from Nāfiʿ ibn Jubayr].

٢٢٩٧ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ لَهِيعَةَ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ الْمُغِيرَةِ، عَنْ صَفْوَانَ - مَوْلَى عَمْرٍو - عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «لَا تُكَاثِرُوا الصَّلَاةَ الْمَكْتُوبَةَ بِمِثْلِهَا مِنَ التَّسْبِيحِ فِي مَقَامٍ وَاحِدٍ».

2297. It has been transmitted to us [with an *isnād*] from Ṣafwān, the freedman of ʿAmr from Abū Hurayrah ﷺ, that the Messenger of Allah ﷺ said, "Do not make your supererogatory prayers compete with your obligatory prayer by praying the same amount of them in the same spot in which you prayed it."[12]

In these *aḥādīth*, the Messenger of Allah ﷺ prohibited people from joining supererogatory prayers to obligatory ones, unless they first made a gap between them by moving from one spot to another, or doing something else [such as speaking].

The first group of scholars also used the following to support their position:

٢٢٩٨ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ وَحَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ ﷺ أَنَّ رَجُلًا جَاءَ وَرَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ، فَرَكَعَ رَكْعَتَيْنِ - فِي حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ: خَلْفَ النَّاسِ - ثُمَّ دَخَلَ مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ. فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ، قَالَ: «يَا فُلَانُ، أَجَعَلْتَ صَلَاتَكَ الَّتِي صَلَّيْتَ مَعَنَا أَوِ الَّتِي صَلَّيْتَ وَحْدَكَ؟»

2298. It has been transmitted to us from Ḥammād ibn Salamah and Ḥammād ibn Zayd with their *isnād* from ʿAbdullāh ibn Sarjis ﷺ that a man came [into the mosque] after the Messenger of Allah ﷺ had already begun the *Ṣubḥ* prayer and prayed two *Sunnah rakʿahs*. (In the version of Ḥammād ibn Salamah it says that he prayed them behind the people), and then joined the [obligatory] prayer behind the Messenger of Allah ﷺ. Then, when the Messenger of Allah ﷺ finished the prayer, he asked, "O so-and-so, did you make your [obligatory] prayer the one you prayed with us or the one you prayed on your own?"[13]

٢٢٩٩/ ٢٣٠٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا شُعْبَةُ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

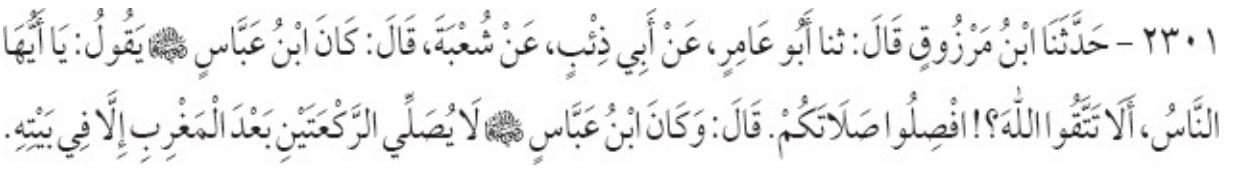
2299/2300. The like of it has been transmitted to us with two more *asānīd* [from ʿAbdullāh ibn Sarjis ﷺ].[14]

They said, "In this *ḥadīth* it states that the man prayed the two *rakʿahs* behind the people and yet the Messenger of Allah ﷺ still prohibited him from praying them."

The other group countered this by saying, "It is possible that when he said 'behind the people,' he meant that he prayed them immediately

behind the rows of people performing the obligatory prayer without leaving a gap between them and himself. This would almost be the same as intermingling with them, and so would fall under the same ruling made clear in the *ḥadīth* of Ibn Buḥaynah (*ḥadīth* 2294)."

In our view, [praying them in such a place] is disliked. Rather, the *rakʿahs* must be prayed right at the back of the mosque. Then the person who prayed them should walk forward to the front of the mosque and [join the obligatory prayer there]. He should not pray them so close to those praying the obligatory prayer that his prayer becomes mixed up with theirs.


٢٣٠١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ، عَنْ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ، قَالَ: كَانَ ابْنُ عَبَّاسٍ ﷺ يَقُولُ: يَا أَيُّهَا النَّاسُ، أَلَا تَتَّقُوا اللَّهَ؟! افْصِلُوا صَلَاتَكُمْ. قَالَ: وَكَانَ ابْنُ عَبَّاسٍ ﷺ لَا يُصَلِّي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ إِلَّا فِي بَيْتِهِ.

2301. It has been transmitted to us with an *isnād* from Shuʿbah that Ibn ʿAbbās ﷺ used to say, "People, do you not fear Allah?! You must leave a gap between your prayers." Then [Shuʿbah] said, "Ibn ʿAbbās ﷺ used to always pray the two *rakʿahs* after Maghrib at home, [not in the mosque]."

Ibn ʿAbbās ﷺ wanted people to leave a gap between their obligatory prayers and their supererogatory prayers. The *aḥādīth* of Abū Hurayrah, Ibn Buḥaynah and Ibn Sarjis ﷺ all wanted [people to do] the same thing and Allah knows best.

We also believe that it is praiseworthy for people to leave a gap between obligatory prayers and supererogatory prayers, just as the Messenger of Allah ﷺ commanded in the traditions we narrated earlier in this chapter. Furthermore, we do not think that a person has done

anything wrong if he comes to the mosque having not yet prayed the two [*Sunnah*] *rakʿahs* of Fajr, finds that the Imam has already started praying the *Ṣubḥ* prayer, and so prays his two *Sunnah rakʿahs* at the back of the mosque and then walks forward to the front of the mosque and joins the people in prayer.

Do you not see that if a person were to do that at the time of Ẓuhr, ʿAṣr or ʿIshāʾ, there would be nothing wrong with that and he would not be joining an obligatory prayer to a supererogatory one by doing so. Therefore, there is also nothing wrong with doing it at the time of *Ṣubḥ* and the one who does it is not joining an obligatory prayer to a supererogatory one.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

This has also been narrated from a number of the early scholars:

٢٣٠٢ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: حَدَّثَنِي عَبْدُ اللّٰهِ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ: أَنَّهُ حِينَ دَعَاهُمْ سَعِيدُ بْنُ الْعَاصِ، دَعَا أَبَا مُوسَى وَحُذَيْفَةَ وَعَبْدَ اللّٰهِ بْنَ مَسْعُودٍ ﷺ قَبْلَ أَنْ يُصَلِّيَ الْغَدَاةَ. ثُمَّ خَرَجُوا مِنْ عِنْدِهِ وَقَدْ أُقِيمَتِ الصَّلَاةُ، فَجَلَسَ عَبْدُ اللّٰهِ إِلَى أُسْطُوَانَةٍ مِنَ الْمَسْجِدِ، فَصَلَّى الرَّكْعَتَيْنِ، ثُمَّ دَخَلَ فِي الصَّلَاةِ.

2302. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Abī Mūsā from his father that Saʿīd ibn al-ʿĀṣ ﷺ summoned Abū Mūsā, Ḥudhayfah and ʿAbdullāh ibn Masʿūd ﷺ before the *Ṣubḥ* prayer had been prayed. Then, when they left him, the *iqāmah* for the prayer had already been called, so ʿAbdullāh ﷺ went behind one of the columns in the mosque, prayed his two

[*Sunnah*] *rakʿahs* and then joined the [obligatory] prayer.

In this account, ʿAbdullāh ﷺ did what he did and neither Ḥudhayfah nor Abū Mūsā ﷺ criticised him for doing that, thereby proving that they both agreed with him.

٢٣٠٣ – حَدَّثَنَا سُلَيْمَانُ قَالَ: ثنا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُوسَى، عَنْ عَبْدِ اللَّهِ ﷺ: أَنَّهُ دَخَلَ الْمَسْجِدَ وَالْإِمَامُ فِي الصَّلَاةِ، فَصَلَّى رَكْعَتَيِ الْفَجْرِ.

2303. It has been transmitted to us with an *isnād* from Abū Isḥāq from ʿAbdullāh ibn Abī Mūsā that ʿAbdullāh ﷺ entered the mosque after the Imam had already started praying the [obligatory] prayer and prayed the two [*Sunnah*] *rakʿahs* of Fajr [before entering the obligatory prayer].

٢٣٠٤ – حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُؤْمِنِ الْخُرَاسَانِيُّ قَالَ: ثنا عَلِيُّ بْنُ الْحَسَنِ بْنُ شَقِيقٍ قَالَ: أنا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: ثنا يَزِيدُ النَّحْوِيُّ، عَنْ أَبِي مِجْلَزٍ، قَالَ: دَخَلْتُ الْمَسْجِدَ فِي صَلَاةِ الْغَدَاةِ مَعَ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ ﷺ، وَالْإِمَامُ يُصَلِّي. فَأَمَّا ابْنُ عُمَرَ ﷺ فَدَخَلَ فِي الصَّفِّ، وَأَمَّا ابْنُ عَبَّاسٍ ﷺ فَصَلَّى رَكْعَتَيْنِ ثُمَّ دَخَلَ مَعَ الْإِمَامِ، فَلَمَّا سَلَّمَ الْإِمَامُ قَعَدَ ابْنُ عُمَرَ مَكَانَهُ حَتَّى طَلَعَتِ الشَّمْسُ، فَقَامَ فَرَكَعَ رَكْعَتَيْنِ.

2304. It has been transmitted to us with an *isnād* from Yazīd an-Naḥwī that Abū Mijlaz said, “When I entered the mosque at the time of *Ṣubḥ* with Ibn ʿUmar and Ibn ʿAbbās ﷺ, the Imam had already started praying the obligatory prayer. Ibn ʿUmar ﷺ [immediately] joined one of the rows [behind the Imam], while Ibn ʿAbbās ﷺ [went aside], prayed the two [*Sunnah*] *rakʿahs* of Fajr and then joined the Imam. Then, after the Imam said the

salām, Ibn ʿUmar ﷺ remained seated in his place until after the Sun had risen. Then he stood up and prayed two *rakʿahs*."

In this account, Ibn ʿAbbās ﷺ prayed the two [*Sunnah*] *rakʿahs* of Fajr in the mosque even though the Imam had already starting praying *Ṣubḥ*.

His freedman, Shuʿbah, also narrated from Ibn ʿAbbās ﷺ that he used to command people to leave a time gap between obligatory prayers and supererogatory prayers. Therefore, Ibn ʿAbbās ﷺ considered himself to have left a gap between them when he prayed the two [*Sunnah*] *rakʿahs* of Fajr in one part of the mosque and then joined the people in the [obligatory] prayer [in another part]. We say exactly the same.

٢٣٠٥ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عُمَرَ الضَّرِيرُ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ قَالَ: أنا مُطَرِّفُ بْنُ طَرِيفٍ، عَنْ أَبِي عُثْمَانَ الْأَنْصَارِيِّ، قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ ﷺ وَالْإِمَامُ فِي صَلَاةِ الْغَدَاةِ، وَلَمْ يَكُنْ صَلَّى الرَّكْعَتَيْنِ، فَصَلَّى عَبْدُ اللَّهِ بْنُ عَبَّاسٍ الرَّكْعَتَيْنِ خَلْفَ الْإِمَامِ، ثُمَّ دَخَلَ مَعَهُمْ.

2305. It has been transmitted to us with an *isnād* from Muṭarrif ibn Ṭarīf that Abū ʿUthmān al-Anṣārī said, "When ʿAbdullāh ibn ʿAbbās ﷺ came [to the mosque] having not yet prayed the two *rakʿahs* [of Fajr] and found the Imam already praying the *Ṣubḥ* prayer, he prayed the two [*Sunnah*] *rakʿahs* behind the Imam and then joined the people [in the obligatory prayer]."

Something similar has also been narrated from Ibn ʿUmar ﷺ:

٢٣٠٦/ ٢٣٠٧ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ وَفَهْدٌ قَالَا: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ: خَرَجَ عَبْدُ اللَّهِ بْنُ عُمَرَ ﷺ مِنْ بَيْتِهِ فَأُقِيمَتْ صَلَاةُ الصُّبْحِ، فَرَكَعَ رَكْعَتَيْنِ قَبْلَ أَنْ يَدْخُلَ الْمَسْجِدَ وَهُوَ فِي الطَّرِيقِ، ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى الصُّبْحَ مَعَ النَّاسِ.

2306/2307. It has been transmitted to us with an *isnād* from Ibn al-Hād that Muḥammad ibn Kaʿb ﵀ said, “After ʿAbdullāh ibn ʿUmar ﵁ left home, the *iqāmah* was called [for *Ṣubḥ*], so he prayed the two [*Sunnah*] *rakʿahs* of Fajr in the street before entering the mosque. Then he went into the mosque and prayed *Ṣubḥ* with the rest of the people.”

In this account, even though he did not pray the two *rakʿahs* in the mosque, he still prayed them after he had heard the *iqāmah* being called in the mosque. This contradicts the statement of Abū Hurayrah ﵁, ‘When the *iqāmah* has been called, there can be no prayer except for the obligatory one,’ if it is interpreted in the way the first group of scholars interpreted it.

٢٣٠٨ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا مَالِكُ بْنُ مِغْوَلٍ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: أَيْقَظْتُ ابْنَ عُمَرَ ﵄ لِصَلَاةِ الْفَجْرِ وَقَدْ أُقِيمَتِ الصَّلَاةُ، فَقَامَ فَصَلَّى الرَّكْعَتَيْنِ.

2308. It has been transmitted to us with an *isnād* from Mālik ibn Mighwal that he heard Nāfiʿ say, “I woke up Ibn ʿUmar ﵁ after the *iqāmah* had been called for the [obligatory] Fajr prayer, so he got up and prayed two *rakʿahs*.”

٢٣٠٩ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا الْحَسَنُ بْنُ مُوسَى قَالَ: ثنا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ عُمَرَ ﵄: أَنَّهُ جَاءَ وَالْإِمَامُ يُصَلِّي الصُّبْحَ، وَلَمْ يَكُنْ صَلَّى الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ، فَصَلَّاهُمَا فِي حُجْرَةِ حَفْصَةَ ﵂، ثُمَّ إِنَّهُ صَلَّى مَعَ الْإِمَامِ.

2309. It has been transmitted to us with an *isnād* from Zayd Ibn Aslam ﵀ that ibn ʿUmar ﵁ came [to the mosque] having not yet

prayed the two [*Sunnah*] *rakʿahs* before *Ṣubḥ* and found the Imam already praying the [obligatory] prayer. So he prayed [the two *rakʿahs*] in Ḥafṣah's ﵂ room and then joined the Imam in the [obligatory] prayer.

In this account, it states that Ibn ʿUmar ﵄ prayed [the two *Sunnah rakʿahs*] in the mosque, because Ḥafṣah's ﵂ room is counted as part of the mosque. Therefore, his actions corresponded with those of Ibn ʿAbbās ﵄.

٢٣١٠ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ مِسْعَرٍ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنْ أَبِي عُبَيْدِ اللَّهِ، عَنْ أَبِي الدَّرْدَاءِ ﵁: أَنَّهُ كَانَ يَدْخُلُ الْمَسْجِدَ وَالنَّاسُ صُفُوفٌ فِي صَلَاةِ الْفَجْرِ، فَيُصَلِّي الرَّكْعَتَيْنِ فِي نَاحِيَةِ الْمَسْجِدِ، ثُمَّ يَدْخُلُ مَعَ الْقَوْمِ فِي الصَّلَاةِ.

2310. It has been transmitted to us with an *isnād* from Abū ʿUbaydillāh that Abu'd-Dardāʾ ﵁ used to enter the mosque when the people were already lined up in rows for the [obligatory] Fajr prayer, pray two *rakʿahs* in a corner of the mosque, and then join the people in the [obligatory] prayer.

٢٣١١ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ ﵁ - يَعْنِي ابْنَ مَسْعُودٍ - أَنَّهُ كَانَ يَفْعَلُ ذَلِكَ.

2311. It has been transmitted to us with an *isnād* from Abū ʿUbaydah that ʿAbdullāh ibn Masʿūd ﵁ used to do the same.

٢٣١٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا هِشَامُ بْنُ أَبِي عَبْدِ اللّٰهِ، عَنْ جَعْفَرٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، قَالَ: كُنَّا نَأْتِي عُمَرَ بْنَ الْخَطَّابِ ﷺ قَبْلَ أَنْ نُصَلِّيَ الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ وَهُوَ فِي الصَّلَاةِ، فَنُصَلِّي الرَّكْعَتَيْنِ فِي آخِرِ الْمَسْجِدِ، ثُمَّ نَدْخُلُ مَعَ الْقَوْمِ فِي صَلَاتِهِمْ.

2312. It has been transmitted to us with an *isnād* from Jaʿfar that Abū ʿUthmān an-Nahdī said, "We used to go [to the mosque to pray *Ṣubḥ*] with ʿUmar ibn al-Khaṭṭāb ﷺ before praying the two [*Sunnah*] *rakʿahs* [of Fajr]. If he had already started the [obligatory] prayer, then we would pray the two [*Sunnah*] *rakʿahs* at the back of the mosque and then join the people in their [obligatory] prayer."

٢٣١٣ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ قَالَ: ثنا عَاصِمٌ، عَنْ أَبِي عُثْمَانَ، قَالَ: كُنَّا نَجِيءُ وَعُمَرُ بْنُ الْخَطَّابِ ﷺ فِي صَلَاةِ الصُّبْحِ، فَنَرْكَعُ الرَّكْعَتَيْنِ، ثُمَّ نَدْخُلُ مَعَهُ فِي الصَّلَاةِ.

2313. It has been transmitted to us with an *isnād* from Ḥammād ibn Zayd that Abū ʿUthmān said, "When we used to go [to the mosque] after ʿUmar ibn al-Khaṭṭāb ﷺ had already begun the *Ṣubḥ* prayer, we would pray the two [*Sunnah*] *rakʿahs* and then join in the [obligatory] prayer behind him."

٢٣١٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ حُصَيْنٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: كَانَ مَسْرُوقٌ يَجِيءُ إِلَى الْقَوْمِ وَهُمْ فِي الصَّلَاةِ، وَلَمْ يَكُنْ رَكَعَ رَكْعَتَيِ الْفَجْرِ، فَيُصَلِّي الرَّكْعَتَيْنِ فِي الْمَسْجِدِ، ثُمَّ يَدْخُلُ مَعَ الْقَوْمِ فِي صَلَاتِهِمْ.

2314. It has been transmitted to us from Abū Dāwūd with his

isnād from Shaʿbī who said, “When Masrūq came [to the mosque] after the people had already begun the [obligatory] prayer before he himself had prayed the two [*Sunnah*] *rakʿahs* of Fajr, he would pray those two *rakʿahs* in the mosque and then join the people in their [obligatory] prayer.”

٢٣١٥ – حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ: أَنَّهُ فَعَلَ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ: فِي نَاحِيَةِ الْمَسْجِدِ.

2315. It has been transmitted to us from Abū Muʿāwiyah with his *isnād* from Shaʿbī that Masrūq did that, except in this version, he said, “at the back of the mosque.”

٢٣١٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا حَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: ثنا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنِ الْحَسَنِ أَنَّهُ كَانَ يَقُولُ: إِذَا دَخَلْتَ الْمَسْجِدَ وَلَمْ تُصَلِّ رَكْعَتَيِ الْفَجْرِ، فَصَلِّهِمَا وَإِنْ كَانَ الْإِمَامُ يُصَلِّي، ثُمَّ ادْخُلْ مَعَ الْإِمَامِ.

2316. It has been transmitted to us with an *isnād* from Yazīd ibn Ibrāhīm that Ḥasan used to say, “If you enter the mosque having not yet prayed the two [*Sunnah*] *rakʿahs* of Fajr, then pray them even if the Imam has already started praying the [obligatory] prayer. Then join in with the Imam.”

٢٣١٧ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا يُونُسُ قَالَ: كَانَ الْحَسَنُ يَقُولُ: يُصَلِّيهِمَا فِي نَاحِيَةِ الْمَسْجِدِ، ثُمَّ يَدْخُلُ الْقَوْمُ فِي صَلَاتِهِمْ.

2317. It has been transmitted to us with an *isnād* from Hushaym from Yūnus that Ḥasan used to say, “You should pray them at the back of the mosque and then join the people in their [obligatory]

prayer."

٢٣١٨ - حَدَّثَنَا صَالِحٌ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ قَالَ: ثنا حُصَيْنٌ وَابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ: أَنَّهُ فَعَلَ ذَلِكَ.

2318. It has been transmitted to us with an *isnād* from Shaʿbī that Masrūq used to do that.

All of these scholars considered it to be permissible to pray the two [*Sunnah*] *rakʿahs* of Fajr at the back of the mosque after the Imam had already started praying the [obligatory] prayer. This is the position suggested by the traditions.

As for the position suggested by reasoning and intellectual consideration, those who claimed that a person should leave the two [*Sunnah*] *rakʿahs* and join the obligatory prayer straight away said, "It is better for him to spend that time praying an obligatory prayer than for him to spend that time praying a supererogatory prayer."

The other group countered this by saying, "All of the scholars agree that if a person were at home but knew that the Imam had already started praying the obligatory prayer in the mosque, he should pray the two *rakʿahs* of Fajr so long as he is sure that he would not completely miss the prayer with the Imam. If however, he were afraid that he might miss the prayer with the Imam, then he should not pray [the two *Sunnah rakʿahs*] because he is commanded to pray them before the obligatory prayer."

Moreover, there is no consensus that spending one's time hurrying to the obligatory prayer is better than spending one's time praying [the two *Sunnah rakʿahs*] at home. These two *rakʿahs* are also more strongly

emphasised than any other supererogatory prayer; it is narrated that the Messenger of Allah ﷺ was more constant in praying those two *rakʿahs* than he was in praying any other supererogatory prayer. It is also narrated that he said, “Do not abandon praying them even if you are chased away by horses.”

Given that these two *rakʿahs* have been emphasised to this degree, given the fact that people have been prohibited from abandoning them and given that they may be prayed at home before the obligatory prayer, it logically follows that they may also be prayed in the mosque before the obligatory prayer.[15]

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ Its being disliked to enter into supererogatory prayers after [. . .] etc., 710) with his *isnād* from Rūḥ and ʿAbd ar-Razzāq; Abū Dāwūd (The prayer/ When he caught the prayer with the Imam and had not yet prayed the two *rakʿah* of Fajr, 1266) with his *isnād* from ʿAbd ar-Razzāq; Tirmidhī (The prayer/ What has come down regarding the fact that when the *iqāmah* is called, there can be no prayer except the obligatory one, 421) with his *isnād* from Rūḥ; Nasāʾī (The prayer/ What is disliked with respect to doing [supererogatory] prayers after the *iqāmah*, 866) with his *isnād* from Ibn al-Mubārak; and Ibn Mājah (The prayer/ What has come down regarding the fact that when the *iqāmah* is called, there can be no prayer [. . .] etc., 1151) with his *isnād* from Azhar ibn Qāsim and Rūḥ. The four of them (Rūḥ, ʿAbd ar-Razzāq, Ibn al-Mubārak and Azhar) all narrated it from Zakariyyā ibn Isḥāq from ʿAmr ibn Dīnār from ʿAṭāʾ ibn Yasār. Tirmidhī said, “The *ḥadīth* of Abū Hurayrah ؓ is a *ḥasan ḥadīth*, and in everyone’s narrations ʿAṭāʾ ibn Yasār is mentioned instead of Sulaymān ibn Yasār, so perhaps that is a mistake in the book.

2 Its *isnād* is *ḍaʿīf* on account of Ibrāhīm ibn Ismāʿīl ibn Majmaʿ al-Anṣārī. It has been transmitted by Muslim in the abovementioned place (710); Abū Dāwūd in the abovementioned place (1266); and Nasāʾī in the abovementioned place (867) with their respective *asānīd* from Shuʿbah from Warqā; and again by Abū Dāwūd (1266) with his *isnād* from Ibn Jurayj and Zakariyyā ibn Isḥāq; and again by Abū Dāwūd; and Ibn Mājah in the abovementioned place

(1152) with their respective *asānīd* from Ḥammād ibn Zayd from Ayyūb. The four of them (Warqā, Ibn Jurayj, Zakariyyā and Ayyūb) narrated it from ʿAmr ibn Dīnār from ʿAṭāʾ ibn Yasār from Abū Hurayrah ﷺ as a *marfūʿ ḥadīth*. Muslim added after transmitting it by way of Ḥammād from Ayyūb from ʿAmr as a *marfūʿ ḥadīth*, "Ḥammād said, 'Then I met ʿAmr and he narrated it me without taking the *isnād* all the way back to the Prophet ﷺ.'" Tirmidhī said, "Ayyūb, Warqā ibn ʿUmar, Ziyād ibn Saʿd, Ismāʿīl ibn Muslim and Muḥammad ibn Jiḥādah all narrated it thus from ʿAmr ibn Dīnār from ʿAṭāʾ ibn Yasār from Abū Hurayrah ﷺ from the Prophet ﷺ, whereas Ḥammād ibn Zayd and Sufyān ibn ʿUyaynah narrated it from ʿAmr ibn Dīnār without taking the *isnād* back to the Prophet ﷺ. In our view, the *marfūʿ ḥadīth* is the sounder one."

3 Those who adopted this view includes Imam Shāfiʿī and Imam Aḥmad.

4 Those who adopted this view includes Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

5 Its *isnād* is *ḥasan* on account of Abū Ṣāliḥ, the scribe of Layth and ʿAbdullāh ibn ʿAyyāsh. It has been transmitted by Aḥmad (2:352) with his *isnād* from Ibn Lahīʿah from ʿAyyāsh ibn ʿAbbās al-Qutbānī from Abū Tamīm az-Zuhrī from Abū Hurayrah ﷺ. Ḥāfiẓ said in *at-Taʿjīl* (no. 1240), "Abū Tamīm az-Zuhrī is unknown. As for the rest of the narrators, they are all trustworthy."

6 Its *isnād* is *ṣaḥīḥ*. Ḥāfiẓ said about it, "There is a difference of opinion with regard to who narrated it from Ḥafṣ ibn ʿĀṣim: in the narrations of Shuʿbah, Abū ʿAwānah and Ḥammād ibn Salamah, all of whom narrated it from Saʿd, it says Mālik ibn Buḥaynah. However, Nasāʾī said that that was a mistake and that the correct name of the narrator was ʿAbdullāh ibn Mālik ibn Buḥaynah." It has been transmitted by Bukhārī (The prayer/ When the *iqāmah* for the prayer is called, there can be no prayer except for the obligatory one, 663) with his *isnād* from Ibrāhīm ibn Saʿd from his father, and with his *isnād* from Shuʿbah from Saʿd; and in his *isnād*, it says, 'Mālik ibn Buḥaynah.' He said, "This is corroborated by Ghandar and Muʿādh ibn Shuʿbah from Mālik." Ibn Isḥāq said, "It is from Saʿd from Ḥafṣ from ʿAbdullāh ibn Mālik ibn Buḥaynah." Ḥammād said, "Saʿd ibn Ḥafṣ narrated it to us from Mālik ibn Buḥaynah." It has also been transmitted by Muslim (The prayer/ Its being disliked to enter into supererogatory prayers after [. . .] etc., 711) from ʿAbdullāh ibn Maslamah from Ibrāhīm ibn Saʿd from his father Saʿd, and in his *isnād* it says, 'from ʿAbdullāh ibn Mālik ibn Buḥaynah from his father.' Muslim said, "His words, 'from his father' is a mistake"; and again by Muslim; and Nasāʾī (The prayer/ What prayers [are allowed] after the *iqāmah*, 868) with their respective *asānīd* from Abū ʿAwānah; and by Ibn Mājah (The prayer/ What has come down regarding the fact that when the *iqāmah* is called, there can be no prayer except the obligatory one, 1153) with his *isnād* from Ibrāhīm ibn Saʿd. Both of them (Abū ʿAwānah and Ibrāhīm) narrated it from Saʿd ibn Ibrāhīm from Ḥafṣ.

7 Its *isnād* is *ṣaḥīḥ*.

8 Its *isnād* is *ṣaḥīḥ*.

9 Its *isnād* is *munqaṭiʿ*, because the narrator was not around when the story took place. It has been transmitted by Aḥmad (5:345) from ʿAbd ar-Razzāq from Maʿmar from Yaḥyā ibn Abī Kathīr.

10 The front part of the Jāmiʿ masjid in Damascus near the *minbar* which can be screened off.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Jumuʿah/ Praying after Jumuʿah, 883) with his *isnād* from Ghandar and Ḥajjāj ibn Muḥammad; and Abū Dāwūd (The prayer/ Praying after Jumuʿah, 1129) with his *isnād* from ʿAbd ar-Razzāq. The three of them (Ghandar, Ḥajjāj and ʿAbd ar-Razzāq) narrated it from Ibn Jurayj.

12 Its *isnād* is *ḥasan* on account of Ibn Lahīʿah. It has been transmitted by Asad as-Sunnah in his *Musnad*, as is mentioned in *an-Nukhab* of ʿAynī.

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ Its being disliked to enter into supererogatory prayers after the *muadhdhin* enters into [. . .] etc., 712) with his *isnād* from Ḥammād ibn Zayd, ʿAbd al-Wāḥid ibn Ziyād, Abū Muʿāwiyah and Marwān ibn Muʿāwiyah; Abū Dāwūd (The prayer/ When he caught the prayer with the Imam but had not yet prayed the two *rakʿah* of Fajr, 1265); and Nasāʾī (Entering into the prayer/ Concerning one who prays the two *rakʿah* of Fajr while the Imam is in the prayer, 869) with their respective *asānīd* from Ḥammād ibn Zayd; and by Ibn Mājah (Establishing the prayer/ What has come down regarding the fact that when the *iqāmah* is called, there can be no prayer except for the obligatory one, 1152) with his *isnād* from Muʿāwiyah. All of them narrated it from ʿĀṣim al-Aḥwal.

14 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that Muʾammal ibn Ismāʿīl is in it since it is corroborated. The *ḥadīth* of Shuʿbah from ʿĀṣim has been transmitted by Aḥmad (5:83, no. 21058).

15 The statement of Ṭaḥāwī that one may pray the two *rakʿah* in a corner of the mosque and then join with the Imam is the not the original position of the Imam, but rather is an extrapolation of his companions, and there is a precedent of them doing that as was mentioned before. As for the Imam, he considered it to be disliked to pray the two *rakʿah* of Fajr in the mosque. Ibn al-Hummām said in his commentary on the words of the author of *al-Hidāyah*, "The fact that one is restricted to praying the two *rakʿah* by the doorway of the mosque indicates that it is disliked to pray inside the mosque when the Imam is in the prayer." And that is because of the *ḥadīth* that has been narrated from him ﷺ, 'When the *iqāmah* for the prayer is called, no prayer [is allowed] except for the obligatory one,' and because it is akin to being at variance with [the Imam] and hanging back from [the congregation]. So the source of the prohibition lies in the fact that he is keeping apart from the congregation while he is in the mosque, even if he is

right on the edge of it; and that is because the mosque is one place. So the meaning of the *ḥadīth* is, ‘When the *iqāmah* for the prayer is called [. . .],’ no one may pray there on his own, separate from the congregation. Rather, it is incumbent upon him to join with him if he is there to pray. It is not the intention to forbid every one who is praying from praying a prayer [on his own] in the mosque or at home, but rather to simply forbid them from praying in a mosque in which the *iqāmah* has been called. Ibn ʿUmar understood the prohibition to be referring specifically to those who were in the mosque and not outside of it.

٥٣ - بَابُ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ

53. PERFORMING THE PRAYER IN A SINGLE GARMENT

٢٣١٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ ﷺ كَسَاهُ وَهُوَ غُلَامٌ، فَدَخَلَ الْمَسْجِدَ فَوَجَدَهُ يُصَلِّي مُتَوَشِّحًا. فَقَالَ: أَلَيْسَ لَكَ ثَوْبَانِ؟ قَالَ: بَلَى. قَالَ: أَرَأَيْتَ لَوِ اسْتَعَنْتُ بِكَ وَرَاءَ الدَّارِ، أَكُنْتَ لَابِسَهُمَا؟ قَالَ: نَعَمْ. قَالَ: فَاللَّهُ أَحَقُّ أَنْ تَزَّيَّنَ لَهُ أَمِ النَّاسُ؟ قَالَ نَافِعٌ: بَلِ اللَّهُ. فَأَخْبَرَهُ عَنْ رَسُولِ اللَّهِ ﷺ أَوْ عَنْ عُمَرَ ﷺ. قَالَ نَافِعٌ: قَدِ اسْتَيْقَنْتُ أَنَّهُ عَنْ أَحَدِهِمَا، وَمَا أُرَاهُ إِلَّا عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «لَا يَشْتَمِلْ أَحَدُكُمْ فِي الصَّلَاةِ اشْتِمَالَ الْيَهُودِ. مَنْ كَانَ لَهُ ثَوْبَانِ فَلْيَتَّزِرْ وَلْيَرْتَدِ، وَمَنْ لَمْ يَكُنْ لَهُ ثَوْبَانِ فَلْيَتَّزِرْ ثُمَّ لِيُصَلِّ».

2319. It has been transmitted to us with an *isnād* from Ibn Jurayj from Nāfiʿ said, “Ibn ʿUmar ﷺ clothed me when I was a boy. Then, [one time when] we came into the mosque, he found me performing the prayer [wearing a single garment] in the *mutawashshiḥ*[1] style so he said to me, ‘Do you not have two garments?’ When I replied that I did, he said, ‘Is it not the case that if I were to have sought your help behind the house you would have worn them both?’ ‘Yes,’ I replied. Then he asked me, ‘Who has the greater right to your good appearance, Allah or your fellow human beings?’ ‘Allah, of course,’ I responded. Then he narrated the following statement to me, either from ʿUmar ﷺ or from the Messenger of Allah ﷺ. I am sure that one of them told it

him, although I cannot see but that it originated with the Messenger of Allah ﷺ: ‘None of you should wrap himself up for the prayer in the manner of the Jews; rather, whoever has two garments should wrap one around his waist (*izār*) and place the other over his shoulders (*ridāʾ*); and whoever does not have two garments [but only has one], should wrap it around his waist when he comes to perform the prayer.’”[2]

٢٣٢٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ عَبْدِ الْوَهَّابِ الْحَجَبِيُّ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ سَوَاءً.

2320. The like of it has been transmitted to us with an *isnād* from Ayyūb from Nāfiʿ [from Ibn ʿUmar ﷺ].[3]

٢٣٢١ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا شَيْبَانُ بْنُ فَرُّوخَ قَالَ: ثنا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، قَالَ: حَدَّثَنَا ابْنُ عُمَرَ ﷺ، فَلَا أَدْرِي أَرَفَعَهُ إِلَى النَّبِيِّ ﷺ أَوْ حَدَّثَ بِهِ عَنْ عُمَرَ ﷺ، شَكَّ نَافِعٌ. ثُمَّ ذَكَرَ مِثْلَ مَا حَدَّثَ بِهِ نَافِعٌ، عَنِ ابْنِ عُمَرَ ﷺ مِنْ كَلَامِ رَسُولِ اللّٰهِ ﷺ، أَوْ كَلَامِ عُمَرَ ﷺ فِي الْحَدِيثِ الْأَوَّلِ.

2321. The like of it has been transmitted to us with an *isnād* from Jarīr ibn Ḥāzim from Nāfiʿ from Ibn ʿUmar ﷺ, but in this version Nāfiʿ was unsure as to whether Ibn ʿUmar ﷺ had attributed the *ḥadīth* to ʿUmar ﷺ or to the Prophet ﷺ.[4]

٢٣٢٢ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا أُبَيٌّ قَالَ: سَمِعْتُ نَافِعًا قَالَ: سَمِعْتُ ابْنَ عُمَرَ ﷺ. . . فَذَكَرَ مِثْلَهُ.

2322. The like of it has been transmitted to us with an *isnād* from

Ubayy from Nāfiʿ from Ibn ʿUmar ﷺ.[5]

Abū Jaʿfar ﷺ says, “Some[6] of the people [of knowledge] based their position on these traditions and considered it to be disliked for someone to perform the prayer in a single garment when he is able to wear two. They also considered it disliked for him to wear his single garment wrapped around his entire body, but said that he should wear it around his waist instead.”

Furthermore, quoting the following as proof, they claimed that there was no doubt that the previously mentioned statement was from the Messenger of Allah ﷺ:

٢٣٢٣ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا زُهَيْرُ بْنُ عَبَّادٍ قَالَ: ثنا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَلْبَسْ ثَوْبَيْهِ، فَإِنَّ اللَّهَ أَحَقُّ مَنْ يُزَيَّنَ لَهُ، فَإِنْ لَمْ يَكُنْ لَهُ ثَوْبَانِ فَلْيَتَّزِرْ إِذَا صَلَّى، وَلَا يَشْتَمِلُ أَحَدُكُمْ فِي صَلَاتِهِ اشْتِمَالَ الْيَهُودِ».

2323. It has been transmitted to us with an *isnād* from Mūsā ibn ʿUqbah from Nāfiʿ from Ibn ʿUmar ﷺ that the Messenger of Allah ﷺ said, “When any of you pray you should wear two garments, because Allah has a greater right to your good appearance [than anyone else]. If you do not have two garments, then you should wrap your [single] garment around your waist when you come to the prayer, and not wrap yourself up for the prayer in the manner of the Jews.”[7]

٢٣٢٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: ثنا أَبِي قَالَ: ثنا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَتَّزِرْ وَلْيَرْتَدِ».

2324. It has been transmitted to us with an *isnād* from Tawbah al-ʿAnbarī from Nāfiʿ from Ibn ʿUmar ﷺ that the Prophet ﷺ said, "When any of you pray you should wrap one garment around your waist and place another over your shoulders."[8]

The narrators of these two *aḥādīth*, Mūsā ibn ʿUqbah, one of the oldest and greatest of the companions of Nāfiʿ, and Tawbah al-ʿAnbarī, both narrate them from the Prophet ﷺ and neither of them was in any doubt as to the fact that they originated with him.

Others, however, countered this by pointing out that narrators other than Nāfiʿ narrated the statement as coming from ʿUmar ﷺ, not from the Prophet ﷺ:

٢٣٢٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللّٰهِ أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ، قَالَ: رَأَى عُمَرُ بْنُ الْخَطَّابِ رَجُلًا يُصَلِّي مُلْتَحِفًا، فَقَالَ لَهُ عُمَرُ حِينَ سَلَّمَ: لَا يُصَلِّيَنَّ أَحَدُكُمْ مُلْتَحِفًا، وَلَا تَشَبَّهُوا بِالْيَهُودِ، فَإِنْ لَمْ يَكُنْ لِأَحَدِكُمْ إِلَّا ثَوْبٌ وَاحِدٌ فَلْيَتَّزِرْ بِهِ.

2325. It has been transmitted to us with an *isnād* from Sālim ibn ʿAbdillāh that ʿAbdullāh ibn ʿUmar ﷺ said, "[One time], ʿUmar ibn al-Khaṭṭāb saw a man performing the prayer wearing a garment wrapped around his entire body. When the man finished his prayer, ʿUmar said to him, 'You should not pray wearing your garment wrapped around your entire body—do not imitate the Jews. Rather, if you have but a single garment, then wear it around your waist.'"

This *ḥadīth* is narrated by Sālim who was both more precise and had a better memory than Nāfiʿ, and he narrated it from ʿUmar ﷺ, not from

the Messenger of Allah ﷺ. Therefore, the statement is one of ʿUmar's ﷺ, not one of the Prophet's ﷺ.

Furthermore, the version of Mālik from Nāfiʿ from Ibn ʿUmar ﷺ mentions neither ʿUmar ﷺ nor the Messenger of Allah ﷺ:

٢٣٢٦ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ قَالَ: ثنا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّهُ كَسَا نَافِعًا ثَوْبَيْنِ، فَقَامَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ. فَعَابَ ذَلِكَ عَلَيْهِ، وَقَالَ: احْذَرْ ذَلِكَ، فَإِنَّ اللّٰهَ أَحَقُّ أَنْ يُتَجَمَّلَ لَهُ.

> 2326. It has been transmitted to us with an *isnād* from Mālik from Nāfiʿ that Ibn ʿUmar ﷺ gave him [Nāfiʿ] two garments to wear. Then, [one time when] he got up to pray in a single garment, [Ibn ʿUmar ﷺ] criticised him and said, "Beware of that! Allah has the greatest right to your good appearance."

Others[9] disagreed with them and said, "There is nothing wrong with wearing a single garment for the prayer." They based their position on the following:

٢٣٢٧ – حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللّٰهِ، أَيُصَلِّي فِي ثَوْبٍ وَاحِدٍ؟ فَقَالَ: «أَوَكُلُّكُمْ يَجِدُ ثَوْبَيْنِ؟»

> 2327. It has been transmitted to us with an *isnād* from ʿĀṣim from Ibn Sīrīn that Abū Hurayrah ﷺ said, "A man stood up and asked the Messenger of Allah ﷺ whether [it was permissible for them] to pray in a single garment. [The Messenger of Allah ﷺ] replied, 'Do any of you [even] have two garments?'"[10]

٢٣٢٨/ ٢٣٢٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا وَهْبٌ، ح: حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ بَكْرٍ قَالَا: ثنا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2328/2329. The like of it has been transmitted to us with two *asānīd* from Hishām ibn Ḥassān from Muḥammad from Abū Hurayrah ﷺ from the Prophet ﷺ.[11]

٢٣٣٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا ابْنُ جُرَيْجٍ وَمَالِكٌ وَمُحَمَّدُ بْنُ أَبِي حَفْصَةَ، قَالُوا: أنا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ ﷺ حَدَّثَهُ عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ. قَالَ أَبُو هُرَيْرَةَ ﷺ: فَلَعَمْرِي، إِنِّي لَأَتْرُكُ ثِيَابِي فِي الْمِشْجَبِ وَأُصَلِّي فِي الثَّوْبِ الْوَاحِدِ.

2330. It has been transmitted to us with an *isnād* from Abū Salamah ibn ʿAbd ar-Raḥmān from Abū Hurayrah ﷺ from the Prophet ﷺ, except in this version, Abū Hurayrah ﷺ added, "By my life, I myself [sometimes] leave my [other] clothes on the hook and pray in a single garment."[12]

٢٣٣١ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. وَلَمْ يَذْكُرْ قَوْلَ أَبِي هُرَيْرَةَ ﷺ.

2331. The like of it has been transmitted to us with another *isnād* [from Abū Salamah from Abū Hurayrah ﷺ from the Prophet ﷺ] but without the additional statement of Abū Hurayrah ﷺ.[13]

٢٣٣٢ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ قَالَ: أنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2332. The like of it has been transmitted to us with another *isnād* from Abū Salamah from Abū Hurayrah ﷺ from the Prophet ﷺ.[14]

٢٣٣٣ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا مُلَازِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللّٰهِ بْنِ بَدْرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2333. The like of it has been transmitted to us with an *isnād* from Qays ibn Ṭalq from his father from the Prophet ﷺ.[15]

٢٣٣٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو سَلَمَةَ مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: ثنا أَبَانُ بْنُ يَزِيدَ قَالَ: ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عِيسَى بْنِ خُثَيْمٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ ﷺ: أَنَّهُ شَهِدَ النَّبِيَّ ﷺ وَسَأَلَهُ رَجُلٌ عَنِ الرَّجُلِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، فَلَمْ يَقُلْ لَهُ شَيْئًا. فَلَمَّا أُقِيمَتِ الصَّلَاةُ طَارَقَ رَسُولُ اللّٰهِ ﷺ بَيْنَ ثَوْبَيْهِ، فَصَلَّى فِيهِمَا.

2334. It has been transmitted to us with an *isnād* from Qays ibn Ṭalq from his father that he saw a man ask the Prophet ﷺ about [whether it was permissible for] a man to pray in a single garment but he ﷺ did not say anything in return. Then, when the *iqāmah* for the prayer was called, the Messenger of Allah ﷺ wore one garment over another and prayed wearing them both.[16]

٢٣٣٥ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ وَقَمِيصُهُ وَرِدَاؤُهُ فِي الْمِشْجَبِ، فَلَمَّا انْصَرَفَ، قَالَ: أَمَا وَاللّٰهِ مَا صَنَعْتُ هَذَا إِلَّا مِنْ أَجْلِكُمْ، إِنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ، فَقَالَ: «نَعَمْ، وَمَتَى يَكُونُ لِأَحَدِكُمْ ثَوْبَانِ؟»

2335. It has been transmitted to us with an *isnād* from Qaʿqāʿ ibn Ḥakīm who said, “We went in [to see] Jābir ibn ʿAbdillāh ﷺ and

[found him] praying in a single garment, having left his shirt and cloak on the hook. When he finished, he said [to us], 'By Allah, I only did this for your sakes. When the Prophet ﷺ was asked about [whether it was permissible to] pray in a single garment, he replied, "Yes, for when is it that any of you [even] have two garments?"'"[17]

٢٣٣٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا زَمْعَةُ بْنُ صَالِحٍ، قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يُحَدِّثُ عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مِثْلَ مَا ذَكَرَ جَابِرٌ ﷺ عَنِ النَّبِيِّ ﷺ.

2336. The like of it has been transmitted to us with an *isnād* from Sālim from his father from the Prophet ﷺ.[18]

This *ḥadīth* on the permissibility of wearing a single garment for the prayer is narrated by Ibn ʿUmar ﷺ himself.

٢٣٣٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ قَالَ: أنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ ﷺ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ فِي بَيْتِ أُمِّ سَلَمَةَ ﷺ.

2337. It has been transmitted to us with an *isnād* from Hishām ibn ʿUrwah from his father from ʿUmar ibn Abī Salamah ﷺ that he saw the Prophet ﷺ pray in a single garment in the house of Umm Salamah ﷺ.[19]

٢٣٣٨ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ وَعَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَا: ثنا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ ﷺ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَحِفًا بِهِ.

2338. It has been transmitted to us with an *isnād* from Abū

Umāmah ibn Sahl that ʿUmar ibn Abī Salamah ﷺ said, “I saw the Prophet ﷺ pray in a single garment, wrapping it around his entire body.”[20]

٢٣٣٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا ابْنُ أَبِي قُتَيْلَةَ قَالَ: أنا الدَّرَاوَرْدِيُّ، عَنْ مُوسَى بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، إِنِّي أُعَالِجُ الصَّيْدَ، أَفَأُصَلِّي فِي الْقَمِيصِ الْوَاحِدِ؟ قَالَ: «نَعَمْ، وَزِرَّهُ وَلَوْ بِشَوْكَةٍ».

2339. It has been transmitted to us with an *isnād* from Mūsā ibn Muḥammad ibn Ibrāhīm from his father that Salamah ibn al-Akwaʿ ﷺ said, “When I asked the Messenger of Allah ﷺ whether I could pray in a single garment because my job involved dealing with the meat of the game, he replied, ‘Yes, but fasten the cloth [around you] even if it is only with a thorn.’”[21]

In these *aḥādīth*, it is permitted for someone to pray in a single garment. This contradicts the prohibition against praying in a single garment and indicates that there is nothing wrong with doing that (i.e. praying in one garment), regardless of whether a person does or does not have [more than one garment].

This is shown by the response of the Messenger of Allah ﷺ to the man’s question as to whether anyone may pray in a single garment or not. He ﷺ said, “Does all of you [even] have two garments,” meaning, “If it were disliked to pray in a single garment, then it would be disliked for those who only own one garment.” His response indicates that the ruling on praying in a single garment for someone who does have two garments is the same as that for someone who only has one.

Having determined that it is permissible to pray in one garment, we next wanted to investigate how that garment should be worn during the prayer; should it be wrapped around the entire body or merely wrapped around the waist?

٢٣٤٠ - ابْنُ مَرْزُوقٍ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي مُرَّةَ - مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ - عَنْ أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ ﷺ فِي حَدِيثٍ طَوِيلٍ، قَالَتْ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ فَسَكَبَتْ لَهُ غُسْلًا فَاغْتَسَلَ، ثُمَّ صَلَّى فِي ثَوْبٍ وَاحِدٍ مُخَالِفًا بَيْنَ طَرَفَيْهِ رَكَعَاتٍ.

2340. It has been transmitted to us with an *isnād* from Abū Murrah, the freedman of ʿAqīl ibn Abī Ṭālib, that Umm Hāniʾ bint Abī Ṭālib ﷺ said, in the course of a long *ḥadīth*, "The Messenger of Allah ﷺ commanded Fāṭimah to pour out some *ghusl* water for him, then did *ghusl* and prayed two *rakʿahs* in a single garment with its ends crossed [over one shoulder and under the other]."[22]

٢٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، قَالَ: ثنا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي مُرَّةَ. . . فَذَكَرَ بِإِسْنَادِهِ فِي الصَّلَاةِ مِثْلَهُ، وَقَالَ: ثَمَانَ رَكَعَاتٍ.

2341. The like of it has been transmitted to us with another *isnād* from Abū Murrah, but in this version, [Umm Hāniʾ ﷺ] said 'eight *rakʿahs*,' [instead of 'two'].[23]

٢٣٤٢ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ مُوسَى بْنِ مَيْسَرَةَ، وَأَبِي النَّضْرِ - مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ - أَنَّ أَبَا مُرَّةَ أَخْبَرَهُمَا أَنَّ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ ﷺ أَخْبَرَتْهُ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

2342. The like of it has been transmitted to us with another *isnād*

from Abū Murrah from Umm Hāniʾ bint Abī Ṭālib ﵂ from the Messenger of Allah ﷺ.[24]

٢٣٤٣ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: ثنا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ: أَنَّ أَبَا هُرَيْرَةَ ﵁، حَدَّثَهُ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2343. The like of it has been transmitted to us [with an *isnād*] from Abū Hurayrah ﵁ [from Umm Hāniʾ ﵂ from the Prophet ﷺ].[25]

٢٣٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحْرِزٍ قَالَ: ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: ثنا أَبِي، عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ وَمُحَمَّدُ بْنُ الْوَلِيدِ، عَنْ كُرَيْبٍ - مَوْلَى ابْنِ عَبَّاسٍ - عَنِ ابْنِ عَبَّاسٍ ﵄، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي بُرْدٍ لَهُ حَضْرَمِيٍّ مُتَوَشِّحًا بِهِ، مَا عَلَيْهِ غَيْرُهُ.

2344. It has been transmitted to us with an *isnād* from Kurayb, the freedman of Ibn ʿAbbās, that Ibn ʿAbbās ﵄ said, “I saw the Messenger of Allah ﷺ pray in a *Ḥaḍrāmī* cloak of his, wrapping it around himself in the mutawashshiḥ style. He was not wearing anything else.”[26]

٢٣٤٥ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: ثنا يَعْلَى بْنُ الْحَارِثِ الْمُحَارِبِيُّ قَالَ: سَمِعْتُ غَيْلَانَ بْنَ جَامِعٍ يُحَدِّثُ عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنِ ابْنٍ لِعَمَّارِ بْنِ يَاسِرٍ ﵄، قَالَ: قَالَ أَبِي: أَمَّنَا رَسُولُ اللَّهِ ﷺ فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ.

2345. It has been transmitted to us with an *isnād* from Iyās ibn Salamah ibn al-Akwaʿ that one of the sons of ʿAmmār ibn Yāsir ﵄ said, “My father told me that the Messenger of Allah ﷺ led them

in prayer, wearing [only] a single garment wrapped around himself in the mutawashshiḥ style."[27]

٢٣٤٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ قَالَ: ثنا أَبُو سُفْيَانَ، عَنْ جَابِرٍ ﷺ، قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ أَنَّهُ دَخَلَ عَلَى النَّبِيِّ ﷺ، فَرَآهُ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ.

2346. It has been transmitted to us [with an *isnād*] from Abū Sufyān that Jābir ﷺ said, "Abū Jaʿfar informed me that he went in to see the Prophet ﷺ and found him praying in a single garment wrapped around himself in the mutawashshiḥ style."[28]

٢٣٤٧ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ قَالَ: حَدَّثَنِي إِدْرِيسُ بْنُ يَحْيَى، عَنْ بَكْرِ بْنِ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ أَخْبَرَهُ: أَنَّهُ دَخَلَ عَلَى جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ وَهُوَ يُصَلِّي مُلْتَحِفًا بِثَوْبِهِ، وَثِيَابُهُ قَرِيبَةٌ مِنْهُ، ثُمَّ الْتَفَتَ إِلَيْنَا، فَقَالَ: إِنَّمَا صَنَعْتُ هَذَا لِكَيْمَا تَرَوْا، وَإِنِّي رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَصْنَعُ ذَلِكَ.

2347. It has been transmitted to us with an *isnād* from Abu'z-Zubayr al-Makkī who said, "[We] went in to see Jābir ibn ʿAbdillāh ﷺ and found him praying [in a single] garment wrapped around his entire body with the rest of his clothing [hanging up] nearby. [When he finished], he turned to us and said, 'I have only done this thing so that you might see me do it. I myself saw the Messenger of Allah ﷺ do the same thing.'"[29]

٢٣٤٨ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ وَابْنُ مَرْزُوقٍ قَالَا: ثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فِي ثَوْبٍ وَاحِدٍ فَلْيَتَعَطَّفْ بِهِ».

2348. It has been transmitted to us with another *isnād* from

Abu'z-Zubayr from Jābir ﷺ that the Messenger of Allah ﷺ said, "If you pray in a single garment then wrap it around your entire body [as you would with a cloak]."[30]

٢٣٤٩ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَأُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُخَالِفًا بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ، وَثَوْبُهُ عَلَى الْمِشْجَبِ.

2349. It has been transmitted to us [with another *isnād*] from Abu'z-Zubayr from Jābir ﷺ that he saw the Messenger of Allah ﷺ pray in a single garment with its ends crossed over his shoulders, leaving his robe on the hook [nearby].[31]

٢٣٥٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: ثنا أَبُو غَسَّانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ: أَنَّهُ دَخَلَ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ، فَلَمَّا حَضَرَتِ الصَّلَاةُ قَامَ فَصَلَّى، وَهُوَ مُتَوَشِّحٌ بِإِزَارٍ، وَثِيَابُهُ عَلَى الْمِشْجَبِ، فَلَمَّا صَلَّى انْصَرَفَ إِلَيْنَا، فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى هَكَذَا.

2350. It has been transmitted to us with an *isnād* from ʿĀṣim ibn ʿUbaydillāh who said, "I went [to the house of] Jābir ibn ʿAbdillāh ﷺ. When the time of prayer came, he stood up and prayed in his waist-wrapper, wrapping it around himself in the mutawashshiḥ style and leaving the rest of his clothes hanging up on the hook [nearby]. Then, when he finished praying, he came out to us and said, 'I saw the Messenger of Allah ﷺ pray like that.'"[32]

٢٣٥١ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ ﷺ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ فِي بَيْتِ أُمِّ سَلَمَةَ ﷺ، وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

2351. It has been transmitted to us with an *isnād* from Hishām ibn ʿUrwah from his father from ʿUmar ibn Abī Salamah ﷺ that he saw the Messenger of Allah ﷺ pray in a single garment in the house of Umm Salamah ﷺ, crossing the ends of the garment over his two shoulders [after taking them under the opposite armpit].[33]

٢٣٥٢ – حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ ﷺ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَحِفًا بِهِ، مُخَالِفًا بَيْنَ طَرَفَيْهِ عَلَى مَنْكِبَيْهِ.

2352. It has been transmitted to us [with an *isnād*] from Abū Umāmah ibn Sahl that ʿUmar ibn Abī Salamah ﷺ said, “I saw the Prophet ﷺ pray in a single garment, wrapping it around his entire body and crossing its ends over his shoulders.”[34]

٢٣٥٣/ ٢٣٥٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: أنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ الْحَسَنِ، عَنْ أَنَسٍ ﷺ، قَالَ: خَرَجَ رَسُولُ اللّٰهِ ﷺ وَهُوَ مُتَّكِئٌ عَلَى أُسَامَةَ ﷺ مُتَوَشِّحٌ بِبُرْدٍ، فَصَلَّى بِهِمْ.

2353/2354. It has been transmitted to us [with two *asānīd*] from Ḥasan that Anas ﷺ said, “The Messenger of Allah ﷺ came out leaning on Usāmah ﷺ and wearing a cloak wrapped around himself in the mutawashshiḥ style, and led them in prayer.”[35]

٢٣٥٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ وَبِشْرُ بْنُ الْمُفَضَّلِ وَيَحْيَى بْنُ سَعِيدٍ قَالُوا: أنا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فِي ثَوْبٍ وَاحِدٍ، فَلْيُخَالِفْ بَيْنَ طَرَفَيْهِ».

2355. It has been transmitted to us with an *isnād* from ʿIkrimah from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If you pray in a single garment, then cross its ends [over one shoulder and under the other]."[36]

٢٣٥٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا هِشَامُ بْنُ حَسَّانٍ وَشُعْبَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ ﷺ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُخَالِفًا بَيْنَ طَرَفَيْهِ.

2356. It has been transmitted to us [with an *isnād*] from Hishām ibn ʿUrwah from his father that ʿUmar ibn Abī Salamah ﷺ said, "I saw the Messenger of Allah ﷺ pray in a single garment, crossing its ends [over one shoulder and under the other]."[37]

Thus, the *aḥādīth* in which the Messenger of Allah ﷺ prayed wearing a single garment wrapped around himself in the mutawashshiḥ style are *mutawātir*; and that was even the case when he had access to other garments, as is shown in those traditions which mention him praying in that way even when other items of clothing were hanging on a hook [nearby].

It is possible that he only did this when the garment was broad and spacious not when it was narrow and tight; and it is possible that he wore all garments in this fashion even when they were narrow and tight. Therefore we decided to look into the matter further and discovered the

following:

٢٣٥٧ – أَبُو زُرْعَةَ عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الدِّمَشْقِيُّ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا فِطْرُ بْنُ خَلِيفَةَ، عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ، قَالَ: ثنا جَابِرٌ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «إِذَا اتَّسَعَ الثَّوْبُ فَتَعَطَّفْ بِهِ عَلَى عَاتِقِكَ، وَإِذَا ضَاقَ فَاتَّزِرْ بِهِ، ثُمَّ صَلِّ».

2357. It has been transmitted to us with an *isnād* from Shuraḥbīl ibn Saʿd from Jābir ﷺ that the Messenger of Allah ﷺ used to say, "When a garment is broad then wrap it over your shoulder, but when it is narrow then wrap it around your waist, then pray."[38]

This *ḥadīth* proves that wrapping [a single garment] around the entire body is the desired aim [of the *Sharīʿah*]. That is what a person should do when he comes to the prayer, but if he is unable to do so due to the narrowness of the garment, then he should wrap it around his waist. However, it was necessary for us to look into the ruling on garments which are wide enough to be wrapped around the waist or around the entire body; should the owner of such garments wrap them around his entire body or merely around his waist? Also, how should he do that? We found the following:

٢٣٥٨ – يُونُسُ قَدْ حَدَّثَنَا قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يُصَلِّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى عَاتِقَيْهِ مِنْهُ شَيْءٌ».

2358. It has been transmitted to us with an *isnād* from Aʿraj from Abū Hurayrah ﷺ that the Prophet ﷺ said, "You should not pray in a single garment that does not cover [at least] a part of your shoulders."[39]

٢٣٥٩/ ٢٣٦٠ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَا: ثنا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2359/2360. The like of it has been transmitted to us with two other *asānīd* [from Aʿraj from Abū Hurayrah ﷺ from the Prophet ﷺ].[40]

٢٣٦١ - حَدَّثَنَا ابْنُ مُنْقِذٍ قَالَ: حَدَّثَنِي إِدْرِيسُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَيَّاشٍ، عَنِ ابْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فِي ثَوْبٍ وَاحِدٍ، فَلْيُجْعَلْ عَلَى عَاتِقَيْهِ مِنْهُ شَيْءٌ».

2361. It has been transmitted to us with an *isnād* from Ibn Hurmuz from Abū Hurayrah ﷺ that the Prophet ﷺ said, "When you pray in a single garment, you should cover [at least] a part of your shoulders."[41]

In the *ḥadīth* of Aʿraj above, the Messenger of Allah ﷺ forbade people from praying in a single garment that was merely wrapped around the waist. It has also been narrated that he forbade people from praying in a pair of trousers and nothing else:

٢٣٦٢ - حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ الْغَافِقِيُّ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ الْحُبَابِ، عَنْ أَبِي الْمُنِيبِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

2362. That [prohibition] has been transmitted to us with an *isnād* from ʿAbdullāh ibn Buraydah from his father from the Prophet ﷺ.[42]

This [prohibition] is like [the prohibition] in the *aḥādīth* before it. However, in our opinion, [this prohibition only applies] when a person

possesses other items of clothing. If he does not, then there is no harm in praying in them (i.e. trousers) just as there is no harm in wrapping a narrow piece of cloth around his waist.

This is the best way of reconciling all of the traditions narrated from the Messenger of Allah ﷺ in this chapter.

There also a number of traditions from the Companions ﷺ concerning this matter:

٢٣٦٣ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ أَنَّ رِجَالًا مِنَ الْمُسْلِمِينَ كَانُوا يَشْهَدُونَ الصَّلَاةَ مَعَ رَسُولِ اللّٰهِ ﷺ عَاقِدِي ثِيَابِهِمْ فِي رِقَابِهِمْ، مَا عَلَى أَحَدِهِمْ إِلَّا ثَوْبٌ وَاحِدٌ.

2363. It has been transmitted to us with an *isnād* from Abū Ḥāzim from Sahl ibn Saʿd ﷺ that some of the Muslim men used to pray in the presence of the Messenger of Allah ﷺ wearing only a single garment tied around their necks.

٢٣٦٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا خَطَّابُ بْنُ عُثْمَانَ قَالَ: ثنا مُحَمَّدُ بْنُ حِمْيَرٍ قَالَ: ثنا ثَابِتُ بْنُ الْعَجْلَانِ قَالَ: ثنا أَبُو عَامِرٍ سُلَيْمُ الْأَنْصَارِيُّ أَنَّهُ صَلَّى مَعَ أَبِي بَكْرٍ ﷺ فِي خِلَافَتِهِ سَبْعَةَ أَشْهُرٍ، فَرَأَى أَكْثَرَ مَنْ يُصَلِّي مَعَهُ مِنَ الرِّجَالِ فِي ثَوْبٍ وَاحِدٍ يُدْعَى بُرْدًا، لَيْسَ عَلَيْهِمْ غَيْرُهُ.

2364. It has been transmitted to us [with an *isnād*] from Thābit ibn al-ʿAjlān from Abū ʿĀmir Sulaym al-Anṣārī that he prayed with Abū Bakr ﷺ during his caliphate for seven months, and that he saw most of those who prayed with him wearing a single garment called the *burda* (cloak) and nothing else [when they did the prayer].

٢٣٦٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: صَلَّى بِنَا خَالِدُ بْنُ الْوَلِيدِ ﷺ يَوْمَ الْيَرْمُوكِ فِي ثَوْبٍ وَاحِدٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

2365. It has been transmitted to us with an *isnād* from Qays ibn Abī Ḥāzim ﷺ who said, "Khālid ibn al-Walīd ﷺ prayed with us on the day [of the battle] Yarmūk wearing only a single garment, crossing its ends [over one shoulder and under the other]."

٢٣٦٦ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: أَمَّنَا خَالِدُ بْنُ الْوَلِيدِ ﷺ يَوْمَ الْيَرْمُوكِ فِي ثَوْبٍ وَاحِدٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ، وَخَلْفَهُ أَصْحَابُ مُحَمَّدٍ ﷺ.

2366. It has been transmitted to us with another *isnād* from Qays ibn Abī Ḥāzim ﷺ who said, "Khālid ibn al-Walīd ﷺ led us in prayer on the day [of the battle] Yarmūk wearing only a single garment, crossing its ends [over one shoulder and under the other]. Some of the Companions of Muḥammad ﷺ prayed behind him [on that day]."

What we have narrated from these Companions of the Prophet ﷺ contradicts that which we narrated from ʿUmar ﷺ earlier. However, when taken in combination with the corresponding previously mentioned *aḥādīth* of the Messenger of Allah ﷺ, these narrations are preferable to that which ʿUmar ﷺ narrated. This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 The mutawashshiḥ methods of wearing a garment is to wind it around the body, wrapping it over one shoulder and under the armpit of the other; or to throw the two ends of the garment

over the shouders after crossing the chest and going under the armpits.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (2:148) from ʿAbd ar-Razzāq and Abū Bakr from Ibn Jurayj.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ When the garment was narrow, he wrapped it around his waist, 635) with his *isnād* from Ḥammād ibn Zayd.

4 Its *isnād* is *ṣaḥīḥ*.

5 Its *isnād* is *ṣaḥīḥ*.

6 Those who adopted this view includes Ibn ʿUmar , Ibn Masʿūd , Imam Aḥmad according to one narration and Ibn Jarīr aṭ-Ṭabarī.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bayhaqī (2:235 & 236) from Anas ibn ʿIyāḍ from Mūsā ibn ʿUqbah.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Ḥibbān (1710) with his *isnād* from ʿUbaydullāh ibn Muʿādh.

9 Those who adopted this view includes Imam Abū Ḥanīfah, Imam Mālik, Imam Shāfiʿī and Imam Aḥmad.

10 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAmr, but the *ḥadīth* itself is *ṣaḥīḥ*. It has been transmitted by Aḥmad (2:495) from Abū Muʿāwiyah.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (2:498) from Yazīd ibn Hārūn from Hishām; and by Bukhārī (The prayer/ Praying in a shirt and trousers etc., 365); and Muslim (The prayer/ Praying in a single garment and a description of how it should be worn, 515) with their respective *asānīd* from Ayyūb from Ibn Sīrīn.

12 Its *isnād* is *ṣaḥīḥ*, and it is not harmed by the fact that it contains Muḥammad ibn Ḥafṣah since it is corroborated. It has been transmitted by Aḥmad (2:266) with his *isnād* from Ibn Jurayj; and Muslim in the abovementioned place (515) with his *isnād* from Layth and ʿAqīl. The three of them (Ibn Jurayj, Layth and ʿAqīl) all narrated it from Ibn Shihāb from Abū Salamah ibn ʿAbd ar-Raḥmān.

13 Its *isnād* is *ṣaḥīḥ*. The *ḥadīth* has been transmitted by Mālik in *al-Muwaṭṭā* (Jumuʿah prayer/ The dispensation to pray in a single garment, 29); Bukhārī (The prayer/ Praying in a single garment, 358); and Muslim in the abovementioned place (515) with their respective *asānīd* from Mālik from Ibn Shihāb from Saʿīd ibn al-Musayyib from Abū Hurayrah .

14 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr ibn ʿAlqamah. It has been transmitted by Aḥmad (50012) from Yazīd ibn Hārūn from Muḥammad ibn ʿAmr.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ The amount of

garments that one may pray in, 629) from Musaddid from Mulāzim.

16 Its *isnād* is *ḥasan* on account of ʿĪsā ibn Khuthaym. It has been transmitted by Aḥmad (4:23) with his *isnād* from Abān.

17 Its *isnād* is *ṣaḥīḥ*.

18 Its *isnād* is *ḍaʿīf* on account of Zamʿah ibn Ṣāliḥ.

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ Praying in a single garment wrapped around the entire body, 354, 355 & 356); Muslim (The prayer/ Praying in a single garment etc., 517); Tirmidhī (The prayer/ What has come down regarding praying in a single garment, 339); Nasāʾī (The prayer/ Praying in a single garment, 765); and Ibn Mājah (The prayer/ Praying in a single garment, 1049) with their respective *asānīd* from Hishām ibn ʿUrwah. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

20 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that it contains ʿAbdullāh ibn Ṣāliḥ since it is corroborated. It has been transmitted by Muslim in the abovementioned place (517); and Abū Dāwūd (The prayer/ The amount of clothes one may pray in, 629) with their respective *asānīd* from Layth.

21 Its *isnād* is *ḥasan* on account of Ibn Abī Qatīlah. It has been transmitted by Abū Dāwūd (The prayer/ A man who prays in a single shirt, 632) with his *isnād* from Darāwardī; and Nasāʾī (The prayer/ Praying in a single shirt, 766) with his *isnād* from ʿAṭṭāf. The two of them (Darāwardī and ʿAṭṭāf) narrated it from Mūsā ibn Ibrāhīm from Salamah ibn al-Akwaʿ ﷺ without mentioning his father. ʿAynī said in *an-Nukhab* (4:17), “It is mentioned in *at-Takmīl* that Mūsā ibn Ibrāhīm narrated it from his father as well as from Salamah ibn al-Akwaʿ ﷺ.”

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (6:342, no. 27430) in its long form; and Tirmidhī (Journeying/ What has come down regarding the safety of the wife and the slaves, 1579) by way of Ibn Abī Dhiʾb. But in the version of Tirmidhī, the story of the prayer is not mentioned.

23 Its *isnād* is *ḥasan* on account of Muḥammad ibn ʿAmr ibn ʿAlqamah. It has been transmitted by Aḥmad (6:342, no. 27435) from Yazīd ibn Hārūn from Muḥammad ibn ʿAmr ibn ʿAlqamah.

24 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The origins of the prayer/ Praying in a single garment, 357) in its long form, and (Purification/ Covering oneself when doing *ghusl* in the presence of other people, 280) in its abridged form; and by Muslim (The prayer/ The recommendation of praying Ḍuḥā etc., 336); and Tirmidhī (Asking permission/ What has come down regarding welcoming, 2734) with their respective *asānīd* from Mālik. And Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

25 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Menstruation/ Someone doing *ghusl* covering themselves with a garment and the like, 336); and Ibn Mājah (Purification/ A handkerchief after *wuduʾ*, 465) with their respective *asānīd* from Layth. It has also been transmitted by Muslim with his *isnād* from Walīd ibn Kathīr from Saʿīd ibn Abī Hind.

26 Its *isnād* is *ḥasan* on account of Muḥammad ibn Isḥāq and Muḥammad ibn al-Walīd. It has been transmitted by Aḥmad (1:265, no. 2384) from Yaʿqūb ibn Ibrāhīm.

27 Its *isnād* contains a son of ʿAmmār ﷺ. It has been transmitted by Ibn Abī Shaybah (1/3186) from Aḥmad ibn ʿAbdillāh.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ Praying in a single garment, 519); and Ibn Mājah (The prayer/ Praying in a single garment, 1048) with their respective *asānīd* from Aʿmash.

29 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ Praying in a single garment, 518) with his *isnād* from ʿAmr ibn al-Ḥārith.

30 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (3:324, no. 14524) with his *isnād* from Ibn Jurayj.

31 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that it contains Usāmah ibn Zayd al-Laythī since it is corroborated. It has been transmitted by Muslim in the abovementioned place with his *isnād* from ʿAbdullāh ibn Wahb.

32 Its *isnād* is *ḍaʿīf* on account of ʿĀṣim ibn ʿUbaydillāh. It has been transmitted by Aḥmad (3:385, no. 15198) from Muḥammad ibn Muṭarrif from ʿĀṣim.

33 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The prayer/ Praying in a single garment, 785) with his *isnād* from Mālik.

34 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ. This *ḥadīth* was mentioned earlier in the chapter. It has been transmitted by Muslim (The prayer/ 517); and Abū Dāwūd (The prayer/ 628) with their respective *asānīd* from Layth.

35 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (3:262, no. 13799) from Sulaymān ibn Ḥarb from Ḥammād ibn Salamah; and Tirmidhī in *ash-Shamāʾil* (p.9) with his *isnād* from Ḥammād from Anas ﷺ.

36 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ The amount of clothes one may do the prayer in, 627) from Musaddid from Ismāʿīl and Yaḥyā ibn Saʿīd, both of whom narrated it from Hishām. It has also been transmitted by Bukhārī (The prayer/ When he prayed in a single garment, 360) with his *isnād* from Yaḥyā.

37 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* was mentioned earlier in the chapter with its *isnād* by way of Shuʿbah. It has been transmitted by all of the six except for Abū Dāwūd with their respective

asānīd from ʿUbaydullāh ibn Mūsā, Yaḥyā ibn Saʿīd, Abū Usāmah, Wakīʿ, Layth, Mālik and Ḥammād ibn Zayd, all seven of whom narrated it from Hishām.

38 Its *isnād* is *ḥasan*. In *an-Nukhab* (4:31), it says, 'It has been transmitted by Bazzār with his *isnād* from Shuraḥbīl.' And a *ḥadīth* with a similar meaning has been transmitted by Bukhārī (The prayer/ When the garment was narrow, 361); and Abū Dāwūd (The prayer/ When the garment was narrow, he wrapped it around his waist, 634) with their respective *asānīd* from Jābir .

39 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ Making an objection in front of someone praying, 516); Abū Dāwūd (the prayer/ The amount of clothes one may do the prayer in, 626); Nasāʾī (The *qiblah*/ A man praying in a single garment, 770) with their respective *asānīd* from Sufyān ibn ʿUyaynah.

40 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that it contains Muʾammal ibn Ismāʿīl since it is corroborated. It has been transmitted by Aḥmad (2:424, no. 9981) from ʿAbd ar-Raḥmān from Sufyān.

41 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn ʿAyyāsh.

42 Its *isnād* is *ḥasan* on account of Abū'l-Munīb. It has been transmitted by Abū Dāwūd The prayer/ When the garment was narrow, he wrapped it around his waist, 636) with his *isnād* from Abu'l-Munīb.

٥٤ - بَابُ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ

54. PRAYING IN CAMEL PENS[1]

٢٣٦٧/ ٢٣٦٨/ ٢٣٦٩ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ وَصَالِحُ بْنُ عَبْدِ الرَّحْمَنِ وَبَكْرُ بْنُ إِدْرِيسَ قَالُوا: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ قَالَ: ثنا يَحْيَى بْنُ أَيُّوبَ أَبُو الْعَبَّاسِ الْمِصْرِيُّ، عَنْ زَيْدِ بْنِ جَبِيرَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي سَبْعَةِ مَوَاطِنَ: فِي الْمَزْبَلَةِ، وَالْمَجْزَرَةِ، وَالْمَقْبَرَةِ، وَقَارِعَةِ الطَّرِيقِ، وَالْحَمَّامِ، وَمَعَاطِنِ الْإِبِلِ، وَفَوْقَ بَيْتِ اللَّهِ.

2367/2368/2369. It has been transmitted to us with three *isnāds* from Dāwūd ibn al-Ḥuṣayn from Nāfiʿ that Ibn ʿUmar ﷺ said, "The Messenger of Allah ﷺ forbade people from praying in seven places: rubbish dumps, abattoirs, cemeteries, the middle of the main road, bathhouses, camel pens, and on top of the House of Allah."[2]

٢٣٧٠ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْخَضِرُ بْنُ مُحَمَّدٍ الْحَرَّانِيُّ قَالَ: ثنا عَبَّادُ بْنُ الْعَوَّامِ قَالَ: أنا الْحَجَّاجُ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ مَوْلَى بَنِي هَاشِمٍ - وَكَانَ ثِقَةً وَكَانَ الْحَكَمُ يَأْخُذُ عَنْهُ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ».

2370. It has been transmitted to us [with an *isnād*] from ʿAbd ar-Raḥmān ibn Abī Laylā from Usayd ibn Ḥuḍayr ﷺ that the Messenger of Allah ﷺ said, "You may pray in sheep [or goat] pens, but do not pray in camel pens."[3]

٢٣٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ﷺ، قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: أُصَلِّي فِي مَرَابِضِ الْغَنَمِ؟ قَالَ: «نَعَمْ». قَالَ: أَتَوَضَّأُ مِنْ لُحُومِهَا؟ قَالَ: «لَا». قَالَ: أُصَلِّي فِي مَعَاطِنِ الْإِبِلِ؟ قَالَ: «لَا». قَالَ: أَتَوَضَّأُ مِنْ لُحُومِهَا؟ قَالَ: «نَعَم».

2371. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Abī Laylā that Barāʾ ibn ʿĀzib ﷺ said, “A man asked the Messenger of Allah ﷺ, ‘May I pray in sheep pens?’ He replied ‘Yes.’ Then he asked, ‘Should I perform *wudu*ʾ for [eating] their meat?’ He replied, ‘No.’ Then he asked, ‘May I pray in camel pens?’ He replied ‘No.’ Then he asked, ‘Should I perform *wudu*ʾ for [eating] their meat (i.e. the meat of camels)?’ He replied ‘Yes.’”[4]

٢٣٧٢/ ٢٣٧٣ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ بَكْرٍ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ الْأَنْصَارِيُّ قَالَا: ثنا هِشَامُ بْنُ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِذَا لَمْ تَجِدُوا إِلَّا مَرَابِضَ الْغَنَمِ وَمَعَاطِنَ الْإِبِلِ، فَصَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي مَعَاطِنِ الْإِبِلِ».

2372/2373. It has been transmitted to us [with two *asānīd*] from Muḥammad ibn Sīrīn from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, “If you find nowhere to pray except for a sheep pen and a camel pen, then pray in the sheep pen and do not pray in the camel pen.”[5]

٢٣٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أُصَلِّي فِي مَبَاءَاتِ الْغَنَمِ؟ قَالَ: «نَعَمْ». قَالَ: أُصَلِّي فِي مَبَاءَاتِ الْإِبِلِ؟ قَالَ: «لَا».

2374. It has been transmitted to us [with an *isnād*] from Jaʿfar ibn Abī Thawr from Jābir ibn Samurah ﷺ that a man asked the Messenger of Allah ﷺ, "May I pray in a sheep enclosure?" So he replied "Yes." Then he asked him, "May I pray in a camel enclosure?" So he replied, "No."[6]

٢٣٧٥ - حَدَّثَنَا مُحَمَّدٌ قَالَ: ثنا حَجَّاجٌ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2375. The like of it has been transmitted to us with another *isnād* from Jaʿfar ibn Abī Thawr from Jābir ibn Samurah ﷺ from the Prophet ﷺ.[7]

٢٣٧٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ».

2376. It has been transmitted to us with an *isnād* from Ḥasan from ʿAbdullāh ibn Mughaffal ﷺ that the Messenger of Allah ﷺ said, "Pray in sheep pens, but do not pray in camel pens."[8]

Abū Jaʿfar ﷺ said, "Some[9] of the people [of knowledge] based their position on these traditions and said that it was disliked to pray in camel pens. Some of them, however, made a mistake in terms of the ruling and went so far as to claim that praying in that place invalidated the prayer."

Others[10] disagreed with them and said that it was permissible to pray in that place. One of the proofs of their position is the fact that that there is a significant difference of opinion amongst scholars regarding the real meaning of the *aḥādīth* that prohibit praying in camel pens, and the reason for that prohibition.

Some people said, “It was the custom amongst camel-herders to defecate and urinate in the vicinity of their camels, thus rendering the camel pen impure. This is the reason why people are prohibited from praying there. It is not because of anything inherent in the camels themselves, but rather is because of the presence of impurity, for it is not permissible to pray in any place in which there is impurity. When it came to shepherds, however, it was not their custom to defecate or urinate in the places in which they kept their sheep. Instead, they worked hard to keep them clean, and that is why it was permitted to pray there.”

It has been narrated that Sharīk ibn ʿAbdillāh used to interpret the traditions in this way.

Yaḥyā ibn Ādam, on the other hand, said, “In my opinion, that was not the real reason for the prohibition. Rather, it was because there was a danger that the camels might trample and destroy anyone whom they found there. Do you not know that it is said that they are Jinn and have been created from Jinn?”

Indeed, in the *ḥadīth* narrated by Rāfiʿ ibn Khadīj, the Messenger of Allah ﷺ said, “There are savages amongst these camels just as there are amongst the wild animals.”

Sheep do not pose the same danger to people. Thus, the reason the Messenger of Allah ﷺ commanded people to avoid doing the prayer in

camel pens was because of the danger posed by camels, not because camels are any more impure than other livestock; and the reason he permitted them to pray in sheep pens was because they do not endanger people in the same way.

٢٣٧٧ – حَدَّثَنِي خَلَّادُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ شُجَاعٍ الثَّلْجِيِّ، عَنْ يَحْيَى بْنِ آدَمَ بِالتَّفْسِيرَيْنِ جَمِيعًا.

2377. Both these interpretations have been transmitted to us with an *isnād* from Ibn Shujāʿ ath-Thaljī from Yaḥyā ibn Ādam.

٢٣٧٨ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ أَنَّ عِيَاضًا قَالَ: إِنَّمَا نُهِيَ عَنِ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ، لِأَنَّ الرَّجُلَ يَسْتَتِرُ بِهَا، لِيَقْضِيَ حَاجَتَهُ.

2378. It has been transmitted to us with an *isnād* from Muʿāwiyah ibn Ṣāliḥ that ʿIyāḍ said, “It was forbidden to pray in camel pens because men conceal themselves there to carry out their business [of going to the toilet].”

This interpretation agrees with that of Sharīk.

٢٣٧٩ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: ثنا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﵄: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُصَلِّي إِلَى بَعِيرِهِ.

2379. It has been transmitted to us with an *isnād* from Nāfiʿ from Ibn ʿUmar ﵄ that the Messenger of Allah ﷺ used to perform the prayer towards his camel (i.e. right beside it).[11]

٢٣٨٠ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أنا يَحْيَى بْنُ أَبِي بُكَيْرٍ الْعَبْدِيُّ قَالَ: أنا إِسْرَائِيلُ، عَنْ زِيَادٍ الْمُصَفَّرِ، عَنِ الْحَسَنِ، عَنِ الْمِقْدَامِ الرَّهَاوِيِّ، قَالَ: جَلَسَ عُبَادَةُ بْنُ الصَّامِتِ وَأَبُو الدَّرْدَاءِ وَالْحَارِثُ بْنُ مُعَاوِيَةَ ﷺ، فَقَالَ أَبُو الدَّرْدَاءِ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللّٰهِ ﷺ حِينَ صَلَّى بِنَا إِلَى بَعِيرٍ مِنَ الْمَغْنَمِ؟ فَقَالَ عُبَادَةُ: أَنَا. قَالَ: فَحَدِّثْ. قَالَ: صَلَّى بِنَا رَسُولُ اللّٰهِ ﷺ إِلَى بَعِيرٍ مِنَ الْمَغْنَمِ، ثُمَّ مَدَّ يَدَهُ فَأَخَذَ قُرَادَةً مِنَ الْبَعِيرِ، فَقَالَ: «مَا يَحِلُّ لِي مِنْ غَنَائِمِكُمْ مِثْلُ هَذِهِ إِلَّا الْخُمُسُ، وَهُوَ مَرْدُودٌ فِيكُمْ».

2380. It has been transmitted to us with an *isnād* from Ḥasan that Miqdām ar-Rahāwī said, "'Ubādah ibn aṣ-Ṣāmit, Abū'd-Dardāʾ and Ḥārith ibn Muʿāwiyah ﷺ were all sitting together. Abū'd-Dardāʾ ﷺ said, 'Which of you has memorised what the Messenger of Allah ﷺ said when he performed the prayer with us towards one of the camels of the herd?' 'Ubādah ﷺ replied that he had, so [Abu'd-Dardāʾ ﷺ] told him to narrate [what he had heard]. ['Ubādah ﷺ] said, 'The Messenger of Allah ﷺ performed the prayer with us towards one of the camels from the herd. Then, [when he finished], he stretched out his hand towards the camel, plucked out some of its fur [that had come loose] and said [holding it up], "Not even this part of your livestock is *ḥalāl* to me except by means of the *khumus*, [12] and that is then returned to you."'"[13]

Both these *aḥādīth* mention [the Messenger of Allah ﷺ] praying towards (i.e. right next to) camels. This proves that praying in the vicinity of camels is permitted, and that the reason he prohibited people from praying in camel pens was not because it is forbidden to do the prayer next to camels.

It is possible, however, that the reason for the prohibition against praying in camel pens was because of the presence of their urine and excrement, and so we decided to investigate.

We saw that all the scholars unanimously agree that it is permissible to pray in sheep pens, as is shown by all of the *aḥādīth* of the Messenger of Allah ﷺ we narrated earlier. We also saw that the urine of camels in their enclosures is governed by the same ruling when it comes to its purity or impurity as that of sheep in their enclosures, for those who consider sheep's urine to be pure also consider camel's urine to be pure, and those who consider camel's urine to be impure also consider sheep's urine to be impure.

Thus, because the *aḥādīth* that prohibit praying in camel pens permit praying in sheep pens, it follows that the reason for the prohibition cannot be because of anything impure that comes from the camels, for they share the exact same ruling as sheep. But instead, the reason for the prohibition must either be that suggested by Sharīk or that suggested by Yaḥyā ibn Ādam.

If the reason is that suggested by Sharīk, then it must be disliked to pray in any place in which there is urine and faeces, regardless of whether that place is a camel pen or not.

Similarly, if the reason is that suggested by Yaḥyā ibn Ādam, then it must be disliked to pray in any place in which one's life is in danger, regardless of whether that place is a camel pen or not.

This is what a comparison of the traditions suggests. However, if we were to use reasoning to obtain a ruling, then we would have to say the following.

There is no disagreement that it is permitted to pray in sheep pens—

it is only when it comes to camel pens that differences between scholars arise. We have seen that camels have the same ruling as sheep when it comes to their meat and when it comes to the purity or impurity of their urine, so by means of analogy and reasoning, it follows that they also share the same ruling as sheep when it comes to praying in their pens.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

٢٣٨١ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: ثنا اللَّيْثُ بْنُ سَعْدٍ، قَالَ: هَذِهِ نُسْخَةُ رِسَالَةِ عَبْدِ اللَّهِ بْنِ نَافِعٍ إِلَى اللَّيْثِ بْنِ سَعْدٍ، يَذْكُرُ فِيهَا: أَمَّا مَا ذَكَرْت مِنْ مَعَاطِنِ الْإِبِلِ، فَقَدْ بَلَغَنَا أَنَّ ذَلِكَ يُكْرَهُ. وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ، وَقَدْ كَانَ ابْنُ عُمَرَ ﷺ، وَمَنْ أَدْرَكْنَا مِنْ خِيَارِ أَهْلِ أَرْضِنَا. يَعْرِضُ أَحَدُهُمْ نَاقَتَهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَيُصَلِّي إِلَيْهَا وَهِيَ تَبْعَرُ وَتَبُولُ.

2381. It has been transmitted to us [with an *isnād*] from Ibn Abī Maryam that Layth ibn Saʿd said, quoting part of a letter written to him by ʿAbdullāh ibn Nāfiʿ, "As for what I mentioned regarding praying in camel pens, I have heard that it is disliked. The Messenger of Allah ﷺ used to pray upon his riding-beast (i.e. camel); and Ibn ʿUmar ﷺ, and others of those whom I met from amongst the great people of our land, placing their camels between them and the *qiblah* and praying towards them while the camels defecated and urinated."

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1 The term *aʿṭān al-ibil* refers to the place where camels go to rest and drink from watering holes, not where they spend the night.

2 Its *isnād* is *ḍaʿīf* on account of Zayd ibn Jabīrah. It has been transmitted by Tirmidhī (The prayer/ What has come down regarding those places it is disliked to pray in or towards, 346 &

347); and Ibn Mājah (The prayer/ 745) with their respective *asānīd* from Zayd ibn Jabīrah. Tirmidhī said, “Its *isnād* is not that strong, and doubts have been expressed regarding the strength of Zayd ibn Jabīrah’s memory.” He also said, “The like of this *ḥadīth* has been narrated by Layth ibn Saʿd from ʿAbdullāh al-ʿAmrī from Nāfiʿ from Ibn ʿUmar ﷺ from ʿUmar ﷺ from the Prophet ﷺ. But the *ḥadīth* of Abū Dāwūd from Nāfiʿ from Ibn ʿUmar ﷺ from the Prophet ﷺ is more likely and sounder than the *ḥadīth* of Layth. Furthermore, ʿAbdullāh al-ʿAmrī was considered weak by some of the people of *ḥadīth* on account of his memory.”

3 Its *isnād* is *ḍaʿīf* on account of the fact that Hajjāj differed with other trustworthy narrators, for they narrated it from ʿAbdullāh from ʿAbd ar-Raḥmān from Barāʾ ﷺ. It has been transmitted by Ibn Mājah (The prayer/ What has come down regarding doing *wuduʾ* for eating camel meant, 496) with his *isnād* from ʿAbbād ibn al-ʿAwwām.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Purification/ Doing *wuduʾ* for eating camel meat, 184); Tirmidhī (Purification/ Doing *wuduʾ* for eating camel meat, 81); and Ibn Mājah (Purification/ What has come down regarding doing *wuduʾ* for eating camel meat, 494) with their respective *asānīd* from Aʿmash.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (The prayer/ Praying in sheep pens and the resting places of camels, 348) with his *isnād* from Abū Bakr ibn ʿAyyāsh; and Ibn Mājah (The prayer/ Praying in the resting places of camels and the resting places of sheep, 768) with his *isnād* from Yazīd ibn Zurayʿ and Yazīd ibn Hārūn. The three of them narrated it from Hishām ibn Ḥassān. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

6 Its *isnād* is *ḥasan*.

7 Its *isnād* is *ḥasan* on account of Jaʿfar, and is not harmed by the fact that it contains Simāk since it is corroborated. It has been transmitted by Muslim (Purification/ The excellence of doing the *adhān* and Shayṭān running away when he hears it, 802) with his *isnād* from Abū ʿAwānah and Yūnus; both of them narrated it from Ḥasan.

8 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (The prayer/ Mentioning the prohibition of the Prophet ﷺ against praying in the resting places of camels, 736) with his *isnād* from Ashʿath; and Ibn Mājah (The prayer/ Praying in the resting places of camels and the resting places of sheep, 769) with his *isnād* from Yūnus; both of them narrated it Ḥasan.

9 Those who adopted this view includes Imam Aḥmad.

10 Those who adopted this view includes Imam Abū Ḥanīfah, Imam Mālik and Imam Shāfiʿī.

11 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (The prayer/ Praying in the resting places of camels, 430); Muslim (The prayer/ The *sutrah* of the one doing the prayer, and the recommendation to pray towards a *sutrah* etc., 1118); Abū Dāwūd (The prayer/ Praying towards

one's riding camel, 692); and Tirmidhī (The prayer/ What has come down regarding praying towards one's riding camel, 352) with their respective *asānīd* from Khālid al-Aḥmar Sulaymān ibn Ḥayyān. And Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

12 One fifth of the war booty is to be spent in the Cause of Allah.

13 Its *isnād* is *ḥasan*. It has been transmitted by Bazzār as is mentioned in *Kashf al-Astār* (Chapter on praying towards one's camel, 589). Haythamī said in *al-Mujmaʿ* (2:59), "Bazzār transmitted it and said, 'The only one to narrate it from Miqdām was Ḥasan, who was also called Rāhwayh.'" Ibn Muʿīn considered him trustworthy.

٥٥ - بَابُ الْإِمَامِ يَفُوتُهُ صَلَاةُ الْعِيدِ: هَلْ يُصَلِّيهَا مِنَ الْغَدِ أَمْ لَا؟

55. SHOULD THE IMAM PRAY THE ʿĪD PRAYER ON THE DAY AFTER THE ʿĪD IF HE MISSES DOING IT ON THE ʿĪD?

٢٣٨٢ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: ثنا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ أَبِي بِشْرٍ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ أَبِي عُمَيْرِ بْنِ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَخْبَرَنِي عُمُومَتِي مِنَ الْأَنْصَارِ: أَنَّ الْهِلَالَ خَفِيَ عَلَى النَّاسِ فِي آخِرِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فِي زَمَنِ النَّبِيِّ ﷺ، فَأَصْبَحُوا صِيَامًا فَشَهِدُوا عِنْدَ النَّبِيِّ ﷺ بَعْدَ زَوَالِ الشَّمْسِ: أَنَّهُمْ رَأَوُا الْهِلَالَ اللَّيْلَةَ الْمَاضِيَةَ. فَأَمَرَ رَسُولُ اللّٰهِ ﷺ النَّاسَ بِالْفِطْرِ، فَأَفْطَرُوا تِلْكَ السَّاعَةَ، وَخَرَجَ بِهِمْ مِنَ الْغَدِ فَصَلَّى بِهِمْ صَلَاةَ الْعِيدِ.

2382. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Ṣāliḥ from Hushaym ibn Bashīr from Abū Bishr Jaʿfar ibn Iyās that Abū ʿUmayr ibn Anas ibn Mālik said, "My uncles from the *Anṣār* told me that [one time] during the lifetime of the Prophet ﷺ, the new moon was hidden from the people's sight on the last night of the month of Ramadan, so they began the next day fasting. Then, after midday, [some men] bore witness to the Prophet ﷺ that they had seen the moon the previous night, so he commanded everyone to break their fasts immediately. Then, the following morning, he went out with everyone [to the prayer ground], and led them in the ʿĪd prayer."[1]

Abū Jaʿfar ﷺ said, "Some[2] of the people of knowledge based their position on this *ḥadīth* and said, 'If people miss the time of the ʿĪd prayer

on the day of the ʿĪd, then they may pray it the morning after the ʿĪd at the same time at which they would normally have prayed it [on the ʿĪd itself].'" One of those to adopt this position was Abū Yūsuf ﵀.

Others[3] disagreed with them and said, "If the Sun reaches its zenith on the day of the ʿĪd without the ʿĪd prayer having been prayed, then [its time has passed] and people may not pray it on that day or on the next." Abū Ḥanīfah, may Allah have mercy on him, was one of those to adopt this position.

They based their position on the fact that none of the *ḥāfiẓ* scholars who narrated this *ḥadīth* from Hushaym mentioned [the Prophet ﷺ] as praying the next morning. Indeed, among those who narrated it from him without mentioning that were Yaḥyā ibn Ḥassān and Saʿīd ibn Manṣūr. In fact, Saʿīd was the narrator who was the most precise when it came to preserving the exact form of the words used by Hushaym, and he also pointed out to people whenever Hushaym left out a narrator from his *isnād*.

٢٣٨٣ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا أَبُو بِشْرٍ، عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، قَالَ: أَخْبَرَنِي عُمُومَتِي مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قَالُوا: أُغْمِيَ عَلَيْنَا هِلَالُ شَوَّالٍ فَأَصْبَحْنَا صِيَامًا، فَجَاءَ رَكْبٌ مِنْ آخِرِ النَّهَارِ فَشَهِدُوا عِنْدَ رَسُولِ اللَّهِ ﷺ: أَنَّهُمْ رَأَوُا الْهِلَالَ بِالْأَمْسِ. فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُفْطِرُوا مِنْ يَوْمِهِمْ، ثُمَّ لِيَخْرُجُوا لِعِيدِهِمْ مِنَ الْغَدِ إِلَى مُصَلَّاهُمْ.

2383. It has been transmitted to us with an *isnād* from Saʿīd ibn Manṣūr from Hushaym from Abū Bishr from ʿUmayr ibn Anas that his uncles from the *Anṣār* of the Companions of the Messenger of Allah ﷺ said, "The new moon [indicating the start of the month]

of Shawwāl was hidden from our sight by clouds so we began the next day fasting. Then a group of riders came to the Messenger of Allah ﷺ near the end of the day and testified that they had seen the moon the previous night, so the Messenger of Allah ﷺ commanded them to break their fasts immediately and to go out [to celebrate] their ʿĪd at the prayer ground the following morning."[4]

٢٣٨٤ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا يَحْيَى بْنُ حَسَّانٍ قَالَ: ثنا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2384. The like of it has been transmitted to us with an *isnād* from Yaḥyā ibn Ḥassān from Hushaym from Abū Bishr [from ʿUmayr from his uncles].[5]

This is the original wording of the *ḥadīth*, not that which was narrated by ʿAbdullāh ibn Ṣāliḥ. When the Prophet ﷺ commanded them to 'go out [and celebrate] their ʿĪd the following morning,' it is possible that he wanted them to gather together for the purpose of supplication or so that their enemies might see their strength in numbers and be impressed, not in order to perform the ʿĪd prayer. [This interpretation is possible because] we have seen [*aḥādīth*] in which he commanded those who were not praying to be present [at the prayer ground]:

٢٣٨٥ – حَدَّثَنَا صَالِحٌ قَالَ: ثنا سَعِيدٌ قَالَ: أنا هُشَيْمٌ قَالَ: أنا مَنْصُورٌ، عَنِ ابْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ وَهِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ ﵂، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُخْرِجُ الْحُيَّضَ وَذَوَاتِ الْخُدُورِ يَوْمَ الْعِيدِ، فَأَمَّا الْحُيَّضُ فَيَعْتَزِلْنَ وَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ. وَقَالَ هُشَيْمٌ: فَقَالَتِ امْرَأَةٌ: يَا رَسُولَ اللَّهِ، فَإِنْ لَمْ يَكُنْ لِإِحْدَانَا جِلْبَابٌ؟ قَالَ: «فَلْتُعِرْهَا أُخْتُهَا جِلْبَابَهَا».

2385. It has been transmitted to us with an *isnād* from Ibn Sīrīn from Umm ʿAṭiyyah ﵂ and Hishām from Ḥafṣah ﵂ that Umm ʿAṭiyyah ﵂ said, "The Messenger of Allah ﷺ used to [order] menstruating women and women who were homemakers to go out [to the prayer ground] on the day of the ʿĪd. The menstruating women would then isolate themselves [from the others for the prayer] and then attend the religious event and the supplication of the Muslims." [One of the narrators], Hushaym added, "A woman asked the Messenger of Allah ﷺ, 'What if one of us does not have an outer cloak to wear?' He replied, 'Then her sister should share her cloak with her.'"[6]

Since menstruating women used to go out [to the prayer ground], not to perform the [ʿĪd] prayer, but rather to be party to the supplication of the Muslims, it is possible that those whom the Prophet ﷺ commanded to go out on the morning after the ʿĪd also only went out to gather together for the purpose of supplication and not for the prayer.

Shuʿbah also narrated this *ḥadīth* in the same way as that narrated by Saʿīd and Yaḥyā, not that narrated by ʿAbdullāh ibn Ṣāliḥ:

٢٣٨٦/ ٢٣٨٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ قَالَ: سَمِعْتُ أَبَا عُمَيْرِ بْنَ أَنَسٍ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو الْوَلِيدُ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ، غَيْرَ أَنَّهُ قَالَ: وَأَمَرَهُمْ إِذَا أَصْبَحُوا أَنْ يَخْرُجُوا إِلَى مُصَلَّاهُمْ.

2386/2387. The like [of *ḥadīth* 2382. has been transmitted to us [with two *asānīd*] from Shuʿbah from Abū Bishr from ʿUmayr ibn Anas, except in this version he said, "He ﷺ commanded them when they got up the next morning to go out to their prayer

ground."[7]

The meaning of this statement is the same as the meaning of the statement in the *aḥādīth* of Saʿīd and Yaḥyā. However, because there is nothing in these *aḥādīth* that makes it clear whether or not one may perform the ʿĪd prayer the following morning, we decided to approach the matter through reasoning.

We have seen that prayers are of two types:

1) Those that may be prayed at any time apart from those times in which obligatory prayers are forbidden. Whenever someone misses the time of one of those prayers, he may make it up at any time apart from those times in which it is forbidden to make up prayers.

2) Those that have a specific time on a particular day. People are not allowed to pray these prayers except at its specified time [on its specified day]. Jumuʿah is an example of this type of prayer since it can only be prayed on the day of Jumuʿah between midday and the beginning of ʿAṣr. If someone goes beyond that time then he is not permitted to pray it on that day or on any other day.

Therefore, any prayer which may not be made up on the same day on which it is meant to be prayed, may also not be made up at a later date; and any prayer which may be made up later on the same day, may also be made up the following day and on any other day in the future. This is agreed upon by consensus.

As for the ʿĪd prayer, it has been assigned a specific time—[from just after sunrise] up until midday—on [a particular day]—the day of the ʿĪd. All the scholars agree that if someone misses its time, then he may not pray it during the remainder of the day of the ʿĪd.

Therefore, because it has been established that the ʿĪd prayer may not be made up after its time has finished on the day of the ʿĪd, it follows that it may also not be made up on the following morning or on any other morning. This is because we have seen above that any prayer which may be made up the next day, may also be made up during the remainder of the day in which its time falls; and any prayer which may not be made up during the remainder of the day in which its time falls, may also not be made up the next day. The ʿĪd prayer is one of the latter type of prayers; it is established that it may not be made up later on on the day of the ʿĪd, and so it is also established that it cannot be prayed the next morning.

This is the position according to reasoning and was the verdict of Imam Abū Ḥanīfah, may Allah have mercy on him, according to some of those who narrated from him. We did not find this in the narration of Abū Yūsuf from him, [but in the narration of Aḥmad] may Allah have mercy on him.

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1 Its *isnād* is *ḥasan*.

2 Those who adopted this view includes Imam Aḥmad and Abū Yūsuf.

3 Those who adopted this view includes Imam Mālik, Imam Shāfiʿī and Imam Abū Ḥanīfah according to what some the people narrated from him, although we cannot find that in the narration of Abū Yūsuf from him. This statement of Abū Ḥanīfah is mentioned in *al-Mujtabā* by Ṭaḥāwī, but no difference of opinion regarding this matter was mentioned in any of the important books.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (Fasting/ What has come down regarding bearing witness to the sighting of the moon, 1653) from Abū Bakr ibn Abī Shaybah from Hushaym.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (5:58, no. 20584) from Hushaym.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (The prayer/ Women going out to the

two ʿĪd prayers, 539) with his *isnād* from Hushaym, and he said that it was a *ḥasan ṣaḥīḥ ḥadīth*. It has also been transmitted by Muslim (The two ʿĪds/ Mentioning the permissibility of women going out to the prayer ground etc., 2056); Ibn Mājah (The prayer/ What has come down regarding women going out on the two ʿĪds, 1307); and Tirmidhī in the abovementioned place (540) with their respective *asānīd* from Hishām ibn Ḥassān. Tirmidhī said, "It is *ḥasan ṣaḥīḥ*." This *ḥadīth* has been transmitted by Bukhārī, Muslim, Nasāʾī and Ibn Mājah.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ When the Imam does not go out for the ʿĪd prayer on the day of the ʿĪd, he goes out the next day, 1157); Nasāʾī (The two ʿĪds/ Going out for the two ʿĪd [prayers] the day after, 1558); and Dāraquṭnī (2:169) with their respective *asānīd* from Shuʿbah.

٥٦ - بَابُ الصَّلَاةِ فِي الْكَعْبَةِ

56. PRAYING INSIDE THE KAʿBAH

٢٣٨٨ - حَدَّثَنَا أَبُو بَكْرَةَ بَكَّارُ بْنُ قُتَيْبَةَ الْقَاضِي قَالَ: ثنا أَبُو عَاصِمٍ النَّبِيلُ قَالَ: ثنا ابْنُ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءٍ: أَسَمِعْتَ ابْنَ عَبَّاسٍ ﷺ يَقُولُ: إِنَّمَا أُمِرْنَا بِالطَّوَافِ وَلَمْ نُؤْمَرْ بِدُخُولِهِ؟ يَعْنِي الْبَيْتَ. فَقَالَ: لَمْ يَكُنْ يُنْهَى عَنْ دُخُولِهِ، وَلَكِنْ سَمِعْتُهُ يَقُولُ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَخَلَ الْبَيْتَ، دَعَا فِي نَوَاحِيهِ كُلِّهَا، وَلَمْ يُصَلِّ فِيهِ شَيْئًا حَتَّى خَرَجَ، فَلَمَّا خَرَجَ صَلَّى رَكْعَتَيْنِ، وَقَالَ: «هَذِهِ الْقِبْلَةُ».

2388. It has been transmitted to us with an *isnād* from Ibn Jurayj who said that he asked ʿAṭāʾ whether he had heard Ibn ʿAbbās ﷺ say in reference to the House [of Allah], 'We have been ordered to perform *ṭawāf* around it and not to go inside it.' [ʿAṭāʾ] replied, "It was not prohibited to go inside it. I heard [Ibn ʿAbbās ﷺ] say, 'Usāmah ibn Zayd ﷺ narrated to me that when the Messenger of Allah ﷺ entered the House, he make supplication in each of its corners but did not pray until he had come back out [of it]. Then he prayed two *rakʿahs* outside it and said, "This is the *qiblah*."'"[1]

٢٣٨٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ الْفَضْلَ بْنَ عَبَّاسٍ ﷺ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ الْبَيْتَ وَلَمْ يُصَلِّ، وَلَكِنَّهُ لَمَّا خَرَجَ صَلَّى عِنْدَ بَابِ الْبَيْتِ رَكْعَتَيْنِ.

2389. It has been transmitted to us with an *isnād* from ʿAmr ibn Dīnār from Ibn ʿAbbās that Faḍl ibn ʿAbbās ﷺ told him that when the Prophet ﷺ went into the House, he did not pray inside. Rather

he waited until he had come back out and then prayed two *rakʿahs* in front of the door to the House.[2]

٢٣٩٠ – حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ الْفَرَائِضِيُّ قَالَ: أنا مُوسَى بْنُ دَاوُدَ قَالَ: ثنا هَمَّامٌ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ دَخَلَ الْكَعْبَةَ وَفِيهَا سِتُّ سَوَارٍ، فَقَامَ إِلَى كُلِّ سَارِيَةٍ كَذَا، وَلَمْ يُصَلِّ.

2390. It has been transmitted to us with an *isnād* from ʿAṭāʾ from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ went into the Kaʿbah —which [at the time] contained six columns—and stood beside each column [in turn] making supplication but without doing any prayers.[3]

Abū Jaʿfar ﷺ said, "Some[4] of the people [of knowledge] said that it is not permissible to pray in the Kaʿbah, basing their position on these *aḥādīth* and on the fact that the Messenger of Allah ﷺ said, after he had prayed outside the Kaʿbah, 'This is the *qiblah*.'"

Others[5] disagreed with them and said, "There is nothing wrong with praying inside the Kaʿbah. As for the Prophet's ﷺ statement, 'This is the *qiblah*,' it is possible to interpret it in the manner you have described; but it is also possible that the meaning of the statement was, 'This is the *qiblah* towards which your Imam whom you follow in prayer should pray and the place in which he should stand,' and that he said it in order to teach [the Muslims] how to follow the command of Allah in the Qurʾan: "Take the Maqām of Ibrāhīm as a place of prayer" (Qurʾan 2:124). The fact that the Prophet ﷺ did not pray in [the Kaʿbah on these occasions] does not in any way prove that it is impermissible to pray inside it."

Furthermore, there are *mutawātir* traditions from the Messenger of Allah ﷺ that he did pray inside it:

٢٣٩١ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ دَخَلَ الْكَعْبَةَ هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ وَأَغْلَقَهَا عَلَيْهِمْ، وَمَكَثَ فِيهَا. قَالَ ابْنُ عُمَرَ: فَسَأَلْتُ بِلَالًا حِينَ خَرَجَ: مَاذَا صَنَعَ رَسُولُ اللّٰهِ ﷺ؟ قَالَ: جَعَلَ عَمُودًا عَلَى يَسَارِهِ وَعَمُودَيْنِ عَلَى يَمِينِهِ وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ - وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ - ثُمَّ صَلَّى. وَجَعَلَ بَيْنَهُ وَبَيْنَ الْجِدَارِ نَحْوًا مِنْ ثَلَاثَةِ أَذْرُعٍ.

2391. It has been transmitted to us with an *isnād* from Mālik from Nāfiʿ from ʿAbdullāh ibn ʿUmar ﷺ that the Messenger of Allah ﷺ went into the Kaʿbah with Usāmah ibn Zayd, Bilāl and ʿUthmān ibn Ṭalḥah al-Ḥajabī, closed the door and remained inside [for some time]. Ibn ʿUmar said, "When Bilāl ﷺ came back out, I asked him what the Messenger of Allah ﷺ had done when he was inside. He replied, 'He stood up, placing one column to his left, two to his right and three behind—for [the roof of] the Kaʿbah was at that time [supported by] six columns. Then he prayed leaving a space of approximately three *dhirāʿ* (between one and a half and two yards) between himself and the wall.'"[6]

٢٣٩٢ - حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ قَالَ: ثنا مُوسَى بْنُ دَاوُدَ قَالَ: ثنا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ، وَأَنَّهُ صَلَّى بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ، إِلَّا أَنَّهُ لَمْ يَذْكُرْ: كَيْفَ جَعَلَ الْعُمُدَ الَّتِي ذَكَرَهَا مَالِكٌ فِي حَدِيثِهِ.

2392. The like of it has been transmitted to us with an *isnād* from Layth ibn Saʿd from Ibn Shihāb from Sālim ibn ʿAbdillāh from his father, except in this version he added that he prayed between the two Yemeni columns (i.e. the two columns closest to the Yemeni side of the Kaʿbah) and did not mention how the other columns

were positioned in relation to [the Messenger of Allah ﷺ].[7]

٢٣٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَزِيزٍ الْأَيْلِيُّ قَالَ: ثنا سَلَامَةُ بْنُ رَوْحٍ عَنْ عُقَيْلٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّ ابْنَ عُمَرَ ﷺ أَخْبَرَهُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2393. The like of it has been transmitted to us with an *isnād* from ʿUqayl from Ibn Shihāb from Sālim from Ibn ʿUmar ﷺ.[8]

٢٣٩٤ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا دُحَيْمُ بْنُ الْيَتِيمِ قَالَ: ثنا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: أَخْبَرَنِي أَنَّهُ صَلَّى عَلَى وَجْهِهِ حِينَ دَخَلَ بَيْنَ الْعَمُودَيْنِ عَنْ يَمِينِهِ.

2394. It has been transmitted to us [with an *isnād*] from Awzāʿī from Nāfiʿ from ibn ʿUmar ﷺ, except in this version he said, "He told me that when he ﷺ reached [the point situated] between the two columns on his right, he prayed in the direction he was facing."[9]

٢٣٩٥ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَرَدِيفُهُ أُسَامَةُ بْنُ زَيْدٍ، فَأَنَاخَ فِي ظِلِّ الْكَعْبَةِ. قَالَ ابْنُ عُمَرَ: فَسَبَقْتُ النَّاسَ وَقَدْ دَخَلَ رَسُولُ اللَّهِ ﷺ وَبِلَالٌ وَأُسَامَةُ فِي الْبَيْتِ، فَقُلْتُ لِبِلَالٍ مِنْ وَرَاءِ الْبَابِ: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ قَالَ: صَلَّى بِحِيَالِكَ بَيْنَ السَّارِيَتَيْنِ.

2395. It has been transmitted to us with an *isnād* from Ayyūb from Nāfiʿ from Ibn ʿUmar ﷺ that on the day of the conquest of Makkah, the Messenger of Allah ﷺ entered [the city] with Usāmah ibn Zayd sitting behind him on the same camel, and dismounted in the shade of the Kaʿbah. Then Ibn ʿUmar said, "I

was the first person to arrive after the Messenger of Allah ﷺ. He, Bilāl and Usāmah ﷺ had already gone into the House, so I asked Bilāl ﷺ from behind the door [to the Kaʿbah], ‘Where did the Messenger of Allah ﷺ pray?’ He replied, ‘He prayed in front of [where] you [are] between the two columns.’”[10]

٢٣٩٦ – حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ قَالَ: ثنا مُوسَى بْنُ دَاوُدَ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنْ بِلَالٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي الْكَعْبَةِ.

2396. It has been transmitted to us with an *isnād* from ʿAmr ibn Dīnār from Ibn ʿUmar ﷺ from Bilāl ﷺ that the Messenger of Allah ﷺ prayed inside the Kaʿbah.[11]

٢٣٩٧ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: كُنْتُ مَعَ أَبِي فَلَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ ﷺ، فَسَأَلَهُ أَبِي وَأَنَا أَسْمَعُ: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ حِينَ دَخَلَ الْبَيْتَ؟ فَقَالَ ابْنُ عُمَرَ ﷺ: دَخَلَ النَّبِيُّ ﷺ بَيْنَ أُسَامَةَ بْنِ زَيْدٍ وَبِلَالٍ. فَلَمَّا خَرَجَ، سَأَلْتُهُمَا: أَيْنَ صَلَّى؟ يَعْنِي رَسُولَ اللَّهِ ﷺ. فَقَالَا: عَلَى جِهَتِهِ.

2397. It has been transmitted to us with an *isnād* from ʿAlāʾ ibn ʿAbd ar-Raḥmān who said, “When I was with my father, we met with ʿAbdullāh ibn ʿUmar ﷺ, so my father asked him—and I myself heard him ask the question—‘Whereabouts did the Messenger of Allah ﷺ pray when he went inside the House?’ Ibn ʿUmar ﷺ replied, ‘The Prophet ﷺ went into [the Kaʿbah] in the company of Usāmah ibn Zayd and Bilāl ﷺ. When [they] came back out, I asked them both where the Messenger of Allah ﷺ had prayed. They both replied that he [had prayed] in the direction

he was facing.’”[12]

٢٣٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا أَحْمَدُ بْنُ إِشْكَابٍ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: رَأَيْتُهُ دَخَلَ الْبَيْتَ حَتَّى إِذَا كَانَ بَيْنَ السَّارِيَتَيْنِ، مَضَى حَتَّى لَزِقَ بِالْحَائِطِ، فَقَامَ يُصَلِّي. فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَصَلَّى أَرْبَعًا، فَقُلْتُ: أَخْبِرْنِي أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ مِنَ الْبَيْتِ؟ فَقَالَ: هَاهُنَا، أَخْبَرَنِي أُسَامَةُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ صَلَّى.

2398. It has been transmitted to us with an *isnād* from Abu’sh-Shaʿthāʾ who said about Ibn ʿUmar ﷺ, “I saw him go into the House and then, when he reached [the point] between the two columns, continue forward until he was right up against the wall and stand up to pray, so I came forward and prayed beside him. Then, after he had prayed four *rakʿahs*, I said to him, ‘Tell me whereabouts the Messenger of Allah ﷺ prayed in the House.’ He replied, ‘In this very place. Usāmah ﷺ told me that he saw the Messenger of Allah ﷺ pray here.’”[13]

In this *ḥadīth*, Usāmah ﷺ narrates to Ibn ʿUmar ﷺ that he saw the Prophet ﷺ pray in the House, contradicting his previously mentioned narration to Ibn ʿAbbās ﷺ. Therefore, because there are two equal and contradictory narrations from Usāmah ﷺ, neither of them may be used as proof. There is no difference of opinion, however, regarding the narration of Bilāl ﷺ [that the Prophet ﷺ prayed inside the Kaʿbah], and so that narration still stands as proof.

There are also narrations in which Ibn ʿUmar ﷺ himself states that the Messenger of Allah ﷺ prayed inside the Kaʿbah:

٢٣٩٩ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ - هُوَ ابْنُ جَرِيرٍ - قَالَ: ثنا شُعْبَةُ، عَنْ سِمَاكٍ الْحَنَفِيِّ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ ﷺ يَقُولُ: صَلَّى رَسُولُ اللّٰهِ ﷺ فِي الْبَيْتِ، وَسَيَأْتِيكَ مَنْ يَنْهَاكَ. فَسَمِعَ قَوْلَهُ، يَعْنِي ابْنَ عَبَّاسٍ ﷺ.

2399. It has been transmitted to us with an *isnād* from Shuʿbah from Simāk al-Ḥanafī that he heard Ibn ʿUmar ﷺ say, "The Messenger of Allah ﷺ prayed inside the House. Someone, [however], will soon come who forbids you [from doing that]." He [i.e. Ibn ʿAbbās ﷺ] heard what he [i.e. Ibn ʿUmar ﷺ] said.

٢٤٠٠ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا مِسْعَرٌ، عَنْ سِمَاكٍ الْحَنَفِيِّ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ ﷺ يَقُولُ: لَا تَجْعَلْ شَيْئًا مِنَ الْبَيْتِ خَلْفَكَ وَأَتِمَّ بِهِ جَمِيعًا. وَسَمِعْتُ ابْنَ عُمَرَ ﷺ يَقُولُ: صَلَّى رَسُولُ اللّٰهِ ﷺ فِيهِ.

2400. It has been transmitted to us [with an *isnād*] from Misʿar that Simāk al-Ḥanafī said, "I heard Ibn ʿAbbās ﷺ say, 'Do not position any part of the House behind you. Rather complete [your prayer facing it] in its entirety,' and I heard Ibn ʿUmar ﷺ say, 'The Messenger of Allah ﷺ prayed inside [the House].'"

There are also others apart from Ibn ʿUmar ﷺ who narrated the like of what Ibn ʿUmar ﷺ narrated from Usāmah and Bilāl ﷺ:

٢٤٠١ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ الزُّبَيْرِ الْحُمَيْدِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي صَفْوَانَ - أَوْ عَبْدِ اللّٰهِ بْنِ صَفْوَانَ - ﷺ قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَوْمَ الْفَتْحِ قَدْ قَدِمَ، فَجَمَعْتُ عَلَيَّ ثِيَابِي، فَوَجَدْتُهُ قَدْ خَرَجَ مِنَ الْبَيْتِ، فَقُلْتُ: أَيْنَ صَلَّى رَسُولُ اللّٰهِ ﷺ فِي الْبَيْتِ؟ فَقَالُوا: تُجَاهَكَ. قُلْتُ: كَمْ صَلَّى؟ قَالُوا: رَكْعَتَيْنِ.

2401. It has been transmitted to us with an *isnād* from Mujāhid

that Abū Ṣafwān or ʿAbdullāh ibn Ṣafwān ﷺ said, “I heard that the Messenger of Allah ﷺ had come [into the city] on the day of the conquest [of Makkah], so I gathered my clothing around me, [went out] and found that he had come out of the House. So I asked [the people there], ‘Whereabouts in the House did the Messenger of Allah ﷺ pray?’ They replied, ‘In front of you.’ Then I asked, ‘How many *[rakʿahs]* did he pray?’ They replied, ‘Two *rakʿahs*.’”[14]

٢٤٠٢ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ قَالَ: أنا جَرِيرٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَفْوَانَ، قَالَ: قُلْتُ لِعُمَرَ: كَيْفَ صَنَعَ النَّبِيُّ ﷺ حِينَ دَخَلَ الْكَعْبَةَ؟ فَقَالَ: صَلَّى رَكْعَتَيْنِ.

2402. It has been transmitted to us with another *isnād* from Mujāhid that ʿAbd ar-Raḥmān ibn Ṣafwān ﷺ said, “I asked ʿUmar ﷺ, ‘What did the Prophet ﷺ do when he went inside the Kaʿbah?’ He replied, ‘He prayed two *rakʿahs*.’”[15]

٢٤٠٣ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ. . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: عَبْدُ اللَّهِ بْنُ صَفْوَانَ.

2403. The like of it has been transmitted to us with another *isnād* from Mujāhid, except in this version he said that he narrated it from ʿAbdullāh ibn Ṣafwān ﷺ.[16]

This *ḥadīth* has been narrated from ʿUmar ﷺ and agrees with the narrations of Ibn ʿUmar ﷺ from Usāmah and Bilāl ﷺ that the Prophet ﷺ prayed inside the Kaʿbah. The like of this has also been narrated from

Jābir ibn ʿAbdillāh ﷺ:

٢٤٠٤ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا شَبَابَةُ، عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ، قَالَ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ يَوْمَ الْفَتْحِ، فَصَلَّى فِيهِ رَكْعَتَيْنِ.

2404. It has been transmitted to us with an *isnād* from Mughīrah ibn Muslim from Abū'z-Zubayr that Jābir ﷺ said, "The Prophet ﷺ went into the House on the day of the conquest [of Makkah] and prayed two *rakʿahs* inside."[17]

This is further confirmed by the following narrations from Shaybah ibn ʿUthmān and ʿUthmān ibn Ṭalḥah ﷺ:

٢٤٠٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: ثنا أَبُو إِسْمَاعِيلَ الْمُؤَدِّبُ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمِ بْنِ هُرْمُزَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الزَّجَّاجِ، قَالَ: أَتَيْتُ شَيْبَةَ بْنَ عُثْمَانَ، فَقُلْتُ: يَا أَبَا عُثْمَانَ، إِنَّ ابْنَ عَبَّاسٍ ﷺ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ فَلَمْ يُصَلِّ. قَالَ: بَلَى، صَلَّى رَكْعَتَيْنِ عِنْدَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ، ثُمَّ أَلْزَقَ بِهِمَا ظَهْرَهُ.

2405. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn az-Zajjāj who said, "I went to see Shaybah ibn ʿUthmān ﷺ and said to him, 'Oh Abū ʿUthmān, Ibn ʿAbbās ﷺ says that the Messenger of Allah ﷺ went inside the Kaʿbah and did not pray.' He replied, 'Rather, he prayed two *rakʿahs*, standing beside the two columns near the front, pressing his back up against them.'"[18]

٢٤٠٦ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أنا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2406. The like of it has been transmitted to us with another *isnād* from ʿAbdullah ibn Muslim [from ʿAbd ar-Raḥmān ibn az-Zajjāj from Shaybah ibn ʿUthmān ﷺ].[19]

٢٤٠٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا عَفَّانُ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أنا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عُثْمَانَ بْنِ طَلْحَةَ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ دَخَلَ الْبَيْتَ، فَصَلَّى فِيهِ رَكْعَتَيْنِ وِجَاهَكَ بَيْنَ السَّارِيَتَيْنِ.

2407. It has been transmitted to us [with an *isnād*] from ʿUrwah from ʿUthmān ibn Ṭalḥah ﷺ that the Messenger of Allah ﷺ went inside the House and prayed two *rakʿahs*, standing between the two columns and facing forward.[20]

Abū Jaʿfar ﷺ said, "If the ruling in this chapter were based upon the degree to which each set of *aḥādīth* is *mutawātir*, then it would have to be said that the *aḥādīth* in which the Messenger of Allah ﷺ prayed inside the Kaʿbah are more *mutawātir* than those in which he did not.

Furthermore, if one were to say that everything added by the narrators be discarded, and only what remains be acted upon, then it must be said that the *aḥādīth* of Usāmah ibn Zayd ﷺ contradict one another; Ibn ʿAbbās ﷺ narrated from him that when the Messenger of Allah ﷺ entered the Kaʿbah, he came back out without having prayed inside, while Ibn ʿUmar ﷺ narrated from him that when the Messenger of Allah ﷺ entered the Kaʿbah he did pray inside. These two narrations are totally contradictory. But the narration of Ibn ʿUmar ﷺ from Usāmah ﷺ is backed up by similar *aḥādīth* from ʿUmar, Bilāl, Jābir, Shaybah ibn ʿUthmān and ʿUthmān ibn Ṭalḥah ﷺ, and so must be preferred to that of Ibn ʿAbbās ﷺ from Usāmah ﷺ.

There are also statements from the Messenger of Allah ﷺ which

indicate the permissibility of praying inside [the Kaʿbah]:"

٢٤٠٨ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ أُمِّ مَنْصُورٍ، قَالَتْ: أَخْبَرَتْنِي امْرَأَةٌ مِنْ بَنِي سُلَيْمٍ، وَلَّدَتْ عَامَّةَ أَهْلِ دَارِنَا، قَالَتْ: أَرْسَلَ النَّبِيُّ ﷺ إِلَى عُثْمَانَ بْنِ طَلْحَةَ، فَقَالَ: «إِنِّي كُنْتُ رَأَيْتُ قَرْنَيِ الْكَبْشِ حِينَ دَخَلْتُ الْبَيْتَ، فَنَسِيتُ أَنْ آمُرَكَ أَنْ تُخَمِّرَهُمَا، فَإِنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ فِي الْبَيْتِ شَيْءٌ يُشْغِلُ مُصَلِّيًا».

2408. It has been transmitted to us with an *isnād* from Ṣafiyyah bint Shaybah Umm Manṣūr who said, "A woman from the Banū Sulaym, who had acted as midwife for almost everyone in our household, said to me, 'The Prophet ﷺ sent a message to ʿUthmān ibn Ṭalḥah ؓ saying, "When I went into the House, I saw the two horns of a ram there and forgot to command you to cover them up. There should not be anything in the House which might distract one who is praying [from his prayer]."'"[21]

The following has also been narrated from him ﷺ concerning this matter:

٢٤٠٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أنا ابْنُ أَبِي الزِّنَادِ قَالَ: ثنا عَلْقَمَةُ بْنُ أَبِي عَلْقَمَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ ؓ، قَالَتْ: كُنْتُ أُحِبُّ أَنْ أَدْخُلَ الْبَيْتَ فَأُصَلِّيَ فِيهِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي فَأَدْخَلَنِي الْحِجْرَ، وَقَالَ: «إِنَّ قَوْمَكِ لَمَّا بَنَوْا الْكَعْبَةَ اقْتَصَرُوا فِي بِنَائِهَا، فَأَخْرَجُوا الْحِجْرَ مِنَ الْبَيْتِ، فَإِذَا أَرَدْتَ أَنْ تُصَلِّيَ فِي الْبَيْتِ فَصَلِّي فِي الْحِجْرِ، فَإِنَّمَا هُوَ قِطْعَةٌ مِنْهُ».

2409. It has been transmitted to us with an *isnād* from ʿAlqamah ibn Abī ʿAlqamah from his mother that ʿĀʾishah ؓ said, "I wanted to go into the House and pray inside, so the Messenger of

> Allah ﷺ took me by the hand, led me into the *Ḥijr* and said, ‘When your people [re]built the Kaʿbah, they did not make it as large as it should have been and [left] the *Ḥijr* outside the House [when it should have been inside]. Thus, if you want to pray inside the Kaʿbah, then pray in the *Ḥijr* for it is actually a part of it.’”[22]

In this *ḥadīth*, the Messenger of Allah ﷺ makes it permissible to pray inside the *Ḥijr* which, in reality, is a part of the House itself.

Everything that we have mentioned [in this chapter] proves the position of those who say that it is permissible to pray in the House to be the correct one. This is the position suggested by reconciling all the traditions.

As for the position suggested by reasoning, it goes as follows:

Those who prohibit praying inside the Kaʿbah only do so because they consider the *qiblah* to be the House in its entirety. They say that anyone who prays inside the Kaʿbah will, of necessity, turn his back to a part of it, and that would mean that his back was turned to a part of the *qiblah* and so his prayer would not be valid.

This argument is countered by the others in the following way: We have seen that the prayer of someone who prays with his back to the *qiblah* is invalid, even when he faces to the right of it or to the left of it. We have also seen that there is a consensus that the prayer of someone who prays facing only a part of the *qiblah* is valid, even though he is not facing every single part of the House when he is doing that. That is because, [when he is close to the House and praying towards one part of it], he is not facing those parts of the House which are to his immediate

right nor those parts of the House which are to his immediate left. Thus, even though he is not praying towards all the parts of the House at the same time, and is only praying to a single part of it, his prayer is not impaired in any way.

In the same way, someone who prays inside the House faces one part of the *qiblah* and turns his back on another. The part of the Kaʿbah to which his back is turned must have the same ruling as those parts of the Kaʿbah which would be to his right or to his left if he were outside the House, and so, by that reasoning it must be permissible to pray inside the Kaʿbah.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

This position has also been narrated from ʿAbdullāh ibn az-Zubayr ﷺ :

٢٤١٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ قَالَ: ثنا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: رَأَيْتُ ابْنَ الزُّبَيْرِ ﷺ يُصَلِّي فِي الْحِجْرِ.

2410. It has been transmitted to us with an *isnād*] from Yazīd ibn Ibrāhīm that ʿAmr ibn Dīnār said, “I saw Ibn az-Zubayr ﷺ pray inside the *Ḥijr*.”

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (*Hajj/* The recommendation for pilgrims and others to go inside the Kaʿbah etc.,3237); and Nasāʾī (The rites of *Hajj/* the place where one prays in relation to the Kaʿbah, 2920) without the story with their respective *asānīd* from Ibn Jurayj.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (1:212, no. 1818) from ʿAbd ar-Razzāq from Ibn Jurayj.

3 Its *isnād* is *ḥasan*, although the *ḥadīth* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ The *qiblah* of the people of Madinah, the people of the Levant and the people of the East, 398); and Muslim (*Hajj/* The recommendation for pilgrims and others to go inside the Kaʿbah etc., 3238) with their respective *asānīd* from ʿAṭāʾ.

4 Those who adopted this view includes the Mālikīs and some of the Ẓāhirīs.

5 Those who adopted this view includes Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad and Imam Shāfiʿī.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ Praying in congregation between columns, 505); Muslim (*Hajj/* The recommendation to go inside the Kaʿbah etc., 3230); and Abū Dāwūd (*Hajj/* Praying in the Kaʿbah, 2023 & 2024) with their respective *asānīd* from Mālik.

7 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (*Hajj/* Closing up the House and praying in any part of the House he wanted, 1598); Muslim in the abovementioned place (3235); and Nasāʾī (The prayer/ Praying in the Kaʿbah, 693) with their respective *asānīd* from Layth.

8 Its *isnād* is *ḥasan*.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (*Hajj/* Chapter on going inside the Kaʿbah, 3063) from Duḥaym, but in his version it says, ‘from Awzāʿī from Ḥassān ibn ʿAṭiyyah from Nāfiʿ.’

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ Doors and shutting up the Kaʿbah and mosques, 468); and Muslim in the abovementioned place (3231) with their respective *asānīd* from Ayyūb from Nāfiʿ.

11 Its *isnād* is *ḥasan*. It has been transmitted by Tirmidhī (The prayer/ What has come down regarding praying in the Kaʿbah, 874) with his *isnād* from Ḥammād ibn Zayd.

12 Its *isnād* is *ḥasan*. It has been transmitted by Abū ʿAwānah in his *Musnad* as is mentioned by Ḥāfiẓ in *Itḥāf al-Maharah*.

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (5:204, no. 22123); and Ṭabarānī (1/ no. 396), both of them by way of Abū Muʿāwiyah. Haythamī said in *al-Mujmaʿ* (3:294), “Its narrators are the narrators of the *Ṣaḥīḥ*.”

14 Its *isnād* is *ḍaʿīf* on account of Yazīd ibn Abī Ziyād, but Muslim said, “He is included among those who are a byword for knowledge and discretion.” It has been transmitted by Ibn Khuzaymah in his *Ṣaḥīḥ* (Chapter on holding fast to the House when going out from the Kaʿbah etc., 3017) with his *isnād* from Jarīr from Yazīd ibn Abī Ziyād.

15 Its *isnād* is *ḍaʿīf* on account of Yazīd ibn Abī Ziyād. It has been transmitted by Abū Dāwūd (*Hajj/* Chapter on praying in the Kaʿbah, 2026); and Aḥmad (3:431, no. 15638) with their

respective *asānīd* from Jarīr.

16 Its *isnād* is *ḍaʿīf* on account of Yazīd ibn Abī Ziyād. It has been transmitted by Ibn Khuzaymah (Chapter on holding fast to the House when going out from the Kaʿbah etc., 3017) with his *isnād* from Jarīr.

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Abī Shaybah (Battle expeditions/ Chapter on the *ḥadīth* of Makkah 7:403, no. 36894) from Shabābah ibn Suwār.

18 Its *isnād* is *ḍaʿīf* on account of ʿAbdullāh ibn Muslim ibn Hurmuz.

19 Its *isnād* is *ḍaʿīf* on account of ʿAbdullāh ibn Muslim ibn Hurmuz. It has been transmitted by Ṭabarānī (7:7190) with his *isnād* from Muḥammad ibn Saʿīd. Haythamī said in *al-Mujmaʿ* (3:295), "It contains ʿAbd ar-Raḥmān az-Zajjāj, and I have found no one who has written a biography of him."

20 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (3:410, no. 15462); and Ṭabarānī in *al-Kabīr* (9/ no. 8398) with their respective *asānīd* from Ḥammād. Haythamī said in *al-Mujmaʿ* (3:294), "Aḥmad and Ṭabarānī narrated it in *al-Kabīr*, and the narrators of Aḥmad are the narrators of the *Ṣaḥīḥ*."

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by ʿAbd ar-Razzāq in *al-Muṣannaf* (5:88, no. 9083, Chapter on the two horns of the ram) with his *isnād* from Sufyān.

22 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (*Hajj/* Chapter on praying in the Kaʿbah, 2028) from Qaʿnabī; Nasāʾī (*Hajj/* Praying in the *Ḥijr*, 2915) from Isḥāq ibn Ibrāhīm; and Tirmidhī (*Hajj/* What has come down regarding praying in the *Ḥijr*, 876) from Darāwardī. The three of them narrated it from ʿAlqamah. And Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

٥٧ - بَابُ مَنْ صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ

57. SOMEONE WHO PRAYS BEHIND THE PRAYER ROW ON HIS OWN

٢٤١١/ ٢٤١٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ هِلَالَ بْنَ يَسَافٍ يُحَدِّثُ عَنْ عَمْرِو بْنِ رَاشِدٍ، عَنْ وَابِصَةَ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ رَأَى رَجُلًا يُصَلِّي فِي خَلْفِ الصَّفِّ وَحْدَهُ، فَأَمَرَهُ رَسُولُ اللّٰهِ ﷺ أَنْ يُعِيدَ الصَّلَاةَ.

2411/2412. It has been transmitted to us with two *asānīd* from ʿAmr ibn Rāshid from Wābiṣah ﷺ that [when] the Messenger of Allah ﷺ saw a man pray behind the [prayer] row on his own, he commanded him to pray the prayer again.[1]

٢٤١٣ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، قَالَ: أَخَذَ بِيَدِي زِيَادُ بْنُ أَبِي الْجَعْدَةِ، فَأَقَامَنِي عَلَى وَابِصَةَ بْنِ مَعْبَدٍ ﷺ بِالرَّقَّةِ، فَقَالَ: هَذَا حَدَّثَنِي أَنَّ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ، فَأَمَرَهُ رَسُولُ اللّٰهِ ﷺ أَنْ يُعِيدَ الصَّلَاةَ.

2413. It has been transmitted to us with an *isnād* from Ḥuṣayn that Hilāl ibn Yasāf said, “Ziyād ibn Abi’l Jaʿdah took me by the hand, gently made me stand [in the prayer line] next to Wābiṣah ibn Maʿbad ﷺ, and then said [after the prayer], ‘This one told me that [once when] a man prayed behind the prayer line on his own, the Messenger of Allah ﷺ commanded him to pray the prayer again.’”[2]

٢٤١٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا حَبَّانُ بْنُ هِلَالٍ قَالَ: ثنا مُلَازِمُ بْنُ عَمْرٍو قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ بَدْرٍ السُّحَيْمِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلِيِّ بْنِ شَيْبَانَ السُّحَيْمِيِّ، عَنْ أَبِيهِ - وَكَانَ أَحَدَ الْوَفْدِ - قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللّٰهِ ﷺ، فَقَضَى صَلَاتَهُ وَرَجُلٌ فَرْدٌ يُصَلِّي خَلْفَ الصَّفِّ، فَقَامَ نَبِيُّ اللّٰهِ ﷺ حَتَّى قَضَى صَلَاتَهُ، ثُمَّ قَالَ: «اسْتَقْبِلْ صَلَاتَكَ، فَلَا صَلَاةَ لِفَرْدٍ خَلْفَ الصَّفِّ».

2414. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn ʿAlī ibn Shaybān as-Suḥaymī that his father, who was one of the company of men present, said, "I prayed behind the Messenger of Allah ﷺ. And then, when he completed the prayer, [he noticed] a man praying on his own behind the prayer line, so he ﷺ waited until the man had finished and then said to him, 'Pray your prayer again. Anyone who prays on his own behind the prayer row has no prayer.'"[3]

Some[4] of the people [of knowledge] based their position on these *aḥādīth* and said that if someone prays on his own behind the prayer row then his prayer is invalid.

Others[5] disagreed with them and said, "If someone does do that then, even though he has committed a wrong action, his prayer is still valid."[6]

They [countered the other group's position] by saying, "There is nothing in any of these *aḥādīth* which goes against our position, since there are two possible interpretations for the action of the Prophet ﷺ in your narrations of commanding the man who prayed behind the prayer row to pray his prayer again. It is possible that the reason he commanded him to do so was because he had prayed behind the prayer row, and it is possible that he did so for some other reason entirely, such as when he commanded the one who entered the mosque to pray his

prayer again in the *ḥadīth* of Rifāʿah and Abū Hurayrah ﷺ, and kept on commanding him to repeat the prayer until he had done what was required of him. He did not command that man to do that simply because he had entered the mosque, but for another reason entirely, and that was because he had not performed some of the obligatory elements of the prayer properly.

In the same way, it is possible that the reason the Prophet ﷺ commanded the man to repeat the prayer in your narration was not because he had prayed behind the prayer line but because of some other deficiency present in his prayer."

The *ḥadīth* of ʿAlī ibn Shaybān contains an addition to that of Wābiṣah ﷺ, for in it, he says, "I prayed behind the Messenger of Allah ﷺ. And then, when he completed his prayer, [he noticed] a man praying on his own behind the prayer line, so he waited until the man had finished and then said to him, 'Pray your prayer again. Anyone who prays on his own behind the prayer row has no prayer.'"

Abū Jaʿfar ﷺ said, "In this *ḥadīth*, it is mentioned that [the Messenger of Allah ﷺ] commanded [the man] to repeat his prayer and then said, 'Anyone who prays on his own behind the prayer row has no prayer.' It is possible that his action in commanding the man to repeat the prayer was for the same reason we mentioned earlier, and that the intended meaning of his statement, 'Anyone who prays on his own behind the prayer row has no prayer' was very much like that intended by other statements of his such as, 'Anyone who does not say the *basmalah* has no *wudu*'" and 'Anyone who lives beside a mosque has no prayer except [when he prays] in the mosque.' In other words, if someone does pray in such manner, his ruling is not the same as someone who has not

performed the prayer at all. Rather, he has performed a valid prayer even though he has not carried out all of its obligatory or *Sunnah* elements perfectly. This is because joining the prayer lines together and filling in the gaps are both considered to be *Sunnah* elements when praying behind an Imam, and if someone falls short in these *Sunnahs*, then he has committed a wrong action. His prayer, however, is still valid even though it is not perfect in terms of its individual obligatory and *Sunnah* elements. Therefore, when the Prophet ﷺ said, 'has no prayer,' he meant, 'does not have a perfect and complete prayer.' This is very much like when he said, 'The destitute person is not the one who is appeased by a date or two, but rather, the destitute person is the one to whom no one knows to give charity, and yet he [still] does not ask people.'

When he said, 'The destitute person is not the one who is appeased by a date or two,' he did not mean that such a man was not destitute at all. But rather, he meant that he was not completely destitute since he had begged and then been given the means with which to feed and clothe himself. As for the one who is completely destitute, he is the one about whom people know nothing and so give nothing to him. Thus, this *ḥadīth* negates one who is not completely destitute from being destitute at all [which is obviously not its intended meaning]. Similarly, it is possible that when he said, 'Someone who prays on his own behind the prayer row has no prayer,' he was only negating the completeness of the prayer, not its validity."

If someone asks whether there is anything from the Prophet ﷺ to back up this interpretation, then let the following *aḥādīth* be read to him:

٢٤١٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عُمَرَ الضَّرِيرُ قَالَ: أنا حَمَّادُ بْنُ سَلَمَةَ أَنَّ زِيَادًا الْأَعْلَمَ أَخْبَرَهُمْ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ ﷺ، قَالَ: جِئْتُ وَرَسُولُ اللَّهِ ﷺ رَاكِعٌ وَقَدْ حَفَزَنِي النَّفَسُ، فَرَكَعْتُ دُونَ الصَّفِّ ثُمَّ مَشَيْتُ إِلَى الصَّفِّ. فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ، قَالَ: «أَيُّكُمُ الَّذِي رَكَعَ دُونَ الصَّفِّ؟» قَالَ أَبُو بَكْرَةَ: أَنَا. قَالَ: «زَادَكَ اللَّهُ حِرْصًا، وَلَا تَعُدْ».

2415. It has been transmitted to us with an *isnād* from Ḥasan that Abū Bakrah ﷺ said, "I came in when the Messenger of Allah ﷺ was already in *rukūʿ* so, at the urging of my lower self, I entered into *rukūʿ* before I reached the prayer row and then walked into the prayer row [in a state of *rukūʿ*]. Then, after the Messenger of Allah ﷺ completed the prayer, he said, 'Which one of you went down into *rukūʿ* before reaching the prayer row?' [When] Abū Bakrah ﷺ replied that it was him, he ﷺ said, 'May Allah increase you in aspiration. [However], do not do it again.'"[7]

٢٤١٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَكَمِ الْحِبَرِيُّ قَالَ: ثنا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2416. The like of it has been transmitted to us with another *isnād* from Ḥasan from Abū Bakrah ﷺ.[8]

٢٤١٧ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ زِيَادٍ الْأَعْلَمِ، قَالَ: ثنا الْحَسَنُ: أَنَّ أَبَا بَكْرَةَ ﷺ رَكَعَ دُونَ الصَّفِّ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «زَادَكَ اللَّهُ حِرْصًا، وَلَا تَعُدْ».

2417. It has been transmitted to us [with another *isnād*] from Ḥasan that when Abū Bakrah ﷺ went down into *rukūʿ* before reaching the prayer row, the Prophet ﷺ said to him, "'May Allah increase you in aspiration. [However], do not do it again."[9]

Abū Jaʿfar ﵀ said, “In this *ḥadīth*, it mentions that he went down into *rukūʿ* before entering the prayer row and that the Prophet ﷺ did not command him to repeat the prayer.”

If the prayer of someone who prayed on his own behind the prayer row were not valid, then the prayer of someone who entered into his prayer behind the prayer row would also not be valid. Do you not see that if someone were to pray upon impure ground then his prayer would be invalid, and that if he entered into the prayer upon impure ground and then moved to pure ground, his prayer would still be invalid? Thus, anyone who enters into the prayer in a place in which he is not permitted to pray his entire prayer has not truly entered into the prayer at all. Since it has been established that Abū Bakrah ﵁ entered the prayer in a valid manner when he entered it behind the prayer line, it is clear that the prayer of anyone who prays behind the prayer line must be valid.

If someone were to say, “Then what did [the Prophet ﷺ] mean when he said, ‘Do not do it again,’” then let it be said to him that that statement has two possible interpretations. It is possible that it means, ‘Do not repeat your action of going down into *rukūʿ* before you reach the prayer line, [but rather wait] until you have already reached it,’ as has been narrated by Abū Hurayrah ﵁:

٢٤١٨ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْمُقَدَّمِيُّ قَالَ: حَدَّثَنِي عُمَرُ بْنُ عَلِيٍّ قَالَ: ثنا ابْنُ عَجْلَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﵁، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَتَى أَحَدُكُمُ الصَّلَاةَ فَلَا يَرْكَعْ دُونَ الصَّفِّ حَتَّى يَأْخُذَ مَكَانَهُ مِنَ الصَّفِّ».

2418. It has been transmitted to us with an *isnād* from Aʿraj from Abū Hurayrah ﵁ that the Prophet ﷺ said, “When you come to

the prayer, do not go down into *rukūʿ* before you reach the prayer line. Rather, [wait] until you have already taken your place in the prayer line [and then do it]."[10]

It is also possible that it means, 'Do not repeat your action of obeying the urges of your lower self and running to [catch] the prayer,' as has been narrated in *aḥādīth* other than the one above:

٢٤١٩/ ٢٤٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: ثنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعَوْنَ، وَأْتُوهَا وَأَنْتُمْ تَمْشُونَ وَعَلَيْكُمُ السَّكِينَةُ. فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

2419/2420. It has been transmitted to us with two *asānīd* from Ibrāhīm from Abū Salamah from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When the *iqāmah* for the prayer is called, do not come to the prayer running, but rather remain calm and come to it walking. Then, [when you reach the prayer], pray the [parts of the prayer] that you have caught, and complete [those parts] that you have missed."[11]

٢٤٢١/ ٢٤٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ وَفَهْدٌ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «فَاقْضُوا».

2421/2422. The like of it has been transmitted to us with two *asānīd* from Ibn Shihāb from Abū Salamah [from Abū Hurayrah ﷺ from the Prophet ﷺ], except in this version he said, "make up"

[instead of “complete”].[12]

٢٤٢٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ الْأَنْصَارِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2423. The like of it has been transmitted to us with an *isnād* from Muḥammad ibn ʿAmr from Abū Salamah [from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[13]

٢٤٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2424. The like of it has been transmitted to us with an *isnād* from Saʿīd ibn al-Musayyib from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[14]

٢٤٢٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى قَالَ: ثنا مُحَمَّدُ بْنُ إِدْرِيسَ قَالَ: ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2425. The like of it has been transmitted to us with an *isnād* from Zuhrī from Saʿīd and Abū Salamah [from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ].[15]

٢٤٢٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ قَالَ: ثنا هَمَّامٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2426. The like of it has been transmitted to us with an *isnād* from Hishām from Ibn Sīrīn from Abū Hurayrah ﷺ from the Messenger

of Allah ﷺ.[16]

٢٤٢٧ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2427. The like of it has been transmitted to us with an *isnād* from Ayyūb from Muḥammad [from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ].[17]

٢٤٢٨ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا الْقَعْنَبِيُّ قَالَ: ثنا مَالِكٌ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ثُوِّبَ بِالصَّلَاةِ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ وَالْوَقَارُ. فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

2428. It has been transmitted to us with an *isnād* from ʿAlāʾ ibn ʿAbd ar-Raḥmān from his father from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When the *tathwīb* (i.e. *iqāmah*) is called, do not come to the prayer running, but come to it calmly and unhurriedly. Then, [when you reach the prayer], pray the [parts of the prayer] that you have caught, and complete [those parts] that you have missed."[18]

٢٤٢٩ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، وَإِسْحَاقَ بْنِ عَبْدِ اللَّهِ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ ﷺ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. . . ثُمَّ ذَكَرَ مِثْلَهُ. وَزَادَ: «فَإِنَّ أَحَدَكُمْ فِي صَلَاةٍ مَا كَانَ يَعْمِدُ إِلَى الصَّلَاةِ».

2429. The like of it has been transmitted to us with an *isnād* from ʿAlāʾ from his father and Isḥāq ibn ʿAbdillāh from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ, except in this version he added, "Each of you enters into a state of prayer as soon as he starts making his way towards the prayer."[19]

٢٤٣٠ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ الْوَهَّابِ قَالَ: أنا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسٍ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ - يَعْنِي إِلَى الصَّلَاةِ - فَلْيَمْشِ عَلَى هَيْئَتِهِ، فَلْيُصَلِّ مَا أَدْرَكَ، وَلْيَقْضِ مَا سُبِقَ بِهِ مِنْهَا».

2430. It has been transmitted to us with an *isnād* from Ḥumayd aṭ-Ṭawīl from Anas ﷺ that the Prophet ﷺ said, "When you come to the prayer, walk with decorum. Then, [when you reach the prayer], pray the [parts of the prayer] that you have caught, and make up those parts that have already been finished."[20]

Abū Jaʿfar ﷺ said, "In our opinion, reasoning also indicates someone's prayer to be valid when he prays behind the prayer row. That is because there is no difference of opinion regarding the fact that when someone is praying in a prayer row and then a space in the prayer row in front of him opens up, that he should step forward into the gap and fill it. This has been transmitted from ʿAbdullāh ibn ʿUmar ﷺ:"

٢٤٣١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا شُعْبَةُ قَالَ: ثنا عَمْرُو بْنُ مُرَّةَ أَنْبَأَنِي، قَالَ: سَمِعْتُ خَيْثَمَةَ ابْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ ﷺ فَرَأَى فِي الصَّفِّ خَلَلًا، فَجَعَلَ يَغْمِزُنِي أَنْ أَتَقَدَّمَ إِلَيْهِ. وَجَعَلْتُ إِنَّمَا يَمْنَعُنِي أَنْ أَتَقَدَّمَ الضِّيقُ بِمَكَانِي، إِذَا جَلَسَ أَنْ أَبْعُدَ مِنْهُ، فَلَمَّا أَنْ رَأَى ذَلِكَ تَقَدَّمَ هُوَ.

2431. It has been transmitted to us with an *isnād* from Khaythamah ibn ʿAbd ar-Raḥmān who said, "I was praying beside Ibn ʿUmar ﷺ when he saw a gap in the row [in front of us], so he started indicating to me that I should step forward into it. I would have done so were it not for the fact that I was in a very tight spot [with no space to move] so when he sat then I was further away from it. When he noticed that, he stepped forward himself."

Anyone who goes forward from one prayer row to another passes through an area which is between the two rows and is thus part of neither row, and yet his prayer is not invalidated or damaged in any way. If it were not valid to pray except in a prayer row, then his prayer would have been invalidated as soon as he entered the area between the two rows. This would be the case even if he only spent a very short time between the two rows, since the prayer of the one who prays upon impure ground is invalid even if he only spends a very short period of time during his prayer on the impure ground.

Since there is a consensus among the scholars that this man was commanded to go forward and fill the gap in the row in front of him, and that his prayer was not rendered invalid by him passing through the area between the two rows, it is proven that the prayer of someone who prays behind the prayer row is valid.

It has also been narrated from a number of the Companions of the Messenger of Allah ﷺ that they used to go down into *rukūʿ* before reaching the prayer row and then walk forward into the prayer row [in a state of *rukūʿ*], and that they considered that *rukūʿ* to count as part of the prayer:

٢٤٣٢ – حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ قَالَ: ثنا يَحْيَى بْنُ عِيسَى، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: دَخَلْتُ الْمَسْجِدَ أَنَا وَابْنُ مَسْعُودٍ ﷺ، فَأَدْرَكْنَا الْإِمَامَ وَهُوَ رَاكِعٌ، فَرَكَعْنَا ثُمَّ مَشَيْنَا حَتَّى اسْتَوَيْنَا بِالصَّفِّ. فَلَمَّا قَضَى الْإِمَامُ الصَّلَاةَ، قُمْتُ لِأَقْضِيَ، فَقَالَ عَبْدُ اللّٰهِ: قَدْ أَدْرَكْتَ الصَّلَاةَ.

2432. It has been transmitted to us with an *isnād* from Zayd ibn Wahb who said, “When I went into the mosque with Ibn Masʿūd ﷺ, we found the Imam in a state of *rukūʿ*, so we went down into

rukūʿ [straight away] and walked forward until we were level with the prayer line. Then, when the Imam finished the prayer, I stood up to make up [the *rakʿah* I had missed], but ʿAbdullāh ﷺ [stopped me and] said, 'You caught the [entire] prayer.'"

٢٤٣٣ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا بَشِيرُ بْنُ سَلْمَانَ قَالَ: حَدَّثَنِي سَيَّارٌ أَبُو الْحَكَمِ، عَنْ طَارِقٍ، قَالَ: كُنَّا مَعَ ابْنِ مَسْعُودٍ ﷺ جُلُوسًا فَجَاءَ آذِنُهُ، فَقَالَ: قَدْ قَامَتِ الصَّلَاةُ. فَقَامَ وَقُمْنَا فَدَخَلَ الْمَسْجِدَ، فَرَأَى النَّاسَ رُكُوعًا فِي مُقَدَّمِ الْمَسْجِدِ، فَكَبَّرَ فَرَكَعَ وَمَشَى، وَفَعَلْنَا مِثْلَ مَا فَعَلَ.

2433. It has been transmitted to us with an *isnād*] from Ṭāriq who said, "We were sitting in the company of Ibn Masʿūd ﷺ when his chamberlain came to us and told us that the *iqāmah* had been called. So we all got up and went to the mosque. [When we got there, Ibn Masʿūd ﷺ] saw that the people were already in *rukūʿ* at the front of the mosque, so he said the *takbīr*, went down into *rukūʿ* and walked towards the front of the mosque [in that state]; and we all did exactly as he did."

If someone were to say that these traditions do not support the position [that someone may enter the prayer behind the prayer line] since it is possible that ʿAbdullāh ﷺ only did that because he and his companions constituted a prayer line in themselves, then he should be made aware of the following *aḥādīth* from Zayd ibn Thābit ﷺ:

٢٤٣٤ – حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، قَالَ: رَأَيْتُ زَيْدَ بْنَ ثَابِتٍ دَخَلَ الْمَسْجِدَ وَالنَّاسُ رُكُوعٌ، فَمَشَى حَتَّى إِذَا أَمْكَنَهُ أَنْ يَصِلَ إِلَى الصَّفِّ وَهُوَ رَاكِعٌ، كَبَّرَ فَرَكَعَ ثُمَّ دَبَّ وَهُوَ رَاكِعٌ حَتَّى وَصَلَ الصَّفَّ.

2434. It has been transmitted to us with an *isnād* from Abū Umāmah ibn Sahl ﷺ who said, "I saw Zayd ibn Thābit ﷺ come into the mosque when the people were already in *rukūʿ*, then walk forward until he came to a spot in which it would be possible for him to reach the prayer line whilst in a state of *rukūʿ*. Then he would say the *takbīr*, go down into *rukūʿ*, and then slowly walk forward in his state of *rukūʿ* until he had entered the prayer line."

٢٤٣٥ – حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مَالِكٌ وَابْنُ أَبِي ذِئْبٍ، عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2435. The like of it has been transmitted to us with an *isnād* from [Abū Umāmah ibn Sahl ﷺ from Zayd ibn Thābit ﷺ].

٢٤٣٦ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أنا ابْنُ أَبِي الزِّنَادِ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ: أَنَّ زَيْدَ بْنَ ثَابِتٍ كَانَ يَرْكَعُ عَلَى عَتَبَةِ الْمَسْجِدِ وَوَجْهُهُ إِلَى الْقِبْلَةِ، ثُمَّ يَمْشِي مُعْتَرِضًا عَلَى شِقِّهِ الْأَيْمَنِ، ثُمَّ يَعْتَدُّ بِهَا إِنْ وَصَلَ إِلَى الصَّفِّ أَوْ لَمْ يَصِلْ.

2436. It has been transmitted to us [with an *isnād*] from Khārijah ibn Zayd ibn Thābit that Zayd ibn Thābit ﷺ used to go down into *rukūʿ* at the entrance to the mosque keeping his face towards the *qiblah*, and then walk forward [to the prayer row], opposing his right side. He used to consider that *rukūʿ* part of his prayer regardless of whether or not he reached the prayer row [before they stood up].

Some people say, "You yourselves go against that which you narrated from Ibn Masʿūd and Zayd ﷺ and say that it is not right to go down into *rukūʿ* before reaching the prayer row."

In response, we say, “Yes, that is true. However, we narrated these *aḥādīth* to prove to you that none of the Companions of the Messenger of Allah ﷺ considered the prayer to be invalidated by entering into it before reaching the prayer row.”

Some people say, “Then what has caused you to go against the positions of Ibn Masʿūd and Zayd رضي الله عنهما?”

In response, we say, “We base that on the *ḥadīth* we quoted earlier in this chapter from Abū Hurayrah رضي الله عنه in which [the Prophet ﷺ] said, ‘When you come to the prayer, do not go down into *rukūʿ* before you reach the prayer line. Rather, [wait] until you have already taken your place in the prayer line [and then do it].’” This was the position adopted by Ḥasan:

٢٤٣٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْقَوَارِيرِيُّ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنِ الْأَشْعَثِ، عَنِ الْحَسَنِ: أَنَّهُ كَرِهَ أَنْ يُرْكَعَ دُونَ الصَّفِّ.

2437. It has been transmitted to us with an *isnād* from Ashʿath from Ḥasan that he used to dislike people entering into *rukūʿ* before they had reached the prayer line.

Everything that has been laid out in this chapter, regarding the permissibility of praying on one’s own behind the prayer row, was the verdict of Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ The man who prays behind the prayer row on his own, 682); and Tirmidhī (The prayer/ What has coming down regarding praying on one’s own behind the prayer row, 231) with their respective *asānīd* from Shuʿbah.

2 Its *isnād* is *ḥasan*. It has been transmitted by Tirmidhī in the abovementioned place (231); and Ibn Mājah (The prayer/ Chapter on the man who prays behind the prayer row on his own, 1004) with their respective *asānīd* from Ḥuṣayn. Tirmidhī said that was *ḥasan*. The people of knowledge have differed with regard to this *ḥadīth*, some saying that the *ḥadīth* of ʿAmr ibn Murrah was sounder and others saying that the *ḥadīth* of Ḥuṣayn was sounder. In my view, the *ḥadīth* of Ḥuṣayn is sounder than that of ʿAmr ibn Murrah because it has been narrated by an *isnād* other than that of Hilāl ibn Yasār from Ziyād from Wābiṣah ﷺ.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (The prayer/ The man who prays behind the prayer row on his own, 1003) with his *isnād* from Mulāzim ibn ʿAmr.

4 Those who adopted this view includes Imam Aḥmad, Isḥāq and Wakīʿ.

5 Those who adopted this view includes Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad and Imam Shāfiʿī.

6 If the wrong action is a case of doing something forbidden then it is obligatory to pray the prayer again, but if it is merely a case of doing something disliked, then praying the prayer again is merely recommended.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ A man who enters into *rukūʿ* before reaching the prayer row, 684) with his *isnād* from Ḥammād ibn Salamah.

8 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (The *adhān*/ When he enters into *rukūʿ* before reaching the prayer row, 783) with his *isnād* from Ziyād al-Aʿlam.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd in the abovementioned place (683); and Nasāʾī (The prayer/ Entering into *rukūʿ* before reaching the prayer row, 872) with their respective *asānīd* from Yazīd ibn Zurayʿ.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Abī Shaybah (Chapter on the one who dislked people entering into *rukūʿ* before reaching the prayer row, 1:230, no. 2636) with his *isnād* from Ibn ʿAjlān.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ Hurrying to the prayer, 573); and Ibn Khuzaymah (Jumuʿah/ The excellence of walking to Jumuʿah and not riding there etc., 1772) with their respective *asānīd* from Ibrāhīm ibn Saʿd.

12 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (2:271, no. 7650) from Yūnus from Layth.

13 Its *isnād* is *ḥasan*.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Mosques/ The recommendation to come to the prayer calmly and unhurriedly etc., 1359); Tirmidhī (The prayer/ What has come down regarding walking to the mosque, 329); and Nasāʾī (The prayer/ Hurrying to the prayer,

862) with their respective *asānīd* from Sufyān.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān/* Not hurrying to the prayer, but rather coming there calmly and unhurriedly, 636) with his *isnād* from Ibn Abī Dhiʾb.

16 Its *isnād* is *ḥasan*. It has been transmitted by Muslim in the abovementioned place (1362) with his *isnād* from Hishām ibn Ḥassān.

17 Its *isnād* is *ḥasan*.

18 Its *isnād* is *ḥasan*. It has been transmitted by Muslim in the abovementioned place (1360); and Imam Mālik in *al-Muwaṭṭā* (The prayer/ The call to prayer, 1/p. 68) with their respective *asānīd* from ʿAlāʾ ibn ʿAbd ar-Raḥmān.

19 Its *isnād* is *ḥasan*. It has been transmitted by Mālik in the abovementioned place with his *isnād* from ʿAlāʾ ibn ʿAbd ar-Raḥmān.

20 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ The supplications which are recited upon entering into the prayer, 763); and Aḥmad (3:106, no. 12057) in its longer form with their respective *asānīd* from Ḥumayd.

٥٨ - بَابُ الرَّجُلِ يَدْخُلُ فِي صَلَاةِ الْغَدَاةِ فَيُصَلِّي مِنْهَا رَكْعَةً ثُمَّ تَطْلُعُ الشَّمْسُ

58. WHAT SHOULD SOMEONE DO IF THE SUN RISES AFTER HE HAS COMPLETED ONLY ONE *RAKʿAH* OF *ṢUBḤ*?

Abū Jaʿfar ﷺ said, "ʿAṭāʾ ibn Yasār and others narrated from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, 'Whoever catches a single *rakʿah* of *Ṣubḥ* before sunrise has caught the prayer.' We mentioned this *ḥadīth* with its full *asānīd* in the chapter on 'The times of the prayer.'"[1]

Some[2] of the people [of knowledge] based their position on this *ḥadīth* and said that when someone prays a *rakʿah* of *Ṣubḥ* before sunrise and the Sun rises upon him [while he is still in the prayer], he should go ahead and pray the second *rakʿah*.

Others[3] disagreed with them and said, "If the Sun rises in the course of his prayer, then his prayer is rendered invalid."

They also said, "There is nothing in this *ḥadīth* which proves the position of the first group of scholars since the statement of the Prophet ﷺ, 'Whoever catches a single *rakʿah* of *Ṣubḥ* before sunrise has caught the prayer,' can be interpreted in two different ways. It is possible that it means what the first group of scholars said that it means, and it is possible that he was simply referring to boys who reach puberty just before sunrise, menstruating women whose periods have just come to an end, and Christians who have just become Muslim. This interpretation is

possible because he ﷺ talked about ‘catching’ a *rakʿah*, not ‘praying’ it, and all of those whom we mentioned, as well as certain others, are all considered to have caught the time of that prayer and thus are obliged to make it up, even when the time remaining for that prayer is shorter than the time in which it may be prayed in full.”

Then they said, “This is the *ḥadīth* which provides us with our position that when a madman returns to sanity, or a child reaches puberty, or a Christian enters Islam, or a menstruating woman completes her period—when there is enough time left in the time of *Ṣubḥ* for a single *rakʿah* to be prayed, he is considered to have caught [the time] of that prayer [and must make it up]. We do not disagree with the first group of scholars regarding [the validity] of this *ḥadīth*, we only disagree with them regarding its interpretation.”[4]

The first group of scholars countered this by mentioning the following *aḥādīth* to back up their position:

٢٤٣٨ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ أَدْرَكَ مِنْ صَلَاةِ الْغَدَاةِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، فَلْيُصَلِّ إِلَيْهَا أُخْرَى».

2438. It has been transmitted to us with an *isnād* from Abū Rāfiʿ ﷺ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, “Whoever catches a single *rakʿah* of *Ṣubḥ* before sunrise should [continue to] pray the other *rakʿah*.”[5]

٢٤٣٩ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ تَمَّتْ صَلَاتُهُ، وَإِذَا أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ فَقَدْ تَمَّتْ صَلَاتُهُ».

2439. It has been transmitted to us with an *isnād* from Abū Salamah from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If someone catches a single *rakʿah* of ʿAṣr before sunset then his prayer is considered complete, and if someone catches a single *rakʿah* of *Ṣubḥ* before sunrise then his prayer is considered complete."[6]

[They said], "These *aḥādīth* contain mention of building upon a prayer that began before sunrise after sunrise."

[The second group] countered this by saying that it is possible that the Prophet ﷺ said these things before the prohibition against praying at the time of sunrise came into force, for it has been transmitted in *mutawātir aḥādīth* that he did prohibit that. Indeed, we transmitted those *aḥādīth* in the chapter on 'The times of the prayer.' Thus it is possible that the permission [inherent in the above traditions] was abrogated by the prohibition [mentioned in the other traditions].

[The first group] said [in response], "The prohibition was only against praying supererogatory prayers, and did not apply to making up obligatory prayers. Do you not see that although the Prophet ﷺ forbade people from praying after *Ṣubḥ* until sunrise and after ʿAṣr until sunset, we are both in agreement that it is not prohibited to make up missed obligatory prayers during those times? The prohibition you have narrated against praying at the time of sunrise should be understood in

the same way. Thus, in our opinion, it is not prohibited to make up a missed obligatory prayer at that time, only supererogatory prayers."

The others countered this by saying that there are traditions narrated from the Prophet ﷺ which indicate that missed obligatory prayers are included in the prohibition against praying at the time of sunrise and sunset:

٢٤٤٠ - عَلِيَّ بْنَ شَيْبَةَ حَدَّثَنَا قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا هِشَامٌ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ﷺ، قَالَ: سِرْنَا مَعَ رَسُولِ اللّٰهِ ﷺ فِي غَزْوَةٍ، -أَوْ قَالَ: فِي سَرِيَّةٍ - فَلَمَّا كَانَ آخِرُ السَّحَرِ عَرَّسْنَا، فَمَا اسْتَيْقَظْنَا حَتَّى أَيْقَظَنَا حَرُّ الشَّمْسِ، فَجَعَلَ الرَّجُلُ مِنَّا يَثِبُ فَزِعًا دَهِشًا. فَاسْتَيْقَظَ رَسُولُ اللّٰهِ ﷺ فَأَمَرَنَا فَارْتَحَلْنَا مِنْ مَسِيرِنَا حَتَّى ارْتَفَعَتِ الشَّمْسُ، ثُمَّ نَزَلْنَا فَقَضَى الْقَوْمُ حَوَائِجَهُمْ، ثُمَّ أَمَرَ بِلَالًا فَأَذَّنَ، فَصَلَّيْنَا رَكْعَتَيْنِ فَأَقَامَ فَصَلَّى الْغَدَاةَ. فَقُلْنَا: يَا نَبِيَّ اللّٰهِ، أَلَا نَقْضِيهَا لِوَقْتِهَا مِنَ الْغَدِ؟ فَقَالَ النَّبِيُّ ﷺ: «أَيْنَهَاكُمُ اللّٰهُ عَنِ الرِّبَا، وَيَقْبَلُهُ مِنْكُمْ؟»

2440. It has been transmitted to us with an *isnād* from Ḥasan that ʿImrān ibn Ḥuṣayn ﷺ said, "We went out on a military expedition with the Messenger of Allah ﷺ and set up camp near the end of the night. Then [we slept] and did not wake up until we were woken by the heat of the Sun, [at which point] many of us leapt up in dismay and astonishment. Then the Messenger of Allah ﷺ woke up and commanded us to continue on our journey until, after the Sun had risen [above the horizon], we stopped so that [some of us] could meet the call of nature and the Messenger of Allah ﷺ commanded Bilāl ﷺ to call the *adhān*. Then, after we had each prayed two *rakʿahs*, the *iqāmah* was called and we prayed *Ṣubḥ*. [Then, after we finished praying], we said, 'Prophet of Allah, should we not make it up during its time tomorrow[7] [as

well]?' The Prophet ﷺ replied, 'Does Allah forbid you from *ribā* and then accept it from you?'"[8]

٢٤٤١ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ قَالَ: أنا يُونُسُ بْنُ عُبَيْدٍ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ فِي سَفَرٍ، فَنَامَ عَنْ صَلَاةِ الصُّبْحِ حَتَّى طَلَعَتِ الشَّمْسُ، فَأَمَرَ فَأَذَّنَ ثُمَّ انْتَظَرَ حَتَّى اشْتَعَلَتِ الشَّمْسُ، ثُمَّ أَمَرَ فَأَقَامَ فَصَلَّى الصُّبْحَ.

2441. It has been transmitted to us with another *isnād* from Ḥasan al-Baṣrī from ʿImrān ibn Ḥuṣayn ﷺ that [once when] the Prophet ﷺ was on a journey, he slept through the time of *Ṣubḥ* and [did not wake up] until sunrise. Then, [when he woke up] he commanded the *adhān* to be called and then waited until the Sun flared up. Then he commanded the *iqāmah* to be called and prayed *Ṣubḥ*.[9]

٢٤٤٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا عَبَّادُ بْنُ مَيْسَرَةَ الْمِنْقَرِيُّ قَالَ: سَمِعْتُ أَبَا رَجَاءٍ الْعُطَارِدِيَّ قَالَ: ثنا عِمْرَانُ بْنُ حُصَيْنٍ ﷺ، قَالَ: أَسْرَى بِنَا رَسُولُ اللَّهِ ﷺ وَعَرَّسْنَا مَعَهُ، فَلَمْ نَسْتَيْقِظْ إِلَّا بِحَرِّ الشَّمْسِ، فَلَمَّا اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، قَالُوا: يَا رَسُولَ اللَّهِ، ذَهَبَتْ صَلَاتُنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ تَذْهَبْ صَلَاتُكُمْ، ارْتَحِلُوا مِنْ هَذَا الْمَكَانِ». فَارْتَحَلَ قَرِيبًا ثُمَّ نَزَلَ، فَصَلَّى.

2442. It has been transmitted to us with an *isnād* from Abū Rajāʾ al-ʿUṭāridī that ʿImrān ibn Ḥuṣayn ﷺ said, "We went out with the Messenger of Allah ﷺ on a night journey and set up camp [later in the night]. Then [we slept] and did not wake up until we felt the heat of the Sun. Then, when the Messenger of Allah ﷺ woke up, we said to him, 'Messenger of Allah, our prayer is gone.' He replied, 'Your prayer is not gone. Pack up and leave this place.'

Then, after he had travelled a short distance, he stopped and prayed."[10]

٢٤٤٣ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ الْوَهَّابِ قَالَ: أنا عَوْفٌ، عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ ﷺ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

2443. The like of it has been transmitted to us with another *isnād* from Abū Rajāʾ from ʿImrān ﷺ from the Prophet ﷺ.[11]

٢٤٤٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا إِبْرَاهِيمُ بْنُ الْجَرَّاحِ قَالَ: ثنا أَبُو يُوسُفَ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ أَبِي قَتَادَةَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ ﷺ، قَالَ: أَسْرَى رَسُولُ اللَّهِ ﷺ فِي غَزْوَةٍ مِنْ غَزَوَاتِهِ وَنَحْنُ مَعَهُ، فَقَالَ لَهُ بَعْضُ الْقَوْمِ: لَوْ عَرَّسْتَ؟ فَقَالَ: «إِنِّي أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلَاةِ». فَقَالَ بِلَالٌ: أَنَا أُوقِظُكُمْ. فَنَزَلَ الْقَوْمُ فَاضْطَجَعُوا، وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ وَأُلْقِيَ عَلَيْهِمُ النَّوْمُ، فَاسْتَيْقَظَ الْقَوْمُ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيْنَ مَا قُلْتَ يَا بِلَالُ؟» قَالَ: يَا رَسُولَ اللَّهِ، مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا قَطُّ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ وَرَدَّهَا إِلَيْكُمْ حِينَ شَاءَ، فَأَذِّنِ النَّاسَ بِالصَّلَاةِ». فَأَذَّنَهُمْ فَتَوَضَّئُوا، فَلَمَّا ارْتَفَعَتِ الشَّمْسُ صَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيِ الْفَجْرِ، ثُمَّ صَلَّى الْفَجْرَ.

2444. It has been transmitted to us with an *isnād* from Ibn Abī Qatādah al-Anṣārī that his father ﷺ said, "We had gone out during the night with the Messenger of Allah ﷺ on one of his military expeditions when one of the people said to him, 'May we set up camp [now]?' He replied, 'I fear that [if we do], you will sleep through the time of the prayer.' Bilāl ﷺ said, 'I will wake you all,' so the company dismounted and went to sleep while Bilāl ﷺ sat with his back resting against his camel. He was overcome by sleep, however, and the company did not wake up until after

the tip of the Sun had already risen [on the horizon]. Then the Messenger of Allah ﷺ said, 'What happened to what you said, Bilāl?' He replied, 'Messenger of Allah, I have never slept so soundly as now.' The Messenger of Allah ﷺ responded, 'Allah took your souls to Him when He wanted and returned them to you when He wanted, now call the people to the prayer.' Then, he called the *adhān*, and they all performed *wudu'*. Then, after the Sun had risen [higher in the horizon], the Messenger of Allah ﷺ prayed the two [*Sunnah*] *rakʿahs* of Fajr and then *Ṣubḥ*."[12]

٢٤٤٥ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا حُصَيْنٌ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2445. The like of it has been transmitted to us with another *isnād* from [Abū Qatādah al-Anṣārī ﷺ from his father from the Messenger of Allah ﷺ].[13]

٢٤٤٦ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ. . . فَذَكَرَ مِثْلَ حَدِيثِهِ عَنْ رَوْحٍ الَّذِي ذَكَرْنَاهُ فِي أَوَّلِ هَذَا الْفَصْلِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ سُؤَالَهُمُ النَّبِيَّ ﷺ. قَالَ عَبْدُ اللَّهِ: فَسَمِعَنِي عِمْرَانُ بْنُ حُصَيْنٍ ﷺ وَأَنَا أُحَدِّثُ هَذَا الْحَدِيثَ فِي الْمَسْجِدِ الْجَامِعِ، فَقَالَ: مَنِ الرَّجُلُ؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ رَبَاحٍ الْأَنْصَارِيُّ. فَقَالَ: الْقَوْمُ أَعْلَمُ بِحَدِيثِهِمْ، انْظُرْ كَيْفَ تُحَدِّثُ، فَإِنِّي أَحَدُ السَّبْعَةِ تِلْكَ اللَّيْلَةَ. فَلَمَّا فَرَغْتُ، قَالَ: مَا كُنْتُ أَحْسَبُ أَنَّ أَحَدًا يَحْفَظُ هَذَا الْحَدِيثَ غَيْرِي.

2446. The like of *ḥadīth* 244. has been transmitted to us with an *isnād* from ʿAbdullāh ibn Rabāḥ from Abū Qatādah ﷺ from the Prophet ﷺ, except in this version he did not mention the question they asked the Prophet ﷺ. Then ʿAbdullāh added, "ʿImrān ibn

Ḥuṣayn ﷺ heard me relaying this *ḥadīth* in the main mosque so he asked, 'Who is this man?' I replied, 'I am ʿAbdullāh ibn Rabāḥ al-Anṣārī.' So [ʿImrān ﷺ] said, 'I know what the people said in this *ḥadīth*. I was one of the seven on that night, so be mindful of how you narrate the *ḥadīth*.' Then, when I finished narrating, he said, 'I did not think that anyone else had memorised this *ḥadīth* other than myself.'"[14]

٢٤٤٧ - حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ بَكْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2447. The like of it has been transmitted to us with another *isnād* from ʿAbdullāh ibn Rabāḥ from Abū Qatādah ﷺ from the Prophet ﷺ.[15]

٢٤٤٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ، فَقَالَ: «مَنْ يَكْلَؤُنَا اللَّيْلَةَ، لَا يَنَامُ حَتَّى الصُّبْحِ؟» فَقَالَ بِلَالٌ ﷺ: أَنَا. فَاسْتَقْبَلَ مَطْلِعَ الشَّمْسِ فَضُرِبَ عَلَى آذَانِهِمْ حَتَّى أَيْقَظَهُمْ حَرُّ الشَّمْسِ، فَقَامَ النَّبِيُّ ﷺ فَتَوَضَّأَ وَتَوَضَّئُوا، ثُمَّ قَعَدُوا هُنَيْهَةً، ثُمَّ صَلَّوْا رَكْعَتَيِ الْفَجْرِ، ثُمَّ صَلَّوُا الْفَجْرَ.

2448. It has been transmitted to us with an *isnād* from Nāfiʿ ibn Jubayr from his father ﷺ that [once when] the Prophet ﷺ was on a journey, he said, "Who will guard over us this night so that we do not sleep through the time of *Ṣubḥ*?" Bilāl ﷺ replied that he would be the one. The time of sunrise arrived and everybody remained asleep until they were woken by the heat of the Sun. Then the Prophet ﷺ got up and performed *wudu'* so everyone else performed *wudu'* and then remained seated for a short while.

Then they prayed the two [*Sunnah*] *rakʿahs* of Fajr and then *Ṣubḥ*.[16]

٢٤٤٩ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا أَبُو مُصْعَبٍ الزُّهْرِيُّ قَالَ: ثنا ابْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ عَرَّسَ ذَاتَ لَيْلَةٍ بِطَرِيقِ مَكَّةَ، فَلَمْ يَسْتَيْقِظْ هُوَ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمُ الشَّمْسُ، فَاسْتَيْقَظَ رَسُولُ اللّٰهِ ﷺ، فَقَالَ: «هَذَا مَنْزِلٌ بِهِ شَيْطَانٌ». فَاقْتَادَ رَسُولُ اللّٰهِ ﷺ وَاقْتَادَ أَصْحَابُهُ حَتَّى ارْتَفَعَ الضُّحَى، فَأَنَاخَ رَسُولُ اللّٰهِ ﷺ وَأَنَاخَ أَصْحَابُهُ، فَأَمَّهُمْ، فَصَلَّى الصُّبْحَ.

2449. It has been transmitted to us with an *isnād* from ʿAlāʾ ibn ʿAbd ar-Raḥmān from his father from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ set up camp one night on the road to Makkah. Then [he slept] and neither he, nor any of his Companions ﷺ, woke up until they felt the Sun beating down upon them. Then the Messenger of Allah ﷺ woke up and said, "Shayṭān is present in this stopping place." So the Messenger of Allah ﷺ [continued on his journey], followed by his Companions ﷺ, leading his camel until the [time of] ḍuḥā [when the Sun] had risen [significantly above the horizon]. Then he stopped, followed by his Companions ﷺ and led them in the prayer of *Ṣubḥ*.[17]

Despite the fact that *Ṣubḥ* is an obligatory prayer and despite the fact that the Prophet ﷺ said, 'Whoever forgets or sleeps through the time of an [obligatory] prayer should pray it as soon as he remembers it,' we still find him in these *aḥādīth* avoiding praying the *Ṣubḥ* prayer during the sunrise and delaying praying it until the Sun has risen [above the horizon]. This proves that both obligatory and supererogatory prayers

are included in the prohibition against praying at the time of sunrise, and that one does not always pray a prayer whose time one has slept through as soon as one wakes up.

If someone were to say, "Why do you only take part of this *ḥadīth* and ignore the other part? For you say that someone who has prayed one *rakʿah* of ʿAṣr at the time of sunset should complete the rest of his prayer," then let it be said to him in response, "We have not acted on part of this *ḥadīth*. Indeed, we have not taken our ruling from it at all, for we consider the entire *ḥadīth* to be abrogated by those *aḥādīth* in which the Prophet ﷺ forbade people from praying at the time of sunrise as well as by those *aḥādīth* which we have narrated from Jubayr, ʿImrān, Abū Qatādah and Abū Hurayrah ﷺ and which indicate that, just like supererogatory prayers, obligatory prayers may also not be prayed at that time."

As for praying that day's ʿAṣr at the time of sunset, we have already discussed that issue in the chapter on 'Times of the prayer.'[18] This is the position that is arrived at by means of a comparison of the traditions.

As for the position suggested by reasoning, it goes as follows:

We have already seen that between the time of sunrise and the Sun rising [significantly above the horizon] is a time in which one is forbidden to pray, so we decided to look at other times in which one is forbidden from doing things and see whether the ruling only affected supererogatory actions or affected both supererogatory actions and obligatory ones.

We discovered that the Messenger of Allah ﷺ forbade people from fasting both the day of [the ʿĪd of] Fiṭr and the day of [the ʿĪd of] Sacrifice, and that, according to all the scholars, the prohibition applied

to both obligatory and supererogatory fasts. Therefore, reasoning suggests that when he forbade people from praying at the time of sunrise, the prohibition applied both to obligatory prayers and supererogatory ones. Reasoning also suggests that the same ruling applies at the time of sunset.

As for the Messenger of Allah ﷺ forbidding people against praying after ʿAṣr until sunset and after *Ṣubḥ* until sunrise, he did not make this prohibition because of the times involved but rather because of the prayers involved. This is clear from the fact that someone who has not yet prayed his obligatory prayer is permitted to pray it during that time as well as other obligatory prayers which he might have missed; because the reason for the prohibition is an obligatory prayer, it is only forbidden to pray prayers that are not of the same type as it—in other words, supererogatory prayers, not obligatory ones.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

This was also the position adopted by Ḥakam and Ḥammād:

٢٤٥٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، قَالَ: سَأَلْتُ الْحَكَمَ وَحَمَّادًا عَنِ الرَّجُلِ يَنَامُ عَنِ الصَّلَاةِ فَيَسْتَيْقِظُ وَقَدْ طَلَعَ مِنَ الشَّمْسِ شَيْءٌ؟ قَالَا: لَا يُصَلِّي حَتَّى تَنْبَسِطَ الشَّمْسُ.

2450. It has been transmitted to us [with an *isnād*] from Shuʿbah who said, "I asked Ḥakam and Ḥammād what a man should do when he sleeps through the time of [*Ṣubḥ*] and wakes up after part of the Sun has already risen [above the horizon]. They replied, 'He should not pray until the [light of the] Sun has spread.'"

1 This *ḥadīth* was fully referenced in the chapter entitled, ‘The times of the prayer.’

2 Those who adopt this view includes Imam Mālik, Imam Shāfiʿī and Imam Aḥmad.

3 Those who adopt this view includes Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

4 Abū Ḥanīfah, Abū Yūsuf and Muḥammad all considered the prayer to be obligatory on a person so long as he caught enough of its time to say the *takbīratu’l-iḥrām*, although Muḥammad differed with the other two when it came to the Jumuʿah prayer.

5 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (2:236, no. 7215) and (2:488, no. 10344) with his *isnād* from Saʿīd.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ The one who catches a single *rakʿah* of ʿAṣr before sunset, 556), and in his version, it says, ‘Let him complete his prayer’; and Nasāʾī (The prayer/ The one who catches two *rakʿah* of ʿAṣr, 517) with their respective *asānīd* from Shaybānī from Yaḥyā.

7 The question of praying it again tomorrow was asked as on this day it was prayed out of its time; this would mean a single prayer would be prayed twice, hence the rhetorical response from the Prophet that that would be akin to ribā which Allah forbids you from.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (4:441, no. 20206) from Rūḥ and Yazīd, both of whom narrated it from Hishām.

9 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ The one who sleeps through the time of the prayer or forgets it, 443); and Aḥmad (20233) with their respective *asānīd* from ʿAbd al-Wahhāb ibn ʿAṭāʾ al-Khaffāf.

10 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (Virtues/ The signs of prophethood in Islam, 3571); and Muslim (Mosques/ Making up missed prayers etc., 1563) with their respective *asānīd* from Abū Rajāʾ al-ʿUṭāridī.

11 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (*Tayammum*/ Pure earth and the light of the Muslim etc., 344); and Muslim in the abovementioned place with their respective *asānīd* from ʿAwf ibn Abī Jamīlah al-Aʿrābiyyah.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Times of the prayer/ Calling the *adhān* after the time has gone, 595); and Abū Dāwūd (The prayer/ The one who sleeps through the time of the prayer or forgets it, 439 & 440) with their respective *asānīd* from Ḥuṣayn ibn ʿAbd ar-Raḥmān.

13 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (The Oneness of Allah/ Chapter on Will, 7471) with his *isnād* from Hushaym.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Mosques/ Making up missed prayers

and the recommendation to hasten to make them up, 1562) in its long form; Abū Dāwūd in the abovementioned place (437); and Aḥmad (5:251, no. 22913) with their respective *asānīd* from Thābit al-Bunānī.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (1565); Tirmidhī in *ash-Shamāʾil* (Chapter describing the sleep of the Messenger of Allah ﷺ, p. 17); and Aḥmad (5:251, no. 22513) with their respective *asānīd* from Ḥammād ibn Salamah.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The prayer/ How to make up missed prayers etc., 1560) with his *isnād* from Ḥammād ibn Salamah.

17 Its *isnād* is *ḥasan*. It has been transmitted by Muslim (Mosques/ Making up missed prayers etc., 1560); and Abū Dāwūd (One who sleeps through the time of a prayer repeating that prayer during its time the next day, 619) with their respective *asānīd* from Abū Hurayrah ﷺ.

18 He said there concerning the time of ʿAṣr, "Those who take the position that the time of ʿAṣr extends up until the time that the Sun sets say, 'The *ḥadīth* of catching the time is specific to ʿAṣr, and the *aḥādīth* entailing prohibition are understood to refer to the other prayers.' Moreover, the *ḥadīth* of catching the time is understood to refer to the time it is permissible to pray, while the *ḥadīth*, 'The end of its time is when the Sun becomes yellow,' is understood to refer to the time it is recommended to pray." Ṭaḥāwī ﷺ chose the position of those who said that the *ḥadīth* of catching the time was totally abrogated by the *ḥadīth* of prohibition.

٥٩ - بَابُ صَلَاةِ الصَّحِيحِ خَلْفَ الْمَرِيضِ

59. A HEALTHY PERSON PRAYING BEHIND A SICK PERSON

٢٤٥١/ ٢٤٥٢ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى، ح: وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَا: ثنا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ حُمَيْدٍ الرُّؤَاسِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَأَبُو بَكْرٍ خَلْفَهُ، فَإِذَا كَبَّرَ رَسُولُ اللَّهِ ﷺ كَبَّرَ أَبُو بَكْرٍ لِيُسْمِعَنَا. فَبَصَرَ بِنَا قِيَامًا، فَقَالَ: «اجْلِسُوا»، أَوْمَأَ بِذَلِكَ إِلَيْهِمْ. فَلَمَّا قَضَى الصَّلَاةَ، قَالَ: «كِدْتُمْ أَنْ تَفْعَلُوا فِعْلَ فَارِسَ وَالرُّومِ بِعُظَمَائِهِمْ، ائْتَمُّوا بِأَئِمَّتِكُمْ؛ فَإِنْ صَلَّوْا قِيَامًا فَصَلُّوا قِيَامًا، وَإِنْ صَلَّوْا جُلُوسًا فَصَلُّوا جُلُوسًا».

2451/2452. It has been transmitted to us with two *asānīd* from Abu'z-Zubayr that Jābir ﷺ said, "[One time], when the Messenger of Allah ﷺ was leading us in the Ẓuhr prayer, Abū Bakr ﷺ was praying behind him and whenever the Messenger of Allah ﷺ said the *takbīr*, Abū Bakr ﷺ said it out loud after him so that we could all hear it. Then, when he ﷺ saw that we were all standing, he gestured to us to sit down and said to us after he completed the prayer, 'You almost behaved like the Persians and Romans with their noblemen. [You must] follow your Imams. If they pray standing then you should pray standing; and if they pray sitting then you should pray sitting.'"[1]

٢٤٥٣ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الْأَيْمَنُ، فَصَلَّى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، وَصَلَّيْنَا وَرَاءَهُ قُعُودًا. فَلَمَّا انْصَرَفَ، قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعِينَ».

2453. It has been transmitted to us with an *isnād* from Ibn Shihāb from Anas ibn Mālik ﷺ that [one time] when the Messenger of Allah ﷺ was riding a horse he was thrown from his back and got badly scratched on the right side of his body, and so he prayed one of the prayers sitting whilst we prayed behind him sitting. Then, when he finished [the prayer], he said, "The Imam has been put in his position in order to be followed. So if he prays standing you should pray standing, and if he prays sitting you should pray sitting."[2]

٢٤٥٤ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ وَيُونُسُ، عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2454. The like of it has been transmitted to us with another *isnād* from Ibn Shihāb [from Anas ﷺ from the Prophet ﷺ].[3]

٢٤٥٥ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ قَالَ: ثنا حُمَيْدٌ قَالَ: ثنا أَنَسُ بْنُ مَالِكٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ. . . فَذَكَرَ مِثْلَهُ.

2455. The like of it has been transmitted to us with an *isnād* from Ḥumayd from Anas ibn Mālik ﷺ from the Messenger of Allah ﷺ.[4]

٢٤٥٦ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ عَائِشَةَ ﵂ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ فَصَلَّى جَالِسًا، فَصَلَّى خَلْفَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنِ اجْلِسُوا. . . ثُمَّ ذَكَرَ مِثْلَهُ.

2456. It has been transmitted to us with an *isnād* from Hishām ibn ʿUrwah from his father that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ prayed in his house [one time] when he was ill. He prayed sitting down, and when the people behind him [started to] pray standing up, he gestured to them to sit down." Then she mentioned the like of what is in *ḥadīth* 2451/2452.[5]

٢٤٥٧ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2457. The like of it has been transmitted to us with another *isnād* from Hishām ibn ʿUrwah from his father from ʿĀʾishah ﵂ from the Prophet ﷺ.[6]

٢٤٥٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا عَلْقَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ ﵁، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى الْأَمِيرَ فَقَدْ عَصَانِي. فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا».

2458. It has been transmitted to us with an *isnād* from Abū ʿAlqamah from Abū Hurayrah ﵁ that the Messenger of Allah ﷺ said, "Whoever obeys me has obeyed Allah and whoever disobeys me has disobeyed Allah. Whoever obeys his *amīr* has obeyed me and whoever disobeys his *amīr* has disobeyed me. If he prays

standing then pray standing, and if he prays sitting then pray sitting."[7]

٢٤٥٩ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ قَالَ: ثنا وُهَيبَ، عَنْ مُصْعَبِ بْنِ مُحَمَّدٍ الْقُرَشِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعِينَ».

2459. It has been transmitted to us with an *isnād* from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "The Imam has been put in his position in order to be followed, so if he prays sitting you should all pray sitting as well."[8]

٢٤٦٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2460. The like of it has been transmitted to us with an *isnād* from Abū Salamah from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[9]

٢٤٦١/ ٢٤٦٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ حُمْرَانَ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ قَالَا: ثنا عُقْبَةُ بْنُ أَبِي الصَّهْبَاءِ الْبَاهِلِيُّ، قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: حَدَّثَنِي عَبْدُ اللّٰهِ بْنُ عُمَرَ ﷺ: أَنَّهُ كَانَ يَوْمًا مِنَ الْأَيَّامِ عِنْدَ رَسُولِ اللّٰهِ ﷺ وَهُوَ فِي نَفَرٍ مِنْ أَصْحَابِهِ، فَقَالَ لَهُمْ: «أَلَسْتُمْ تَعْلَمُونَ أَنِّي رَسُولُ اللّٰهِ إِلَيْكُمْ؟» فَقَالُوا: بَلَى، نَشْهَدُ أَنَّكَ رَسُولُ اللّٰهِ. قَالَ: «أَفَلَسْتُمْ تَعْلَمُونَ أَنَّ اللّٰهَ قَدْ أَنْزَلَ فِي كِتَابِهِ أَنَّ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللّٰهَ؟» قَالُوا: بَلَى، نَشْهَدُ أَنَّهُ مَنْ أَطَاعَكَ فَقَدْ أَطَاعَ اللّٰهَ. قَالَ: «فَإِنَّ مِنْ طَاعَةِ اللّٰهِ أَنْ تُطِيعُونِي، وَإِنَّ مِنْ إِطَاعَتِي أَنْ تُطِيعُوا أَئِمَّتَكُمْ، فَإِنْ صَلَّوْا قُعُودًا فَصَلُّوا قُعُودًا أَجْمَعِينَ».

2461/2462. It has been transmitted to us with two *asānīd* from Sālim from ʿAbdullāh ibn ʿUmar ﷺ that one time when he was with the Messenger of Allah ﷺ, along with a number of other Companions ﷺ, [the Messenger of Allah ﷺ] said to them, “Are you not aware that I am the Messenger of Allah sent to you?” They replied, “Of course. We testify to the fact that you are the Messenger of Allah.” He said, “Are you not aware that Allah revealed in His Book that whoever obeys me has obeyed Allah?” They replied, “Of course. We testify to the fact that whoever obeys you has obeyed Allah.” He said, “Part of your obedience to Allah is to obey me, and part of your obedience to me is to obey your Imams, so if they pray sitting you should all pray sitting as well.”[10]

Abū Jaʿfar ﷺ said, “Some[11] of the people [of knowledge] based their position on these traditions and said that if an Imam leads people in prayer from a seated position on account of illness, then everyone who prays behind him should also remain seated even if they are capable of standing.”

Others[12] disagreed with them and said, “Rather, they should all pray behind him standing, since the obligation of standing in the prayer has not been removed from them just because it has been removed from their Imam.” They based their position on the following *ḥadīth*:

٢٤٦٣/ ٢٤٦٤ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا الْفِرْيَابِيُّ، ح: وَحَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَا: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَرْقَمَ بْنِ شُرَحْبِيلَ، قَالَ: سَافَرْتُ مَعَ ابْنِ عَبَّاسٍ ﷺ مِنَ الْمَدِينَةِ إِلَى الشَّامِ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا مَرِضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ، كَانَ فِي بَيْتِ عَائِشَةَ ﷺ، فَقَالَ: «ادْعُوا لِي عَلِيًّا». فَقَالَتْ عَائِشَةُ: أَلَا نَدْعُو لَكَ أَبَا بَكْرٍ؟ قَالَ: «ادْعُوهُ». فَقَالَتْ حَفْصَةُ: أَلَا نَدْعُو لَكَ عُمَرَ؟ قَالَ: «ادْعُوهُ». فَقَالَتْ أُمُّ الْفَضْلِ: أَلَا نَدْعُو لَكَ الْعَبَّاسَ عَمَّكَ؟ قَالَ: «ادْعُوهُ». فَلَمَّا حَضَرُوا رَفَعَ رَأْسَهُ، ثُمَّ قَالَ: «لِيُصَلِّ لِلنَّاسِ أَبُو بَكْرٍ»، فَتَقَدَّمَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ. وَوَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ. فَلَمَّا أَحَسَّهُ أَبُو بَكْرٍ، سَبَّحُوا بِهِ، فَذَهَبَ أَبُو بَكْرٍ يَتَأَخَّرُ، فَأَشَارَ إِلَيْهِ النَّبِيُّ ﷺ مَكَانَكَ. فَاسْتَتَمَّ رَسُولُ اللَّهِ ﷺ مِنْ حَيْثُ انْتَهَى أَبُو بَكْرٍ مِنَ الْقِرَاءَةِ، وَأَبُو بَكْرٍ قَائِمٌ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ. فَأَتَمَّ أَبُو بَكْرٍ بِرَسُولِ اللَّهِ ﷺ وَأَتَمَّ النَّاسُ بِأَبِي بَكْرٍ. فَمَا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ حَتَّى ثُقِلَ، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ، وَإِنَّ رِجْلَيْهِ لَتَخُطَّانِ بِالْأَرْضِ، فَمَاتَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُوصِ.

2463/2464. It has been transmitted to us with two *asānīḍ* from Abū Isḥāq that Arqam ibn Shuraḥbīl said, "[Once] when I travelled with Ibn ʿAbbās ﷺ from Madinah to the Levant, he said to me, 'When the Messenger of Allah ﷺ fell ill with the illness from which he died, he was in the house of ʿĀʾishah ﷺ. He said to [those around him], "Call ʿAlī ﷺ [and tell him to come to] me." ʿĀʾishah ﷺ said, "Should we not [also] call Abū Bakr ﷺ to you?" He replied, "Call him." Then Ḥafṣah ﷺ said, "Should we not [also] call ʿUmar ﷺ to you?" He replied, "Call him." Then Umm al-Faḍl ﷺ said, "Should we not [also] call your uncle ʿAbbās ﷺ to you?" He replied, "Call him." Then, when they had all gathered around him, [the Messenger of Allah ﷺ] raised up his head and said, "Abū Bakr will lead the people in prayer," so Abū

Bakr ﷺ went forward to the front and led the people in prayer. Then the Messenger of Allah ﷺ began to feel a little better, so he staggered out to the prayer supported by two men. When Abū Bakr ﷺ became aware of his presence by the '*Subḥāna-llahs*' of [the people behind him], he made to step back. However, the Prophet ﷺ indicated to him that he should remain in his place. Then the Messenger of Allah ﷺ carried on and completed the recitation from where Abū Bakr ﷺ left off from a seated position whilst Abū Bakr ﷺ remained standing. Then Abū Bakr ﷺ followed the Messenger of Allah ﷺ whilst the rest of the people followed Abū Bakr ﷺ. Then, as soon as he had finished the prayer, the Messenger of Allah ﷺ began to feel worse. So he staggered out supported by the two men with his feet ploughing furrows in the earth [due to his inability to raise them]. Then the Messenger of Allah ﷺ died without having made any bequest.'"[13]

Abū Jaʿfar ﷺ said, "In this *ḥadīth*, it mentions that Abū Bakr ﷺ followed the Messenger of Allah ﷺ in prayer standing whilst the Messenger of Allah ﷺ was sitting. Also, this happened after the Messenger of Allah ﷺ said what he is narrated as having said in the traditions mentioned at the beginning of this chapter."

٢٤٦٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا زَائِدَةُ قَالَ: ثنا مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ، قَالَ: دَخَلْتُ عَلَى عَائِشَةَ ﵂ فَقُلْتُ: أَلَا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللّٰهِ ﷺ؟ فَقَالَتْ: بَلَى، كَانَ النَّاسُ عُكُوفًا فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللّٰهِ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ، فَأَرْسَلَ رَسُولُ اللّٰهِ ﷺ إِلَى أَبِي بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ، فَكَانَ يُصَلِّي بِهِمْ تِلْكَ الْأَيَّامِ. ثُمَّ إِنَّ رَسُولَ اللّٰهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ لِصَلَاةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ. فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَى إِلَيْهِ أَلَّا يَتَأَخَّرَ، وَقَالَ لَهُمَا: «أَجْلِسَانِي إِلَى جَنْبِهِ». فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ. فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ قَائِمٌ بِصَلَاةِ النَّبِيِّ ﷺ، وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ وَالنَّبِيُّ ﷺ قَاعِدٌ. قَالَ عُبَيْدُ اللّٰهِ: فَدَخَلْتُ عَلَى ابْنِ عَبَّاسٍ ﵄، فَعَرَضْتُ حَدِيثَهَا عَلَيْهِ، فَمَا أَنْكَرَ مِنْ ذَلِكَ شَيْئًا.

2465. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn ʿAbdillāh who said, “I went to see ʿĀʾishah ﵂ and asked her if she would tell me about the [final] illness of the Messenger of Allah ﷺ. She replied, ‘Of course [I will tell you]. The people were gathered in the mosque waiting for the Messenger of Allah ﷺ to come and lead them in the ʿIshāʾ prayer, so the Messenger of Allah ﷺ sent [a message] to Abū Bakr ﵁—who was leading the prayer during those days—to come and lead the people in prayer. Then, [the next day], the Messenger of Allah ﷺ started to feel a little better so he staggered out to the Ẓuhr prayer supported by two men. Abū Bakr ﵁ was leading the prayer, but when he saw the Messenger of Allah ﷺ he made to step back. [The Messenger of Allah ﷺ], however, gestured to him that he should not step back and then said to the two [men], “Sit me down beside him.” So they sat him down beside Abū Bakr ﵁. Then Abū Bakr ﵁ started to follow the prayer of the Prophet ﷺ

who was sitting, and the rest of the people continued to follow the prayer of Abū Bakr ﷺ who remained standing.'" Then ʿUbaydullāh said, "When I went to see Ibn ʿAbbās ﷺ and relayed this *ḥadīth* to him, he did not refute any of it."[14]

٢٤٦٦ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا أَبُو مُعَاوِيَةَ قَالَ: ثنا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللّٰهِ ﷺ جَاءَهُ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ، فَقَالَ: «ائْتُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللّٰهِ، لَوْ أَمَرْتَ عُمَرَ ﷺ أَنْ يُصَلِّيَ بِهِمْ، فَإِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَمَتَى يَقُومُ مَقَامَكَ لَمْ يَسْمَعِ النَّاسُ. قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَأَمَرُوا أَبَا بَكْرٍ فَصَلَّى بِالنَّاسِ، فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولُ اللّٰهِ ﷺ خِفَّةً، فَقَامَ يُهَادَى بَيْنَ رَجُلَيْنِ وَرِجْلَاهُ تَخُطَّانِ فِي الْأَرْضِ. فَلَمَّا سَمِعَ أَبُو بَكْرٍ حِسَّهُ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَى إِلَيْهِ أَنْ صَلِّ كَمَا أَنْتَ، فَجَاءَ رَسُولُ اللّٰهِ ﷺ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ. فَكَانَ رَسُولُ اللّٰهِ ﷺ يُصَلِّي بِالنَّاسِ، وَأَبُو بَكْرٍ يَقْتَدِي بِالنَّبِيِّ ﷺ وَهُوَ قَائِمٌ، وَالنَّاسُ يَقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ.

2466. It has been transmitted to us with an *isnād* from Aswad that ʿĀʾishah ﷺ said, "When the Messenger of Allah ﷺ became very ill, Bilāl ﷺ came to him to tell him that [the time of] the prayer had come. So [the Messenger of Allah ﷺ] said, 'Go to Abū Bakr. Let him lead the people in prayer.'" [ʿĀʾishah ﷺ continues], "I said, 'Messenger of Allah, would that you had commanded ʿUmar ﷺ to lead them in prayer, for Abū Bakr ﷺ is a man who is easily overcome by tears [when reciting Qurʾan] and the people are unable to hear him when he takes your place.' He replied, 'Tell Abū Bakr to lead the people in prayer.' Then they told Abū Bakr ﷺ and he led the people in prayer. After [Abū Bakr ﷺ] had started the prayer, the Messenger of Allah ﷺ started to feel a little

better, so he staggered out to the prayer supported by the two men with his feet forming lines in the [surface of the] earth. When Abū Bakr ﷺ felt his presence, he made to step back, but the Messenger of Allah ﷺ indicated to him that he should continue praying as he was. Then the Messenger of Allah ﷺ came forward, sat on the left-hand side of Abū Bakr ﷺ and started to lead the people in prayer [from a seated position]. Abū Bakr ﷺ remained standing and followed the prayer of the Prophet ﷺ whilst the rest of the people followed the prayer of Abū Bakr ﷺ .”[15]

Some people said, “This *ḥadīth* does not prove anything since the Messenger of Allah ﷺ was [not the Imam but was] being led in the prayer that you have mentioned.” They based this position on the following *ḥadīth*:

٢٤٦٧ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا شَبَابَةُ قَالَ: ثنا شُعْبَةُ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: صَلَّى رَسُولُ اللّٰهِ ﷺ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ خَلْفَ أَبِي بَكْرٍ قَاعِدًا.

2467. It has been transmitted to us with an *isnād* from Abū Wāʾil from Masrūq that ʿĀʾishah ﷺ said, “During the illness from which he passed away, the Messenger of Allah ﷺ prayed behind Abū Bakr ﷺ sitting down.”[16]

٢٤٦٨ – حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدِ بْنِ هِشَامٍ الرُّعَيْنِيُّ أَبُو قُرَّةَ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أنا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي حُمَيْدٌ قَالَ: حَدَّثَنِي ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ صَلَّى خَلْفَ أَبِي بَكْرٍ فِي ثَوْبٍ وَاحِدٍ، بُرْدٍ مُخَالِفٌ بَيْنَ طَرَفَيْهِ، فَكَانَتْ آخِرَ صَلَاةٍ صَلَّاهَا.

2468. It has been transmitted to us with an *isnād* from Ḥumayd from Thābit al-Bunānī from Anas ibn Mālik ﷺ that in the last prayer which he prayed, the Messenger of Allah ﷺ prayed behind Abū Bakr ﷺ wearing a single garment, a cloak with its ends crossed.[17]

٢٤٦٩ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا مُعَاوِيَةُ بْنُ عَمْرٍو الْأَزْدِيُّ قَالَ: ثنا زَائِدَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ ﷺ، قَالَ: مَرِضَ النَّبِيُّ ﷺ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقَالَتْ عَائِشَةُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ». قَالَ: قَامَ أَبُو بَكْرٍ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ.

2469. It has been transmitted to us with an *isnād* from Abū Burdah ibn Abī Mūsā that his father said, “When the Messenger of Allah ﷺ became ill, he said, ‘Tell Abū Bakr to lead the people in prayer,’ whereupon ʿĀʾishah ﷺ said to him, ‘Abū Bakr ﷺ is a soft-hearted man [so choose ʿUmar ﷺ instead].’ The Messenger of Allah ﷺ said, ‘Tell Abū Bakr to lead the people in prayer! You are [like] the female companions of Yūsuf!’[18] Thus, Abū Bakr ﷺ led [the people in prayer] during the lifetime of the Messenger of Allah ﷺ.”[19]

Their position, however, is countered by the fact that, although [all these] *aḥādīth* are narrated from the Messenger of Allah ﷺ, his actions in the prayer indicate that he was the Imam. For instance, ʿĀʾishah ﷺ, in the *ḥadīth* of Aswad, mentioned that the Prophet ﷺ sat on the left-hand side of Abū Bakr ﷺ ; the position normally occupied by the Imam. If Abū Bakr ﷺ had been the Imam then the Prophet ﷺ would have sat to

his right. Therefore, the fact that he did sit on the left-hand side proves that he was the Imam and Abū Bakr ﷺ was the follower.

Another proof is found in the *ḥadīth* of ʿAbdullāh ibn ʿAbbās ﷺ, since he narrated that the Messenger of Allah ﷺ took up the recitation from where Abū Bakr ﷺ left off. This indicates that Abū Bakr ﷺ cut off his recitation and that the Messenger of Allah ﷺ recited in his stead, proving that he was the Imam. If that were not the case, then he would not have recited since that prayer was one in which the recitation is performed out loud. If the prayer had not been one in which the recitation was performed out loud, then neither the Messenger of Allah ﷺ nor those praying behind Abū Bakr ﷺ would not have known the place Abū Bakr ﷺ had reached in his recitation.

Thus, since it is established that the prayer was one in which the recitation was performed audibly and that the Messenger of Allah ﷺ did recite [out loud] in it, and since it also established by consensus that it is not permissible for one following the Imam to perform the recitation like him [in an audible prayer], it is proven that the Messenger of Allah ﷺ was the Imam in that particular prayer. This is the position obtained by means of reconciling and comparing the traditions.[20]

As for the position suggested by reasoning, we have seen that the basic position, agreed upon by all the scholars, is that when someone enters into a prayer behind an Imam, something that was not obligatory for him before may well become obligatory for him, whereas something that was obligatory for him before will always remain obligatory for him.

For example, when a traveller enters into the prayer behind a resident, it becomes obligatory for him to pray four *rakʿahs* even though

it was only obligatory for him to pray two before. It is only the fact that he entered into a prayer with the Imam that made that obligatory. On the other hand, when a resident enters into a prayer behind a traveller, he completes the rest of his prayer after following [the traveller for the first two *rakʿahs*]. Thus, the obligation of the resident is not nullified by his entering into the prayer behind a traveller and remains just as it was beforehand.

In the same way, reasoning suggests that if a healthy person for whom standing is obligatory enters into a prayer behind an ill person for whom standing is no longer obligatory [due to his illness], then his obligation of standing is not nullified, because it was obligatory on him beforehand.

Some of them [try to counter this argument] by saying, "When a slave, for whom Jumuʿah is not obligatory, enters into the Jumuʿah [prayer], it takes the place of Ẓuhr, so something that was obligatory on him beforehand becomes nullified by his entering into the prayer behind the Imam."

In response, we say, "This actually serves to emphasise what we have said since the Jumuʿah was not obligatory on the slave before he entered into it with the Imam, but as soon as he did enter it, everything that was obligatory for the Imam became obligatory for him. Therefore, his ruling became the same as that of a traveller for whom the Jumuʿah is also not obligatory; as soon as [a traveller] enters into it, everything that was obligatory for the Imam becomes obligatory for him, and because it is a substitute for Ẓuhr, it takes its place [and means that he no longer has to pray it].

The ruling on the slave is exactly the same; because Jumuʿah

becomes obligatory for him as soon as he enters it, it also takes the place of Ẓuhr since it has become a substitute for it. Everything we have mentioned proves that when someone enters the prayer behind someone else, something that was not obligatory for him before may well become obligatory for him, while something that was obligatory for him before will not be nullified [and will remain obligatory].

This proves that when a healthy person for whom standing is obligatory enters into a prayer behind someone for whom standing is no longer obligatory, his obligation of standing is not nullified [and he must stand in the prayer] since it was obligatory for him to do that before entering the prayer."

This was the verdict of Imam Abū Ḥanīfah and Abū Yūsuf, may Allah have mercy on them.

As for Muḥammad ibn al-Ḥasan, he said that it was not permissible for a healthy person to pray behind someone who was so ill that he had to sit for the prayer, even if that ill person performed the *rukūʿ* and prostrations in full.

He took the position that the actions of the Prophet ﷺ during his illness in the traditions mentioned in this chapter were a special ruling, specific only to him. He backed up this interpretation by pointing out that it was not permissible for anyone else to do some of the other things done by the Prophet ﷺ in that prayer, such as carrying on the recitation from where Abū Bakr ؓ left off and causing Abū Bakr ؓ to go from the position of Imam to follower in a single prayer. Neither of these things are permissible for anyone else according to the consensus of all the Muslims, so this proves that the actions the Messenger of Allah ﷺ took in this prayer are specific to him and that everyone else is forbidden

from doing the same.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer, 413); and Nasāʾī (The prayer, 799) with their respective *asānīd* from Yaḥyā ibn Yaḥyā. It has also been transmitted by Muslim; Abū Dāwūd (The prayer, 606); and Ibn Mājah (The prayer, 1240) with their respective *asānīd* from Layth from Abū'z-Zubayr. It has also been transmitted by Abū Dāwūd (the prayer, 604) with his *isnād* from Abū Sufyān from Jābir ﷺ.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The *adhān*, 689); Muslim (The prayer, 411); Abū Dāwūd (The prayer, 601); and Nasāʾī (The prayer, 834) with their respective *asānīd* from Mālik. It has also been transmitted by Mālik in *al-Muwaṭṭā* (The Imam leading the prayer while seated, 16).

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer, 732) with his *isnād* from Layth from Zuhrī. It has been also transmitted by Muslim (The prayer, 411); and Tirmidhī (The prayer, 361) with their respective *asānīd* from Layth; and again by Muslim with his *isnād* from ʿAbdullāh ibn Wahb from Yūnus.

4 Its *isnād* is *ḥasan* on account of Ṣāliḥ ibn ʿAbd ar-Raḥmān. It has been transmitted by Bukhārī (The prayer, 378) with his *isnād* from Ḥumayd aṭ-Ṭawīl. It has also been transmitted by Aḥmad (3:200, no. 13102) with his *isnād* from Yazīd ibn Hārūn from Ḥumayd.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer, 688); and Abū Dāwūd (The prayer, 605) with their respective *asānīd* from Mālik.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer, 412); and Ibn Mājah (The prayer, 1237) with their respective *asānīd* from ʿAbadah from Hishām. It has also been transmitted by Muslim (The prayer, 412) with his *isnād* from Ḥammād ibn Zayd and Namīr ibn Hishām.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer, 416) and (Amīrat, 1835) with his *isnād* from Shuʿbah.

8 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer, 603) with his *isnād* from Wuhayb.

9 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (2:230, no. 7144) with his *isnād* from ʿAbbād ibn ʿAbbād from Muḥammad ibn ʿAmr ibn ʿAlqamah.

10 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (2:93, no. 5679); and Ṭabarānī in *al-Kabīr* (12, no. 13238) with their respective *asānīd* from ʿUqbah ibn aṣ-Ṣahbā. Haythamī said in *al-Mujmaʿ* (2:65), "Its narrators are trustworthy."

11 Those who adopted this view includes Imam Aḥmad.

12 Those who adopted this view includes Imam Abū Ḥanīfah, Abū Yūsuf and Imam Shāfiʿī.

13 Its *isnād* is *ḥasan*. It has been transmitted by Ibn Mājah (The prayer, 1235) with his *isnād* from Isrāʾīl.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī in its long form (The prayer, 687); and Muslim (The prayer, 418) with their respective *asānīd* from Aḥmad ibn Yūnus. It has also been transmitted by Abū Dāwūd (The prayer, 835) with his *isnād* from Zāʿidah.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer, 713); and Nasāʾī (834) with their respective *asānīd* from Abū Muʿāwiyah. It has also been transmitted by Muslim in the abovementioned place; and Ibn Mājah (The prayer, 1232) with their respective *asānīd* from Abū Muʿāwiyah and Wakīʿ, both of whom narrated from Aʿmash. And again by Muslim with his *isnād* from ʿAlī ibn Mushir and ʿĪsā ibn Yūnus, both of whom narrated it from Aʿmash.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (The prayer, 362) with his *isnād* from Shabābah ibn Siwār, and he said that it was *ḥasan ṣaḥīḥ gharīb*. It has also been transmitted by Nasāʾī (The prayer, 787) with his *isnād* from Shuʿbah.

17 Its *isnād* is *ḥasan*. It has been transmitted by Tirmidhī (The prayer, 363) with his *isnād* from Thābit, and he said that it was *ḥasan ṣaḥīḥ*. It has also been transmitted by Nasāʾī (The prayer, 786) with his *isnād* from Ḥumayd directly from Anas ﷺ, without mentioning Thābit.

18 Referring to the women who plotted against the Prophet Yūsuf ﷺ. ʿĀʾishah ﷺ felt uncomfortable to request her father to lead over the other Companions ﷺ.

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer, 678); and Muslim (The prayer, 420) with their respective *asānīd* from Zāʿidah.

20 Bayhaqī said, “Shāfiʿī ﷺ said, ‘Even if the Messenger of Allah ﷺ were to have prayed behind Abū Bakr ﷺ on one occasion [during his illness], that would not have prevented Abū Bakr ﷺ praying behind him on another occasion. Mūsā ibn ʿUqbah mentioned in his *Maghāzī* that Abū Bakr ﷺ had prayed a single *rakʿah* of *Ṣubḥ* on Monday, the day upon which the Prophet ﷺ died, when the Prophet ﷺ found himself feeling a bit better, and so came out and prayed a *rakʿah* with Abū Bakr ﷺ. Then, when Abū Bakr ﷺ said the *salām*, he ﷺ stood up and prayed the other *rakʿah*. It is probable that this is the prayer to which people are referring when they narrate that the Prophet ﷺ prayed behind Abū Bakr ﷺ during his illness, it was the Ẓuhr prayer on Sunday, or on Saturday just as we narrated from ʿĀʾishah ﷺ and Ibn ʿAbbās ﷺ when clarifying [the time of] Ẓuhr. So there is no contradiction between the two of them and it is correct to use the first *ḥadīth* as a proof.’”

Ibn Kathīr responded in *al-Bidāyah wa’n-Nihāyah* to what Bayhaqī said by saying that all three

aḥādīth are *munqaṭiʿ*, for how could it be true that he prayed Ẓuhr on Saturday or Sunday when it is the case that the last prayer he prayed with the people was Ẓuhr, as is mentioned in the *ḥadīth* of ʿĀʾishah ﵂, and that was on Thursday. And as for the *Ṣubḥ* prayer on Monday, he prayed that in his house, not with the congregation, for the *ḥadīth* of Anas ﵁ explicitly states that he was not able to pray with the people.

Shaykh Anwar said, “That which has been proven to be correct is that he prayed four prayers with the congregation during his illness. The first was ʿIshāʾ which he prayed on the night when he first fell into a faint. After that he went out to the mosque, led them in prayer and addressed them. The second was Ẓuhr, as has been explicitly stated in the narrations found in the two *Ṣaḥīḥ* collections. The third is the Maghrib prayer, as is mentioned by Umm al-Faḍl ﵂. And the fourth is the *Ṣubḥ* prayer, as is mentioned in the *Maghāzī* of Mūsā ibn ʿUqbah.

٦٠ - بَابُ الرَّجُلِ يُصَلِّي الْفَرِيضَةَ خَلْفَ مَنْ يُصَلِّي تَطَوُّعًا

60. CAN SOMEONE PRAY AN OBLIGATORY PRAYER BEHIND SOMEONE WHO IS PRAYING A SUPEREROGATORY PRAYER?

Abū Jaʿfar ﵀ said, “It has been narrated from Jābir ibn ʿAbdillāh ﵁ that Muʿādh ibn Jabal ﵁ used to pray ʿIshāʾ with the Messenger of Allah ﷺ and then go back to his people at Banū Salamah and pray it with them. This *ḥadīth* is mentioned with its full *isnād* in the chapter on ‘Quranic recitation during Maghrib.’”[1]

Some[2] of the people of knowledge based their position on this *ḥadīth* and said that it is permissible for a man praying an obligatory prayer to pray behind a man praying a supererogatory prayer.

Others[3] disagreed with them and said that it was not permissible for a man praying an obligatory prayer to pray behind someone praying a supererogatory one.

They said, “The *ḥadīth* of Muʿādh ﵁ does not mention whether the prayer he prayed with his people was an obligatory one or a supererogatory one. It is possible that the prayer he prayed with the Prophet ﷺ was supererogatory and the one he prayed with his people was obligatory, in which case the *ḥadīth* contains no proof for your position. Similarly, it is possible that the prayer he prayed with the Prophet ﷺ was obligatory and the one he prayed with his people was supererogatory, just as you mentioned.”

Since this *ḥadīth* has two equally likely interpretations, it means that no one may categorically state that one interpretation is stronger than the other unless he some other evidence to back up that claim. Therefore, the first group of scholars said, “We have found it mentioned in some traditions that the prayer he prayed with his people was supererogatory and the one he prayed with the Prophet ﷺ was obligatory.” Then they mentioned the following *ḥadīth* to prove this:

٢٤٧٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرٍو، قَالَ: أَخْبَرَنِي جَابِرٌ ﷺ: أَنَّ مُعَاذًا كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ الْعِشَاءَ، ثُمَّ يَنْصَرِفُ إِلَى قَوْمِهِ فَيُصَلِّيهَا بِهِمْ، هِيَ لَهُ تَطَوُّعٌ وَلَهُمْ فَرِيضَةٌ.

> 2470. It has been transmitted to us with an *isnād* from Ibn Jurayj from ʿAmr from Jābir ﷺ that Muʿādh ﷺ used to pray ʿIshāʾ with the Prophet ﷺ, then go back to his people and pray it with them [as their Imam], with [his prayer] being supererogatory whilst theirs was obligatory.

The others countered this by pointing out that Ibn ʿUyaynah narrated this *ḥadīth* from ʿAmr ibn Dīnār with the exact same wording as Ibn Jurayj, except in his version he did not say, ‘with [his prayer] being supererogatory whilst theirs was obligatory.’ Thus, it is possible that those extra words were uttered by Ibn Jurayj, or by ʿAmr, or by Jābir ﷺ. But, regardless of which one of them uttered those words, they do not prove that the true nature of Muʿādh’s ﷺ actions was as they have described. That is because those words have not been narrated from Muʿādh ﷺ himself, but only indicate how they themselves understood his actions. Also, it is possible that [they were wrong] and the true nature of his actions was not as they described.

Furthermore, even if those words were proven to have been uttered by Muʿādh ﷺ, they would still not constitute a proof that Muʿādh ﷺ did what he did at the behest of the Messenger of Allah ﷺ, or that the Messenger of Allah ﷺ would have confirmed him in his practice if he had known about it.

For example, when Rifāʿah ibn Rāfiʿ ﷺ told ʿUmar ibn al-Khaṭṭāb ﷺ that when they had sexual intercourse during the lifetime of the Messenger of Allah ﷺ, they would not perform *ghusl* unless they had ejaculated. ʿUmar ﷺ asked him, "Did you tell the Prophet ﷺ about that and did he approve of it?" When [Rifāʿah ﷺ] replied that they had not, ʿUmar ﷺ declined to make their practice a proof.

The practice mentioned in this *ḥadīth* is of a similar nature; even if Muʿādh ﷺ had done what he did during the lifetime of the Messenger of Allah ﷺ, there is no proof that he did it with the approval or at the behest of the Messenger of Allah ﷺ. Furthermore, there are narrations from the Messenger of Allah ﷺ which indicate the opposite practice:

٢٤٧١/ ٢٤٧٢ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ قَالَا: ثنا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: ثنا عَمْرُو بْنُ يَحْيَى الْمَازِنِيُّ، عَنْ مُعَاذِ بْنِ رِفَاعَةَ الزُّرَقِيِّ ﷺ أَنَّ رَجُلًا مِنْ بَنِي سَلِمَةَ - يُقَالُ لَهُ سُلَيْمٌ - أَتَى رَسُولَ اللّٰهِ ﷺ، فَقَالَ: إِنَّا نَظَلُّ فِي أَعْمَالِنَا فَنَأْتِي حِينَ نُمْسِي فَنُصَلِّي، فَيَأْتِي مُعَاذُ بْنُ جَبَلٍ فَيُنَادَى بِالصَّلَاةِ، فَنَأْتِيهِ فَيُطَوِّلُ عَلَيْنَا. فَقَالَ لَهُ النَّبِيُّ ﷺ: «يَا مُعَاذُ لَا تَكُنْ فَتَّانًا، إِمَّا أَنْ تُصَلِّيَ مَعِي وَإِمَّا أَنْ تُخَفِّفَ عَنْ قَوْمِكَ».

2471/2472. It has been transmitted to us with two *asānīd* from ʿAmr ibn Yaḥyā al-Māzinī from Muʿādh ibn Rifāʿah az-Zuraqī that a man from the Banū Salamah called Sulaym ﷺ came to the

> Messenger of Allah ﷺ and said, “We spend the whole day working and then, when we go home in the evening to pray, Muʿādh ibn Jabal ؓ comes, calls us to the prayer and then makes the prayer very long.” So the Prophet ﷺ said to [Muʿādh ؓ], “Muʿādh, do not cause dissension. Either pray with me or make it lighter for your people.”[4]

This statement of the Messenger of Allah ﷺ to Muʿādh ؓ indicates that when Muʿādh ؓ was with the Messenger of Allah ﷺ, he used to do one of two things—either pray with him or with his people—but not both of them together. This is demonstrated by the Prophet’s ﷺ words, ‘Either pray with me’ i.e. ‘and do not pray with your people,’ and his words, ‘Make it lighter for your people’ i.e. ‘and do not pray with me.’

As it contains a statement from the Messenger of Allah ﷺ and the first group of traditions do not, this tradition proves that Muʿādh ؓ heard nothing about this matter from the Messenger of Allah ﷺ before this, and nor do we know of anything disproving our position that came to him [from the Prophet ﷺ] after this.

Moreover, even if there had been a command from the Messenger of Allah ﷺ regarding this matter, as the first group claim, it is possible that he could have given that command during the time when it was still permissible to pray an obligatory prayer twice, for as we mentioned with our *asānīd* in the chapter on the fear prayer, that was done at the beginning of Islam and continued to be done until it was later prohibited by the Messenger of Allah ﷺ.

Therefore, it is just as possible that the practice of Muʿādh ؓ mentioned earlier happened before the prohibition came into place and

abrogated it, as it is possible that it happened after the prohibition. So, if anyone claims that it happened during one of those times, his opponent may claim that it happened during the other time. This is the ruling that we arrive at by means of analysis of the traditions.

As for the ruling suggested by reasoning, we have seen that the validity of the prayer of the follower is dependent upon the validity of the prayer of the Imam. Therefore, when an Imam forgets something in his prayer, his act of forgetfulness makes the same thing obligatory for the one praying behind him as it does for him. But when the one behind him forgets something and the Imam does not, that man's act of forgetfulness is not considered to be at the same level as the Imam's act of forgetfulness and so does not make anything obligatory upon him.

The fact that the ruling concerning forgetfulness [in the prayer] when committed by an Imam applies equally to the followers as to the Imam himself, and that the ruling concerning forgetfulness [in the prayer] when committed by a follower does not apply to him since it does not apply to his Imam, these two facts prove that the ruling governing the prayer of a follower is the same as that which governs the prayer of his Imam and that his prayer is included as part of his Imam's. Also, because his prayer is considered to be included within that of his Imam's, it is not permissible for it to be different from it in any way.

Some say, "We have seen, however, that all the scholars agree that it is permissible for a man to pray a supererogatory prayer behind someone else praying an obligatory prayer. Therefore, in the same way, it must be also permissible for him to pray an obligatory prayer behind someone praying a supererogatory prayer."

In response, let it be said to them, "The cause for a supererogatory

action is part of the cause for an obligatory action. That is clear from the fact that when someone enters into a prayer without making a specific intention as to whether he is performing a supererogatory or obligatory prayer, he is considered to have entered into a supererogatory prayer. But when he enters into a prayer and makes the intention to pray an obligatory prayer, he is considered to have entered into an obligatory prayer. Thus, when someone enters an obligatory prayer, he enters into it with the same means by which he entered into the supererogatory prayer and another means as well. This entails that when someone prays a supererogatory prayer behind someone else praying an obligatory one, he is engaged in a prayer for every part of which there is an Imam, but when he prays an obligatory prayer behind someone else praying a supererogatory one, he is engaged in a prayer for which he has an Imam when it comes to part of the means for entering the prayer but not the rest, thereby making his prayer unacceptable."[5]

Some say, "We have seen that when ʿUmar ibn al-Khaṭṭāb ﷺ led the people in prayer whilst in a state of major impurity, he made up the prayer and the rest of the people did not. This proves that [the validity of] their prayer was not contingent upon [the validity of] his prayer."

In response, let it be said to them, "He only did that because he was not certain as to whether he had entered into the state of major impurity before or after the prayer. [Due to that element of doubt], he took precautions with respect to his own prayer and repeated it, but did not command anyone else to do that." The following traditions demonstrate this:

٢٤٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ الْغُدَانِيُّ قَالَ: أنا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زُبَيْدِ بْنِ الصَّلْتِ، قَالَ: قَالَ عُمَرُ ﷺ: أُرَانِي قَدِ احْتَلَمْتُ وَمَا شَعَرْتُ، وَصَلَّيْتُ وَمَا اغْتَسَلْتُ. ثُمَّ قَالَ: أَغْسِلُ مَا رَأَيْتُ وَأَنْضَحُ مَا لَمْ أَرَ. ثُمَّ أَقَامَ فَصَلَّى مُتَمَكِّنًا، وَقَدِ ارْتَفَعَ الضُّحَى.

2473. It has been transmitted to us with an *isnād* from Hishām ibn ʿUrwah from his father from Zubayd ibn aṣ-Ṣalt that ʿUmar ﷺ said, "It seems to me that I have had a wet dream without being aware of the fact, and prayed without doing *ghusl*." Then he said, "I wash that which I can see [of the impurity] and sprinkle [water] on that which I cannot see [of the impurity]." Then he said the *iqāmah* and prayed confident that he was in ritual purity after the time of Ḍuḥā had come in.

٢٤٧٤ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زُبَيْدِ بْنِ الصَّلْتِ أَنَّهُ قَالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَنَظَرْنَا فَإِذَا هُوَ قَدِ احْتَلَمَ، فَصَلَّى وَلَمْ يَغْتَسِلْ، فَقَالَ: وَاللّٰهِ، مَا أُرَانِي إِلَّا وَقَدِ احْتَلَمْتُ وَمَا شَعَرْتُ، وَصَلَّيْتُ وَمَا اغْتَسَلْتُ. قَالَ: فَاغْتَسَلَ وَغَسَلَ مَا رَأَى فِي ثَوْبِهِ وَنَضَحَ مَا لَمْ يَرَ، وَأَذَّنَ وَأَقَامَ الصَّلَاةَ، ثُمَّ صَلَّى بَعْدَمَا ارْتَفَعَ الضُّحَى مُتَمَكِّنًا.

2474. It has been transmitted to us with another *isnād* from Hishām ibn ʿUrwah from his father that Zubayd ibn aṣ-Ṣalt said, "When I went out [on an expedition] with ʿUmar ibn al-Khaṭṭāb ﷺ, he realised that he had had a wet dream and prayed without doing *ghusl*. Then he said, 'By Allah, it seems to me that I have had a wet dream without being aware of that fact, and prayed without doing *ghusl*.' Then he did *ghusl*, washed off [the major impurity] he could see on his clothes and sprinkled water [over

the parts of his clothes upon which] he could not see [major impurity], then called the *adhān* and the *iqāmah* and prayed prayed confident that he was in ritual purity after the time of Ḍuḥā had come in."

These traditions prove that ʿUmar ﷺ was not certain as to whether he had entered into the state of major impurity before or after the prayer. Furthermore, the following tradition proves that ʿUmar ﷺ held the opinion that when the Imam's prayer is invalid, the follower's prayer is also rendered invalid:

٢٤٧٥ - أَنَّ مُحَمَّدَ بْنَ النُّعْمَانِ حَدَّثَنَا قَالَ: ثنا يَحْيَى بْنُ يَحْيَى قَالَ: ثنا أَبُو مُعَاوِيَةَ قَالَ: ثنا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ: أَنَّ عُمَرَ ﷺ نَسِيَ الْقِرَاءَةَ فِي صَلَاةِ الْمَغْرِبِ، فَأَعَادَ بِهِمُ الصَّلَاةَ.

2475. It has been transmitted to us with an *isnād* from Ibrāhīm from Hammām ibn al-Ḥārith that when ʿUmar ﷺ forgot to do the recitation in the Maghrib prayer, he repeated the prayer with the whole congregation.

[In this tradition], ʿUmar ﷺ repeated the prayer with them for leaving out the recitation, even though there is difference of opinion as to whether doing that constitutes an invalidation of the prayer. So, if he made them repeat the prayer for a disputed matter such as this, it would have been even more appropriate for him to repeat the prayer with them if he had prayed with them in a state of major ritual impurity.

Some say, "The reverse of this has also been transmitted from ʿUmar ﷺ," pointing to the following tradition:

٢٤٧٦ – حَدَّثَنَا بَكْرُ بْنُ إِدْرِيسَ قَالَ: ثنا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: ثنا شُعْبَةُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ أَنَّ عُمَرَ ﷺ قَالَ لَهُ رَجُلٌ: إِنِّي صَلَّيْتُ صَلَاةً لَمْ أَقْرَأْ فِيهَا شَيْئًا. فَقَالَ لَهُ عُمَرُ ﷺ: أَلَيْسَ قَدْ أَتْمَمْتَ الرُّكُوعَ وَالسُّجُودَ؟ قَالَ: بَلَى. قَالَ: تَمَّتْ صَلَاتُكَ. قَالَ شُعْبَةُ: فَحَدَّثَنِي عَبْدُ اللّٰهِ بْنِ عُمَرَ الْعُمَرِيُّ، قَالَ: قُلْتُ لِمُحَمَّدِ بْنِ إِبْرَاهِيمَ: مِمَّنْ سَمِعْتَ هَذَا الْحَدِيثَ؟ فَقَالَ: مِنْ أَبِي سَلَمَةَ عَنْ عُمَرَ ﷺ.

2476. It has been transmitted to us with an *isnād* from Shuʿbah from Yaḥyā ibn Saʿīd from Muḥammad ibn Ibrāhīm that a man said to ʿUmar ﷺ, “I prayed a prayer in which I did not recite any [Qurʾan].” ʿUmar ﷺ said to him, “Did you complete all its *rukūʿs* and prostrations?” [The man] replied, “Yes,” so ʿUmar ﷺ said, “Then your prayer is complete.” Shuʿbah added from ʿAbdullāh ibn ʿUmar al-Ghamrī that Muḥammad ibn Ibrāhīm said that he heard the *ḥadīth* from Abū Salamah from ʿUmar ﷺ.

In response, let it be said to them, “Although this tradition is narrated from ʿUmar ﷺ, the tradition preceding it has a continuous chain of transmission with no gaps and [its narrator] Hammām was present in the company of ʿUmar ﷺ. [This makes it stronger], because a tradition with a continuous chain of transmission is more acceptable and preferable to those which go against it.”

Reasoning also supports this position since all of the scholars agree that the prayer of someone who prays behind a man in a state of major ritual impurity is invalid when he is aware of the Imam’s state. Thus, all scholars consider [the validity] of his prayer to be contingent upon [the validity of] the Imam’s prayer in circumstances such as these.

Therefore, if that is the case when he knows about the invalidity of the Imam’s prayer, it follows that the same also be true when he does

not know about [the invalidity of the Imam's prayer]. Do you not see that if the follower prayed in a state of major ritual impurity, his prayer would be invalid regardless of whether he knew about that or not? Thus, whatever invalidates his prayer when he is aware of it also invalidates his prayer when he is not aware of it. This is because his knowledge of the invalidity of the Imam's prayer invalidates his own prayer, it follows by reasoning that his prayer also be invalid when he is unaware of the invalidity of the Imam's prayer.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

Ṭāwūs and Mujāhid also held this position:

٢٤٧٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: ثنا هُشَيْمٌ، عَنْ جَابِرٍ الْجُعْفِيِّ، عَنْ طَاوُسٍ وَمُجَاهِدٍ فِي إِمَامٍ صَلَّى بِقَوْمٍ وَهُوَ عَلَى غَيْرِ وُضُوءٍ، قَالَ: يُعِيدُونَ الصَّلَاةَ جَمِيعًا.

2477. It has been transmitted to us with an *isnād* from Hushaym from Jābir al-Juʿfī that Ṭāwūs and Mujāhid said about when an Imam leads a people in prayer without being in a state of *wudu'*, "They should all repeat the prayer."[6]

A large group of the early scholars have been narrated as holding the position that we have adopted concerning those circumstances when an Imam prays a different prayer to those praying behind him:

٢٤٧٨ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ فِي الرَّجُلِ يُصَلِّي بِقَوْمٍ هِيَ لَهُ الظُّهْرُ وَلَهُمُ الْعَصْرُ. قَالَ: يُعِيدُونَ وَلَا يُعِيدُ.

2478. It has been transmitted to us with an *isnād* from Manṣūr

that Ibrāhīm said about when a man leads a people in prayer, him praying Ẓuhr and them praying ʿAṣr, “They repeat their prayer, but he does not repeat his.”

٢٤٧٩ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: سَمِعْتُ يُونُسَ بْنَ عُبَيْدٍ يَقُولُ: جَاءَ عَبَّادٌ النَّاجِيُّ إِلَى الْمَسْجِدِ فِي يَوْمٍ مَطِيرٍ فَوَجَدَهُمْ يُصَلُّونَ الْعَصْرَ، فَصَلَّى مَعَهُمْ وَهُوَ يَظُنُّ أَنَّهَا الظُّهْرُ، وَلَمْ يَكُنْ صَلَّى الظُّهْرَ. فَلَمَّا صَلَّوْا فَإِذَا هِيَ الْعَصْرُ، فَأَتَى الْحَسَنَ فَسَأَلَهُ عَنْ ذَلِكَ، فَأَمَرَهُ أَنْ يُصَلِّيَهُمَا جَمِيعًا.

2479. It has been transmitted to us with an *isnād* from Yūnus ibn ʿUbayd who said, “ʿAbbād an-Nājī came to the mosque on a very rainy day and found the people praying ʿAṣr. He had not yet prayed Ẓuhr, so he prayed with them thinking that they were praying Ẓuhr. Then after they finished it became clear to him that they had been praying ʿAṣr, so he went to Ḥasan to ask him about what he should do. Ḥasan commanded him to pray both prayers [again].”

٢٤٨٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدُ بْنُ عَامِرٍ قَالَ: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، قَالَ: كَانَ الْحَسَنُ وَابْنُ سِيرِينَ يَقُولَانِ: يُصَلِّيهِمَا جَمِيعًا.

2480. It has been transmitted to us with an *isnād* from Saʿīd ibn Abī ʿArūbah that Ḥasan and Ibn Sīrīn both used to say that he should pray both prayers [again].

٢٤٨١ – حَدَّثَنَا أَبُو مَعْشَرٍ، عَنِ النَّخَعِيِّ، قَالَ: يُصَلِّيهِمَا جَمِيعًا.

2481. It has been transmitted to us with an *isnād* from Abu Maʿshar that Nakhaʿī said, “He should pray both prayers [again].”

٢٤٨٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا سَعِيدٌ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: يُصَلِّي الظُّهْرَ ثُمَّ يُصَلِّي الْعَصْرَ.

2482. It has been transmitted to us with an *isnād* from Nāfiʿ that Ibn ʿUmar ﷺ said, "He should pray Ẓuhr [again] and then pray ʿAṣr."

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Dāraquṭnī (1:274); and Bayhaqī (3:85) with their respective *asānīd* from Abū ʿĀṣim. It has also been transmitted by ʿAbd ar-Razzāq in his *Musnad* (2269) from Ibn Jurayj.

2 Those who adopt this view includes Imam Shāfiʿī and Imam Aḥmad according to one narration.

3 Those who adopt this view includes Imam Abū Ḥanīfah, Muḥammad, Abū Yūsuf, Imam Mālik and Imam Aḥmad according to one narration.

4 Its *isnād* is *mursal*. It has been transmitted by Aḥmad (5:74, no. 2097) with his *isnād* from ʿAmr ibn Yaḥyā al-Māzinī, and in his version, it says, 'Muʿādh ibn Rifāʿah from a man from the Banū Salamah called Sulaym.' Ḥāfiẓ said, "Muʿādh did not come into contact with Sulaym. The *isnād* of Ṭaḥāwī ﷺ is *mursal* and that is the one which is the most correct."

5 The Imam is saying there are two vital components for entering into an obligatory prayer (i.e. the act of entering into the prayer with a general intention and specifying the prayer) but only one for entering into a supererogatory prayer (i.e. the act of entering into the prayer with a general intention). Therefore, the supererogatory prayer contains only part of the components necessary for an obligatory one. This means that when someone prays a supererogatory prayer behind someone praying an obligatory prayer, all the vital components of his prayer are fulfilled by his Imam, but when someone prays an obligatory prayer behind someone praying a supererogatory prayer, there are vital components of his prayer (i.e. the intention) which the Imam is lacking and that is not acceptable.

6 Someone praying an obligatory prayer praying behind someone praying a supererogatory prayer is one of the instances in which the intention of the Imam and the intention of the one praying behind him differ. Ibn Daqīq al-ʿĪd said, "The jurists differed with one another when it came to whether it was permissible for a person to have a different intention to that of his Imam, and split into different madhhabs. The most permissive of them permitted it unconditionally,

saying that it was permissible for someone praying an obligatory prayer to pray behind someone praying a supererogatory prayer and vice versa, and for someone making up a prayer to pray behind someone praying it in its time and vice versa, regardless even of whether it was the same prayer the two of them were praying or not. The only case in which they did not permit it was when the outward acts of their two prayers were different (i.e. like one praying Maghrib and the other Ẓuhr). This was the position of Imam Shāfiʿī.

The second madhhab was the exact opposite and it was the most restrictive, saying that it was not permissible for someone's intention to be different from his Imam's under any circumstances whatsoever, so even someone praying a supererogatory prayer could not pray behind someone praying an obligatory prayer.

The third madhhab was the most measured, saying that it was permissible for someone praying a supererogatory prayer to pray behind someone praying an obligatory prayer, but not the other way around. That was the position of Imam Abū Ḥanīfah and Imam Mālik.

٦١ - بَابُ التَّوْقِيتِ فِي الْقِرَاءَةِ فِي الصَّلَاةِ

61. RECITING PARTICULAR *SŪRAHS* IN PARTICULAR PRAYERS

٢٤٨٣/ ٢٤٨٤ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا أَبُو عَاصِمٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْأَضْحَى وَالْفِطْرِ فِي الْأُولَى بِـ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَفِي الثَّانِيَةِ: ﴿هَلْ أَتَيكَ حَدِيثُ الْغَاشِيَةِ﴾.

2483/2484. It has been transmitted to us with an *isnād* from Muḥammad ibn ʿAmr ibn ʿAṭāʾ from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ used to recite [the Sūrah] "Glorify the Name of your Lord, the Most High" (Qurʾan 87) in the first *rakʿah* of the Aḍḥā ʿĪd prayer and the Fiṭr ʿĪd prayer, and [the Sūrah] "Has news of the Overwhelmer reached you" (Qurʾan 88) in the second *rakʿah*.[1]

٢٤٨٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ بِـ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿هَلْ أَتَيكَ حَدِيثُ الْغَاشِيَةِ﴾ وَإِذَا اجْتَمَعَ يَوْمُ عِيدٍ وَيَوْمُ جُمُعَةٍ، قَرَأَ بِهِمَا فِيهِمَا جَمِيعًا.

2485. It has been transmitted to us with an *isnād* from Ḥabīb ibn Sālim from Nuʿmān ibn Bashīr ﷺ that the Prophet ﷺ used to recite the [Sūrah] "Glorify the Name of your Lord, the Most High" (Qurʾan 87) and the [Sūrah] "Has news of the Overwhelmer

reached you" (Qurʾan 88) in the two ʿĪd prayers. And when the ʿĪd and the Jumuʿah fell on the same day, he would recite those two *sūrahs* in both prayers.[2]

٢٤٨٦ – حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا حَامِدُ بْنُ يَحْيَى قَالَ: ثنا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمُنْتَشِرِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2486. The like of it has been transmitted to us with another *isnād* from [Ḥabīb ibn Sālim from Nuʿmān ibn Bashīr ﷺ from the Prophet ﷺ].[3]

٢٤٨٧ – حَدَّثَنَا رَوْحٌ قَالَ: ثنا حَامِدُ بْنُ يَحْيَى قَالَ: ثنا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ ابْنِ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النُّعْمَانِ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2487. The like of it has been transmitted to us with an *isnād* from Ḥabīb ibn Sālim from Sālim from Nuʿmān ﷺ from the Prophet ﷺ.[4]

٢٤٨٨ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا الْمَسْعُودِيُّ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عُقْبَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ ﷺ، عَنِ النَّبِيِّ ﷺ فِي الْعِيدَيْنِ مِثْلَهُ، وَلَمْ يَذْكُرِ الْجُمُعَةَ.

2488. The like of it has been transmitted to us with an *isnād* from Zayd ibn ʿUqbah from Samurah ibn Jundub ﷺ from the Prophet ﷺ, except in this version he did not mention Jumuʿah.[5]

٢٤٨٩ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْوَهْبِيُّ قَالَ: ثنا الْمَسْعُودِيُّ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2489. The like of it has been transmitted to us with another *isnād* from [Zayd ibn ʿUqbah from Samurah ibn Jundub ﷺ from the

Prophet ﷺ].[6]

٢٤٩٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عُقْبَةَ الْفَزَارِيِّ، فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2490. The like of it has been transmitted to us with an *isnād* from Zayd ibn ʿUqbah al-Fazārī [from Samurah ibn Jundub ﷺ from the Prophet ﷺ].[7]

Abū Jaʿfar ﷺ said, "Some[8] of the people [of knowledge] based their position on these traditions and said that, along with the Fātiḥah, these two *sūrahs* and no others are the only *sūrahs* that should be recited by the Imam in the two ʿĪd prayers and the Jumuʿah prayer."

Others[9] disagreed with them and said, "These *aḥādīth* do not contain anything that proves that an Imam should recite these particular *sūrahs* at the expense of all others. Rather, the Imam may recite these two *sūrahs* and he may recite any other *sūrah*." They based their position on the following:

٢٤٩١/ ٢٤٩٢ - أَنَّ أَبَا بَكْرَةَ وَابْنَ مَرْزُوقٍ قَدْ حَدَّثَانَا قَالَا: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: ثنا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي وَاقِدٍ ﷺ، قَالَ: سَأَلَنِي عُمَرُ بِمَا قَرَأَ رَسُولُ اللَّهِ ﷺ فِي الْعِيدَيْنِ. قُلْتُ: ﴿ق﴾ وَ ﴿اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾.

2491/2492. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn ʿAbdillāh that Abū Wāqid ﷺ said, "When ʿUmar ﷺ asked me what the Messenger of Allah ﷺ used to recite in the two ʿĪd prayers, I replied '[Sūrah] "Qāf" (Qurʾan 50) and [Sūrah] "The Hour has drawn near and the moon has split" (Qurʾan

54).’”[10]

٢٤٩٣/ ٢٤٩٤ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ، ح: قَالَ: ثنا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا مَالِكُ بْنُ أَنَسٍ، عَنْ ضَمْرَةَ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ: أَنَّ عُمَرَ ﷺ سَأَلَ أَبَا وَاقِدٍ. . . فَذَكَرَ مِثْلَهُ.

2493/2494. It has been transmitted to us with two *asānīd* from ʿUbaydullāh ibn ʿAbdillāh that ʿUmar ﷺ asked Abū Wāqid ﷺ about this. Then he mentioned the like of it.[11]

In these traditions, Abū Wāqid ﷺ mentions that the Prophet ﷺ recited different *sūrahs* in the two ʿĪd prayers from those mentioned in the first group of traditions.

It has also been narrated from the Messenger of Allah ﷺ that he recited different *sūrahs* in the Jumuʿah prayer from those mentioned in the first group of traditions:

٢٤٩٥ – حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ سَأَلَ النُّعْمَانَ بْنَ بَشِيرٍ ﷺ: مَاذَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللّٰهِ ﷺ يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُورَةِ الْجُمُعَةِ؟ قَالَ: كَانَ يَقْرَأُ بِـ: ﴿هَلْ أَتَيكَ حَدِيثُ الْغَاشِيَةِ﴾.

2495. It has been transmitted to us with an *isnād* from ʿUbaydullāh ibn ʿAbdillāh that Ḍaḥḥāk ibn Qays asked Nuʿmān ibn Bashīr ﷺ, “What did the Messenger of Allah ﷺ used to recite on the day of Jumuʿah after reciting Sūrah al-Jumuʿah (Qurʾan 62)?” [Nuʿmān ﷺ] replied, “He used to recite [Sūrah] “Has news of the Overwhelmer reached you” (Qurʾan 88).”[12]

٢٤٩٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَاصِمٍ قَالَ: ثنا مَالِكُ بْنُ أَنَسٍ قَالَ: ثنا ضَمْرَةُ بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ سَأَلَ النُّعْمَانَ بْنَ بَشِيرٍ ﷺ: مَا كَانَ رَسُولُ اللّٰهِ ﷺ يَقْرَأُ بِهِ فِي الْجُمُعَةِ؟ قَالَ: الْجُمُعَةَ وَ﴿هَلْ اَتٰيكَ حَدِيثُ الْغَاشِيَةِ﴾.

2496. It has been transmitted to us with another *isnād* from ʿUbaydullāh ibn ʿAbdillāh that Ḍaḥḥāk ibn Qays asked Nuʿmān ibn Bashīr ﷺ, "What did the Messenger of Allah ﷺ used to recite in the Jumuʿah [prayer]?" [Nuʿmān ﷺ] replied, "He used to recite [Sūrah] al-Jumuʿah (Qurʾan 62) and [Sūrah] "Has news of the Overwhelmer reached you" (Qurʾan 88)."[13]

٢٤٩٧ - حَدَّثَنَا يُونُسُ قَالَ: أنا سُفْيَانُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ: أَنَّهُ كَانَ يَقْرَأُ فِي الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾.

2497. It has been transmitted to us with an *isnād* from Ibn Abī Rāfiʿ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ used to recite [Sūrah] al-Jumuʿah (Qurʾan 62) and [Sūrah] "When the hypocrites come to you" (Qurʾan 63) in the Jumuʿah prayer.[14]

٢٤٩٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا سُفْيَانُ، عَنْ مُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2498. The like of it has been transmitted to us with an *isnād* from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ from the Messenger of Allah ﷺ.[15]

Abū Jaʿfar ﷺ said, "These traditions mention that the Messenger of Allah ﷺ recited different *sūrahs* in the two ʿĪd and Jumuʿah prayers from those

which he is narrated as having recited in the first group of traditions. It is not permissible to interpret this as a contradiction or a lie, so we interpret the two groups of traditions in such a way that they agree with and confirm one other. Thus, we say that the Messenger of Allah ﷺ recited all of the *sūrahs* mentioned in the traditions, reciting such-and-such a *sūrah* on one occasion and suchand-such a *sūrah* on another, with each group narrating the *sūrahs* that they heard him recite when they were in his company."

All of this proves that there is no ruling for particular *sūrahs* to be recited in particular prayers, and that the Imam, in addition to reciting the Fātiḥah, is permitted to recite any part of the Qurʾan that he so wishes.

It has also been narrated from the Messenger of Allah ﷺ that he used to recite [other different *sūrahs*] on the day of Jumuʿah:

٢٤٩٩/ ٢٥٠٠ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا أَبُو عَوَانَةَ وَشَرِيكٌ، عَنْ مُخَوَّلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، ح: وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ ثنا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي صَلَاةِ الصُّبْحِ: ﴿الم تَنْزِيلُ﴾ وَ ﴿هَلْ أَتَى عَلَى الْإِنْسَانِ﴾.

2499/2500. It has been transmitted to us with two *asānīd* from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ that on the day of Jumuʿah, the Messenger of Allah ﷺ used to recite [Sūrah] "Alif Lām Mīm. The revelation of the Book [. . .]" (Qurʾan 32) and [Sūrah] "Has man ever known [. . .]" (Qurʾan 76) in the *Ṣubḥ* prayer.[16]

٢٥٠١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا رَوْحُ بْنُ أَسْلَمَ قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عُزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

2501. The like of it has been transmitted to us with another *isnād* from Saʿīd ibn Jubayr from Ibn ʿAbbās ﷺ from the Messenger of Allah ﷺ.[17]

Abū Jaʿfar ﷺ said, "There is no proof in this *ḥadīth* that it is not permissible to recite *sūrahs* other than these since the Messenger of Allah ﷺ has never been narrated as having said that no *sūrahs* should be recited in the *Ṣubḥ* prayer on the day of Jumuʿah apart from these two.

Rather, just like the earlier mentioned *aḥādīth* from Nuʿmān and Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ recited certain *sūrahs* in the ʿĪd prayers, the only thing that this *ḥadīth* shows is that the Messenger of Allah ﷺ recited those particular *sūrahs* [in that prayer]. Also, because he sometimes recited this and sometimes that, we find other *aḥādīth*, transmitted by other narrators, mentioning him reciting other *sūrahs* [in those prayers].

The same is true of his recitation in the *Ṣubḥ* prayer on the day of Jumuʿah—it is likely that he recited [the abovementioned *sūrahs*] on one or many occasions and then, [on other occasions], recited different *sūrahs*. And whoever was in his company on those occasions narrated what they heard him recite. However, none of this proves that particular *sūrahs* must be recited in particular prayers."[18]

The position that we have taken in the course of this chapter was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

1 Its *isnād* is *ḍaʿīf* on account of Mūsā ibn ʿUbaydah. It has been transmitted by Ibn Mājah (The prayer, 1283) with his *isnād* from Mūsā ibn ʿUbaydah.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The prayer, 1425) with his *isnād* from Khālid from Shuʿbah. It has also been transmitted by Muslim (The prayer, 878); Abū Dāwūd (The prayer, 1122); and Tirmidhī (The prayer, 533) with their respective *asānīd* from Abū ʿAwānah from Ibrāhīm.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer, 878) and Nasāʾī (The prayer, 1591) with their respective *asānīd* from Jarīr.

4 Its *isnād* is *ḍaʿīf* on account of Sālim, who is unknown. The narration of Sufyān has, 'From his father,' and Aḥmad narrated it as a *muttaṣil ḥadīth* (4:271, no. 18573). His son ʿAbdullāh, however, spoke about this, saying, "He was mistaken regarding this for he mentioned in *al-Aṣl* that Muḥammad ibn aṣ-Ṣabāḥ narrated it from Sufyān, and in that version, he said, 'From Ḥabīb from Nuʿman ﷺ,' and did not say, 'From his father from Nuʿman ﷺ.'" It has been transmitted by Ibn Mājah (The prayer, 1281) from Muḥammad ibn aṣ-Ṣabāḥ from Sufyān, and he did not say in his version, 'From his father.' Tirmidhī said, "In this way, Sufyān ath-Thawrī and Musʿir narrated from Ibrāhīm a narration like that of Abū ʿAwānah. As for Sufyān ibn ʿUyaynah, they differ with respect to who he narrated it from. It is narrated from him from Ibrāhīm from his father from Ḥabīb ibn Sālim from his father from Nuʿman ﷺ, but we do not know Ḥabīb as having narrated from his father; and the like of these people's narration has also been narrated from Ibrāhīm without including, 'from Ḥabīb ibn Sālim from his father.'"

5 Its *isnād* is *ḥasan* on account of Masʿūdī. It has been transmitted by Aḥmad (5:14, no. 20161) from Abū Nuʿaym and Yazīd ibn Hārūn from Masʿūdī.

6 Its *isnād* is *ḥasan* on account of Masʿūdī.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer, 1125); and Nasāʾī (The prayer, 1423) with their respective *asānīd* from Shuʿbah.

8 Those who adopt this view includes Imam Mālik and Imam Aḥmad.

9 Those who adopt this view includes Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

10 Its *isnād* is *ḥasan* on account of Fulayḥ ibn Sulaymān. It has been transmitted by Muslim (The prayer, 891) with his *isnād* from Abū ʿĀmir al-ʿAqadī.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer, 891); Abū Dāwūd (The prayer, 1154); and Tirmidhī (The prayer, 534) with their respective *asānīd* from Imam Mālik. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*. It has also been transmitted by Nasāʾī (The prayer, 1568); and Ibn Mājah (The prayer, 1282) with their respective *asānīd* from Sufyān.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer, 878); and Ibn Mājah (The

prayer, 1119) with their respective *asānīd* from Ibn ʿUyaynah.

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer, 1143); and Nasāʾī (The prayer, 1424) with their respective *asānīd* from Mālik.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer, 877); Abū Dāwūd (The prayer, 1124); Tirmidhī (The prayer, 519); and Ibn Mājah (The prayer, 1118) with their respective *asānīd* from Jaʿfar. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

15 Its *isnād* is *ḥasan* on account of Muʾammal ibn Ismāʿīl. It has been transmitted by Muslim (The prayer, 879) with his *isnād* from Thawrī in its long form with the story of Quranic recitation in Fajr and Jumuʿah. It has also been transmitted by Muslim; and Abū Dāwūd (The prayer, 1075) with their respective *asānīd* from Shuʿbah from Mikhwal.

16 The first *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer, 1073) with his *isnād* from Abū ʿAwānah. It has also been transmitted by Tirmidhī (The prayer, 520) with his *isnād* from Sharīk, and he said, "The *ḥadīth* of Ibn ʿAbbās ﷺ is *ḥasan ṣaḥīḥ*, and has been narrated by Thawrī, Shuʿbah and others from Mikhwal." The second *isnād* is *ḥasan* on account of Sharīk. It has been transmitted by Aḥmad (1:3077, no. 2799) with his *isnād* from Sharīk.

17 Its *isnād* is *ḍaʿīf*. It has been transmitted by Aḥmad (1:334, no. 3096) with his *isnād* from ʿAbd aṣ-Ṣamad and ʿAffān from Hammām.

18 All four Imams agree that there is no obligation to recite certain specific *sūrahs*—and only those *sūrahs*—in the prayer, but that it is recommended to recite the *sūrahs* that have been mentioned in the narrations. Therefore, one should recite them regularly but every now and again recite something else [to show that it is not obligatory]. Ibn Qudāmah said in *al-Mughnī*, "Whatever he recites is permissible and good, but following the example of the Messenger of Allah ﷺ is better." Also he said, "It is recommended to recite Sūrah as-Sajdah (Qurʾan 32) and Sūrah al-Insān (Qurʾan 76) in the *Ṣubḥ* prayer on the day of Jumuʿah, as has been narrated by Ibn ʿAbbās and Abū Hurayrah ﷺ. Aḥmad said, 'I do not like people to do this on a constant basis because it might cause people to think that doing a prostration [of recitation in *Ṣubḥ*] is the preferred position.'"

٦٢ -بَابُ صَلَاةِ الْمُسَافِرِ

62. THE TRAVEL PRAYER

٢٥٠٢ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحَسَنُ بْنُ بِشْرٍ قَالَ: ثنا الْمُعَافَى بْنُ عِمْرَانَ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَائِشَةَ ﵂، قَالَتْ: قَصَرَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَتَمَّ.

2502. It has been transmitted to us with an *isnād* from ʿAṭāʾ ibn Abī Rabāḥ that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ [sometimes] shortened his prayer when he travelled, and [sometimes] prayed it in full."[1]

Abū Jaʿfar ﵀ said, "Some[2] of the people [of knowledge] said that travellers have a choice when it comes to their travel prayer—they may shorten it if they wish, and they may pray it in full. They based their position on this *ḥadīth* and on the following:"

٢٥٠٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ، عَنْ يَعْلَى بْنِ مُنْيَةَ، قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ ﵁: إِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾، فَقَدْ أَمِنَ النَّاسُ. فَقَالَ: إِنِّي عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ».

2503. It has been transmitted to us [with an *isnād*] from ʿAbdullāh ibn Bābāh that Yaʿlā ibn Munyah said, "I said to ʿUmar ibn al-Khaṭṭāb ﵁, 'Allah, Mighty and Majestic, says, "When you are travelling in the land, there is nothing wrong in your shortening

your prayer if you fear that those who disbelieve may harass you" (Qurʾan 4:100), but people are safe from that now.' [ʿUmar ﷺ] replied, 'I wondered about the same thing as you and so I asked the Messenger of Allah ﷺ about it. He replied, "It is a gift which Allah has bestowed upon you, so accept His gift."'"[3] [4]

Others[5] disagreed with them and said, "[Travellers] should not pray more than two *[rakʿahs]*. If they do pray the prayer in full, however, then their prayer is only valid if they remain seated after the [first] two *rakʿahs* of Ẓuhr, ʿAṣr and ʿIshāʾ for as long as it takes to recite the *tashahhud*. If they do not remain seated for as long as it takes to recite the *tashahhud* then their prayer is invalid." One of the ways this group of scholars countered the proofs of the first group of scholars found in the first two *aḥādīth* mentioned in this chapter, was to quote the following:

٢٥٠٤ - أَنَّ ابْنَ أَبِي دَاوُدَ حَدَّثَنَا قَالَ: ثنا أَبُو عُمَرَ الْحَوْضِيُّ قَالَ: ثنا مُرَجَّى بْنُ رَجَاءٍ قَالَ: ثنا دَاوُدُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: أَوَّلُ مَا فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ صَلَّى إِلَى كُلِّ صَلَاةٍ مِثْلَهَا، غَيْرَ الْمَغْرِبِ فَإِنَّهَا وِتْرُ النَّهَارِ، وَصَلَاةُ الصُّبْحِ لِطُولِ قِرَاءَتِهَا. وَكَانَ إِذَا سَافَرَ عَادَ إِلَى صَلَاتِهِ الْأُولَى.

2504. It has been transmitted to us with an *isnād* from Shaʿbī from Masrūq that ʿĀʾishah ﷺ said, "When the prayer was first made obligatory, each prayer was two *rakʿahs* long. Then, when the Messenger of Allah ﷺ came to Madinah, he doubled the number of *rakʿahs* in each prayer except for Maghrib because it is the *Witr* of the day, and *Ṣubḥ* because of its drawn-out recitation. Then, when he travelled, he went back to his former prayer."

In this *ḥadīth*, we find that ʿĀʾishah ﷺ narrates that the Messenger of Allah ﷺ used to pray two *rakʿahs* for each prayer until he arrived in Madinah and doubled the length of each prayer. She also narrates that when he travelled he returned to his former prayer, meaning that he prayed his travel prayer in the way that he used to pray before he was commanded to pray the prayers in full. In other words, he prayed two *rakʿahs*.

This contradicts the *ḥadīth* of [ʿAṭāʾ], mentioned at the beginning of the chapter, that the Messenger of Allah ﷺ used to [sometimes] shorten his prayer when he travelled, and [sometimes] pray it in full.[6]

As for the *ḥadīth* of Yaʿlā, the first group of scholars used the Quranic verse mentioned in it, "When you are travelling in the land, there is nothing wrong in your shortening your prayer if you fear that those who disbelieve may harass you" (Qurʾan 4:100), to prove their position. They said that the verse proves that [shortening the prayer] is a dispensation, not an obligation, and should be understood in the same light as the verse, "Then if he divorces her, there is nothing wrong in the original couple getting back together provided they think they will remain within Allah's limits" (Qurʾan 2:228) which means that it is permissible for them to get back together, not that it is obligatory.

However, the second group counter this by pointing out that this Quranic expression is sometimes used to indicate that which the first group mention it indicates, and is sometimes used to indicate something else, like Allah's Words, "Ṣafā and Marwah are among the Landmarks of Allah, so anyone who goes on *Ḥajj* to the House or does *ʿUmrah* incurs no wrong in going back and forth between them" (Qurʾan 2:157). In this verse, all scholars agree that ['no wrong'] is used to indicate obligation,

since it is not possible to perform *Ḥajj* or *ʿUmrah* without going back and forth between [Ṣafā and Marwah].[7]

Therefore, since the [Quranic expression], 'no wrong' can be used both to indicate permissibility and to indicate obligation, no one can say for sure that it is being used to indicate one of these two meanings and not the other without some form of proof from either the Qurʾan, the *Sunnah* or the consensus of the scholars.[8] And, in addition to that, there are *mutawātir aḥādīth* from the Messenger of Allah ﷺ that he shortened his prayers on all of his journeys, including the following:

٢٥٠٥ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، قَالَ: سَمِعْتُ حَبِيبَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عنِ ابْنِ السِّمْطِ، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقُولُ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ صَلَّى بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

2505. It has been transmitted to us with an *isnād* from Jubayr ibn Nufayr that Ibn as-Simṭ said, "I heard ʿUmar ibn al-Khaṭṭāb ﷺ say that he saw the Messenger of Allah ﷺ pray two *rakʿahs* at Dhū'l-Ḥulayfah."[9]

٢٥٠٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا بِشْرُ بْنُ عُمَرَ قَالَ: ثنا شُعْبَةُ قَالَ: أَخْبَرَنِي سُلَيْمَانُ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ – أَوْ إِبْرَاهِيمَ – عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللّٰهِ ﷺ، قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللّٰهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَكْعَتَيْنِ، فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ!

2506. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Yazīd that ʿAbdullāh ﷺ said, "We prayed two *rakʿahs* at Minā with the Messenger of Allah ﷺ, two *rakʿahs* with Abū Bakr ﷺ and two *rakʿahs* with ʿUmar ﷺ. Would that my share of

four *rakʿahs* were two *rakʿahs* that were accepted [by Allah]!"[10]

٢٥٠٧ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أنا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللّٰهِ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قَوْلَ عَبْدِ اللّٰهِ: فَلَيْتَ حَظِّي إِلَى آخِرِ الْحَدِيثِ.

2507. The like of it has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Yazīd from ʿAbdullāh, except in this version, ʿAbdullāh's ﷺ words, 'Would that my share [. . .] accepted [by Allah],' were not mentioned.[11]

٢٥٠٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ عَبْدِ السَّلَامِ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَصُومُ فِي السَّفَرِ وَيُفْطِرُ، وَيُصَلِّي الرَّكْعَتَيْنِ لَا يَدَعُهُمَا، يَعْنِي لَا يَزِيدُ عَلَيْهِمَا.

2508. It has been transmitted to us [with an *isnād*] from Ḥammād from Ibrāhīm ibn ʿAlqamah from Ibn Masʿūd ﷺ that when the Messenger of Allah ﷺ travelled, he used to [sometimes] fast and [sometimes] not fast, but always prayed two *rakʿahs*, never leaving [that practice], i.e. he never prayed more than two.[12]

٢٥٠٩ – حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: سَافَرَ رَسُولُ اللّٰهِ ﷺ فَأَقَامَ تِسْعَةَ عَشَرَ يَوْمًا يُصَلِّي رَكْعَتَيْنِ.

2509. It has been transmitted to us [with an *isnād*] from ʿĀṣim from ʿIkrimah that Ibn ʿAbbās ﷺ said, "The Messenger of Allah ﷺ travelled for nineteen days, and prayed two *rakʿahs* [for his prayers during that time]."[13]

٢٥١٠/ ٢٥١١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، ح: وَحَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ شُفَيٍّ، قَالَ: جَعَلَ النَّاسُ يَسْأَلُونَ ابْنَ عَبَّاسٍ ﷺ عَنِ الصَّلَاةِ. فَقَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ إِذَا خَرَجَ مِنْ أَهْلِهِ، لَمْ يُصَلِّ إِلَّا رَكْعَتَيْنِ حَتَّى يَرْجِعَ إِلَيْهِمْ.

2510/2511. It has been transmitted to us [with two *asānīd*] from Saʿīd ibn Shufay who said, "People started asking Ibn ʿAbbās ﷺ about the prayer so he said, 'When the Messenger of Allah ﷺ left his family [in order to travel], he prayed only two *rakʿahs* for his prayers until he returned to them.'"[14]

٢٥١٢ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللّٰهِ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ أَقَامَ حَيْثُ فَتَحَ مَكَّةَ خَمْسَةَ عَشَرَ يَقْصُرُ الصَّلَاةَ.

2512. It has been transmitted to us with an *isnād* from ʿUbaydullāh from Ibn ʿAbbās ﷺ that when the Messenger of Allah ﷺ conquered Makkah, he spent fifteen days shortening the prayer.[15]

٢٥١٣ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: ثنا أَبُو أُسَامَةَ قَالَ: ثنا عُبَيْدُ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: صَلَّى رَسُولُ اللّٰهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَأَبُو بَكْرٍ رَكْعَتَيْنِ، وَعُمَرُ رَكْعَتَيْنِ، وَعُثْمَانُ رَكْعَتَيْنِ صَدْرًا مِنْ خِلَافَتِهِ، ثُمَّ إِنَّ عُثْمَانَ صَلَّاهَا بَعْدُ أَرْبَعًا. فَكَانَ ابْنُ عُمَرَ إِذَا صَلَّى مَعَ الْإِمَامِ صَلَّى أَرْبَعًا، وَإِذَا صَلَّى وَحْدَهُ صَلَّى رَكْعَتَيْنِ.

2513. It has been transmitted to us with an *isnād* from Nāfiʿ that Ibn ʿUmar ﷺ said, "The Messenger of Allah ﷺ prayed two *rakʿahs* at Minā, as did Abū Bakr and ʿUmar ﷺ. ʿUthmān ﷺ also prayed two *rakʿahs* at the beginning of his caliphate, but then later prayed four *[rakʿahs]*." Ibn ʿUmar ﷺ himself used to pray four

rakʿahs when he prayed behind the Imam, but only two *rakʿahs* when he prayed by himself.[16]

٢٥١٤ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ يُحَدِّثُ عَنِ ابْنِ عُمَرَ ﷺ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَكْعَتَيْنِ، وَمَعَ عُثْمَانَ رَكْعَتَيْنِ سِتَّ سِنِينَ، أَوْ ثَمَانٍ، ثُمَّ أَتَمَّهَا بَعْدَ ذَلِكَ.

2514. It has been transmitted to us with an *isnād* from Ḥafṣ ibn ʿĀṣim that Ibn ʿUmar ﷺ said, "I prayed two *rakʿahs* at Minā with the Messenger of Allah ﷺ, two *rakʿahs* with Abū Bakr ﷺ, two *rakʿahs* with ʿUmar ﷺ, and two *rakʿahs* with ʿUthmān ﷺ for a period of six or eight years. Then he started to pray the prayer in full after that (i.e. four *rakʿahs*)."[17]

٢٥١٥ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةَ أَنَّ فَتًى سَأَلَ عِمْرَانَ بْنَ حُصَيْنٍ ﷺ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي السَّفَرِ. فَعَدَلَ إِلَى مَوْضِعِ الْعَوْقَةِ، فَقَالَ: إِنَّ هَذَا الْفَتَى سَأَلَنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي السَّفَرِ، فَاحْفَظُوهَا عَنِّي: مَا سَافَرَ رَسُولُ اللَّهِ ﷺ سَفَرًا إِلَّا صَلَّى رَكْعَتَيْنِ حَتَّى يَرْجِعَ، وَإِنَّهُ أَقَامَ بِمَكَّةَ زَمَنَ الْفَتْحِ ثَمَانَ عَشْرَةَ يُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَقُولُ: «يَا أَهْلَ مَكَّةَ، قُومُوا فَصَلُّوا رَكْعَتَيْنِ أُخْرَاوَيْنِ، فَإِنَّا قَوْمٌ سَفْرٌ». ثُمَّ غَزَا حُنَيْنًا وَالطَّائِفَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ، ثُمَّ رَجَعَ إِلَى الْجِعْرَانَةِ فَاعْتَمَرَ مِنْهَا فِي ذِي الْقَعْدَةِ. ثُمَّ غَزَوْتُ مَعَ أَبِي بَكْرٍ فَحَجَجْتُ وَاعْتَمَرْتُ، فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ، وَمَعَ عُمَرَ فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ، وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ، ثُمَّ إِنَّ عُثْمَانَ بَعْدَ ذَلِكَ صَلَّى أَرْبَعًا بِمِنًى.

2515. It has been transmitted to us with an *isnād* from Abū Naḍrah that when ʿImrān ibn Ḥuṣayn ﷺ was asked by a young man about the travel prayer of the Messenger of Allah ﷺ, he went to the place of al-ʿAwqah and said [to the people], "This young

man has just asked me how the Messenger of Allah ﷺ prayed when he travelled, so memorise what I have to say to you. Every single time the Messenger of Allah ﷺ travelled, he would pray two *rakʿahs* [for his prayers] until he returned. At the time of its conquest, he spent eighteen days at Makkah praying two *rakʿahs* and would say [after his two *rakʿahs*], 'People of Makkah, stand up and pray two more *rakʿahs*. [As for us], we are a people who are travelling [and so we only pray two].' Then he invaded Ḥunayn and Ṭāʾif and continued to pray two *rakʿahs* for each of his prayers. Then he returned to al-Jiʿrānah and went on *ʿUmrah* from there in [the month of] Dhū'l-Qaʿdah. Then I accompanied Abū Bakr رضي الله عنه on a battle expedition and performed the Ḥajj and *ʿUmrah, and he prayed* two *rakʿahs for each of his prayers*. I also accompanied ʿUmar رضي الله عنه and he too prayed two *rakʿahs for each of his prayers*. [Then I went on *ʿUmrah*] with ʿUthmān رضي الله عنه at the beginning of his caliphate and he prayed two *rakʿahs* for each of his prayers. Then, later [in his caliphate], ʿUthmān رضي الله عنه started praying four *rakʿahs* at Minā."[18]

٢٥١٦/٢٥١٧ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ قَالَ: ثنا وُهَيْبٌ، عَنِ ابْنِ جُرَيْجٍ، ح: وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ وَأُسَامَةُ بْنُ زَيْدٍ وَابْنُ جُرَيْجٍ: أَنَّ مُحَمَّدَ بْنَ الْمُنْكَدِرِ حَدَّثَهُمْ عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

2516/2517. It has been transmitted to us with two *asānīd* from Muḥammad ibn al-Munkadir that Anas ibn Mālik رضي الله عنه said, "The Messenger of Allah ﷺ prayed four *rakʿahs* for Ẓuhr at Madinah

and then prayed two *rakʿahs* for ʿAṣr at Dhu'l-Ḥulayfah."[19]

٢٥١٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا حِبَّانُ قَالَ: ثنا وُهَيْبٌ قَالَ: ثنا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2518. The like of it has been transmitted to us with an *isnād* from Abū Qilābah from Anas ﷺ from the Prophet ﷺ.[20]

٢٥١٩ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2519. The like of it has been transmitted to us with an *isnād* from Ibrāhīm ibn Maysarah from Anas ibn Mālik ﷺ from the Prophet ﷺ.[21]

٢٥٢٠ - حَدَّثَنَا مُبَشِّرُ بْنُ الْحَسَنِ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا شُعْبَةُ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ﷺ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فَجَعَلَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعَ. قُلْتُ: كَمْ أَقَمْتُمْ؟ قَالَ: عَشْرٌ.

2520. It has been transmitted to us [with an *isnād*] from Yaḥyā ibn Abī Isḥāq that he heard Anas ibn Mālik ﷺ say, "When we went out [on an expedition] with the Prophet ﷺ, he prayed two *rakʿahs* for each of his prayers until he returned." [Yaḥyā] asked, "How long did you spend there?" [Anas ﷺ] replied, "Ten days."[22]

٢٥٢١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا سُفْيَانُ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ سُؤَالَهُ لِأَنَسٍ ﷺ.

2521. The like of it has been transmitted to us with another *isnād* from Yaḥyā ibn Abī Isḥāq from Anas ibn Mālik ﷺ, except in this version he did not mention his question to Anas ﷺ.[23]

٢٥٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: ثنا اللَّيْثُ أَنَّ بُكَيْرًا حَدَّثَهُ عَنْ مُحَمَّدِ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي سُلَيْمٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَكْعَتَيْنِ، وَمَعَ عُثْمَانَ رَكْعَتَيْنِ شَطْرَ إِمَارَتِهِ، ثُمَّ أَتَمَّهَا بَعْدَ ذَلِكَ.

2522. It has been transmitted to us with an *isnād* from Muḥammad ibn ʿAbdillāh ibn Abī Sulaym that Anas ibn Mālik ﷺ said, "I prayed two *rakʿahs* at Minā with the Messenger of Allah ﷺ, two *rakʿahs* with Abū Bakr ﷺ, two *rakʿahs* with ʿUmar ﷺ, and two *rakʿahs* with ʿUthmān ﷺ in the early part of his caliphate. Then he started to pray the prayer in full after that (i.e. four *rakʿahs*)."[24]

٢٥٢٣ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا أَبُو شِهَابٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْعَوْفِيِّ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّهُ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعَصْرَ أَرْبَعًا وَلَيْسَ بَعْدَهَا شَيْءٌ، وَصَلَّى الْمَغْرِبَ ثَلَاثًا وَبَعْدَهَا رَكْعَتَيْنِ، وَقَالَ: «هِيَ وِتْرُ النَّهَارِ، وَلَا تَنْقُصُ فِي سَفَرٍ وَلَا حَضَرٍ». وَصَلَّى الْعِشَاءَ أَرْبَعًا وَصَلَّى بَعْدَهَا رَكْعَتَيْنِ. قَالَ: وَصَلَّى فِي السَّفَرِ الظُّهْرَ رَكْعَتَيْنِ وَصَلَّى بَعْدَهَا رَكْعَتَيْنِ، وَصَلَّى الْعَصْرَ رَكْعَتَيْنِ وَلَيْسَ بَعْدَهَا شَيْءٌ، وَصَلَّى الْمَغْرِبَ ثَلَاثًا وَبَعْدَهَا رَكْعَتَيْنِ، وَصَلَّى الْعِشَاءَ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ.

2523. It has been transmitted to us with an *isnād* from ʿAwfī that Ibn ʿUmar ﷺ said, "I prayed four *rakʿahs* of *ʿAṣr* with the Messenger of Allah ﷺ after which there was nothing (i.e. no supererogatory prayers). Then after he prayed three *rakʿahs* for

Maghrib followed by two [supererogatory] *rakʿahs*, he said, ‘It is the *Witr* of the day and should not be shortened by travellers or by residents.’ Then he prayed four *rakʿahs* for ʿIshāʾ followed by two [supererogatory] *rakʿahs*.” Then [Ibn ʿUmar ﷺ] said, “When he was travelling, he prayed two *rakʿahs* for Ẓuhr followed by two [supererogatory] *rakʿahs*, two *rakʿahs* for ʿAṣr after which there was nothing, three *rakʿahs* for Maghrib followed by two [supererogatory] *rakʿahs*, and two *rakʿahs* for ʿIshāʾ followed by two [supererogatory] *rakʿahs*.”[25]

٢٥٢٤ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا شُعْبَةُ قَالَ: ثنا عَوْنُ بْنُ أَبِي جُحَيْفَةَ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ بِالْبَطْحَاءِ – وَبَيْنَ يَدَيْهِ عَنَزَةٌ – الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ، تَمُرُّ بَيْنَ يَدَيْهِ الْمَرْأَةُ وَالْحِمَارُ.

2524. It has been transmitted to us [with an *isnād*] from ʿAwn ibn Abī Juḥayfah that he heard his father say that the Prophet ﷺ led them in prayer at al-Baṭḥāʾ with a goat in front of him. He prayed two *rakʿahs* for Ẓuhr and two *rakʿahs* for ʿAṣr whilst women and donkeys passed in front of him.[26]

٢٥٢٥ – حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ عِمْرَانَ بْنُ أَبِي لَيْلَى قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ابْنُ أَبِي لَيْلَى، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ ﷺ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مُسَافِرًا، فَلَمْ يَزَلْ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعَ.

2525. It has been transmitted to us with another *isnād* from ʿAwn ibn Abī Juḥayfah from his father ﷺ that the Prophet ﷺ went out on a journey and continued to pray two *rakʿahs* for his prayers

until he returned.[27]

٢٥٢٦/ ٢٥٢٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ، ح: وَحَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَا: ثنا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ وَهْبٍ ﷺ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَنَحْنُ أَكْثَرُ مَا كُنَّا وَآمَنُهُ.

2526/2527. It has been transmitted to us with two *asānīd* from Abū Isḥāq that Ḥārithah ibn Wahb ﷺ said, "The Messenger of Allah ﷺ prayed two *rakʿahs* with us at Minā when we were the safest and the most numerous that we had ever been."[28]

Abū Jaʿfar ﷺ said, "These Companions of the Messenger of Allah ﷺ all narrate that the Messenger of Allah ﷺ used to continue shortening his prayers on his travels until he returned home. Furthermore, there are narrations from his Companions ﷺ after his lifetime that they also used to do the same thing when they travelled. Although we have already mentioned some of these in this chapter when we mentioned the [prayers of] Abū Bakr and ʿUmar ﷺ [at Minā], there are also the following:"

٢٥٢٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا شُعْبَةُ قَالَ: ثنا سُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ: أَنَّ عُمَرَ ﷺ صَلَّى بِمَكَّةَ رَكْعَتَيْنِ، ثُمَّ قَالَ: يَا أَهْلَ مَكَّةَ، أَتِمُّوا صَلَاتَكُمْ فَإِنَّا قَوْمٌ سَفْرٌ.

2528. It has been transmitted to us with an *isnād* from Hammām ibn al-Ḥārith that ʿUmar ﷺ prayed two *rakʿahs* at Makkah and then said, "'People of Makkah, Complete your prayer. [We only prayed two *rakʿahs*] because we are a people who are travelling."

٢٥٢٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا يَعْقُوبُ بْنُ إِسْحَاقَ وَرَوْحٌ وَوَهْبٌ قَالُوا: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عُمَرَ ﷺ بِمِثْلِهِ.

2529. The like of it has been transmitted to us with an *isnād* from Aswad from ʿUmar ﷺ.

٢٥٣٠ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ وَمَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَسْلَمَ مَوْلَى عُمَرَ: أَنَّ عُمَرَ ﷺ كَانَ إِذَا قَدِمَ مَكَّةَ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

2530. It has been transmitted to us [with an *isnād*] from Aslam, the freedman of ʿUmar ﷺ, who said, "When ʿUmar ﷺ came to Makkah [. . .]." Then he mentioned the like of what is in [*ḥadīth* 2528].

٢٥٣١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا مَالِكُ بْنُ أَنَسٍ وَصَالِحُ بْنُ أَبِي الْأَخْضَرِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ ﷺ مِثْلَهُ.

2531. The like of it has been transmitted to us with an *isnād* from Sālim from his father from ʿUmar ﷺ.

٢٥٣٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: خَرَجْنَا مَعَ عَلِيٍّ ﷺ إِلَى صِفِّينَ، فَصَلَّى بِنَا رَكْعَتَيْنِ بَيْنَ الْجِسْرِ وَالْقَنْطَرَةِ.

2532. It has been transmitted to us with an *isnād* from Abū Isḥāq that ʿAbd ar-Raḥmān ibn Yazīd said, "When we went out with ʿAlī ﷺ [on his expedition] to Ṣiffīn, he prayed two *rakʿahs* with us between the two bridges."

٢٥٣٣ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ، قَالَ: خَرَجَ سَلْمَانُ ﷺ فِي ثَلَاثَةَ عَشَرَ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللّٰهِ ﷺ فِي غَزَاةٍ، وَكَانَ سَلْمَانُ أَسَنَّهُمْ، فَحَضَرَتِ الصَّلَاةُ، فَأُقِيمَتِ الصَّلَاةُ، فَقَالُوا: تَقَدَّمْ يَا أَبَا عَبْدِ اللّٰهِ. فَقَالَ: مَا أَنَا بِالَّذِي أَتَقَدَّمُ، أَنْتُمُ الْعَرَبُ وَمِنْكُمُ النَّبِيُّ ﷺ، فَلْيَتَقَدَّمْ بَعْضُكُمْ. فَتَقَدَّمَ بَعْضُ الْقَوْمِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ، فَلَمَّا قَضَى الصَّلَاةَ، قَالَ سَلْمَانُ: مَا لَنَا وَلِلْمُرَبَّعَةِ، إِنَّمَا يَكْفِينَا نِصْفُ الْمُرَبَّعَةِ.

2533. It has been transmitted to us with an *isnād* from Abū Isḥāq that Abū Laylā al-Kindī said, "Salmān ﷺ went out on a raid with thirteen other Companions of the Messenger of Allah ﷺ. As Salmān ﷺ was the oldest amongst them, the others said to him when the time of the prayer arrived and they had stood up to pray, 'Step forward, Abū ʿAbdillāh [and lead us in prayer].' He replied, 'It should not be me who leads [the prayer]. You are Arabs and the Messenger of Allah ﷺ was sent down amongst you so one of you step forward.' So one of them stepped forward and prayed four *rakʿahs* with them. When he finished praying, Salmān ﷺ said, 'What is it with us and the four-*rakʿahs* prayer? Half of the four-*rakʿahs* prayer would have sufficed us.'"

٢٥٣٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ، قَالَ: كُنَّا مَعَ سَعْدِ بْنِ أَبِي وَقَّاصٍ فِي قَرْيَةٍ مِنْ قُرَى الشَّامِ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ فَنُصَلِّي نَحْنُ أَرْبَعًا. فَنَسْأَلُهُ عَنْ ذَلِكَ، فَيَقُولُ سَعْدٌ: نَحْنُ أَعْلَمُ.

2534. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn al-Miswar who said, "When we were with Saʿd ibn Abī Waqqāṣ ﷺ in a village in the Levant, he used to pray two

rakʿahs and we used to pray four, so we asked him about that. Saʿd ﷺ replied, 'We know best [how many to pray].'"

٢٥٣٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنُ أَسْمَاءَ قَالَ: ثنا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ أَنَّ رَجُلًا أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ يَغُوثَ ﷺ، كَانُوا جَمِيعًا فِي سَفَرٍ، فَكَانَ سَعْدٌ يَقْصُرُ الصَّلَاةَ وَيُفْطِرُ، وَكَانَا يُتِمَّانِ الصَّلَاةَ وَيَصُومَانِ. فَقِيلَ لِسَعْدٍ: نَرَاكَ تَقْصُرُ الصَّلَاةَ وَتُفْطِرُ وَيُتِمَّانِ. فَقَالَ سَعْدٌ: نَحْنُ أَعْلَمُ.

2535. It has been transmitted to us with another *isnād* from ʿAbd ar-Raḥmān ibn al-Miswar ibn Makhramah that when Saʿd ibn Abī Waqqāṣ ﷺ, Miswar ibn Makhramah ﷺ and ʿAbd ar-Raḥmān ibn ʿAbd Yaghūth were all travelling [together], Saʿd ﷺ shortened his prayer and did not fast whilst the other two prayed their prayers in full and fasted. So [some people] asked Saʿd ﷺ why they saw him shortening his prayer and not fasting while the other two prayed [their prayers] in full and he replied, "We know best."

٢٥٣٦ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَنَّهُ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عُمَرَ ﷺ يَعُودُ عَبْدَ اللَّهِ بْنَ صَفْوَانَ، فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ انْصَرَفَ، فَأَتْمَمْنَا لِأَنْفُسِنَا أَرْبَعًا.

2536. It has been transmitted to us [with an *isnād*] from Ṣafwān ibn ʿAbdillāh ibn Ṣafwān who said, "When ʿAbdullāh ibn ʿUmar ﷺ came to visit ʿAbdullāh ibn Ṣafwān ﷺ [when he was ill], he prayed two *rakʿahs* with us and then left. We then completed the four *rakʿahs* by ourselves."

٢٥٣٧ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ ﷺ كَانَ يُصَلِّي وَرَاءَ الْإِمَامِ بِمِنًى أَرْبَعًا، وَإِذَا صَلَّى لِنَفْسِهِ صَلَّى رَكْعَتَيْنِ.

2537. It has been transmitted to us with an *isnād* from Nāfiʿ that when Ibn ʿUmar ﷺ prayed behind the Imam at Minā he would pray four *rakʿahs*, but when he prayed by himself he would [only] pray two.

٢٥٣٨ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ، قَالَ: أُصَلِّي صَلَاةَ سَفَرٍ مَا لَمْ أَجْمَعْ إِقَامَةً وَإِنْ مَكَثْتُ ثِنْتَيْ عَشْرَةَ لَيْلَةً.

2538. It has been transmitted to us with an *isnād* from Sālim that his father ﷺ said, "If I have not made the intention of becoming resident, then I will continue to pray the travel prayer even if I spend twelve nights [in that place]."

٢٥٣٩ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، قَالَ: أَتَيْتُ سَالِمًا أَسْأَلُهُ، وَهُوَ عِنْدَ بَابِ الْمَسْجِدِ، فَقُلْتُ: كَيْفَ كَانَ أَبُوكَ يَصْنَعُ؟ قَالَ: كَانَ إِذَا صَدَرَ الظُّهْرُ - وَقَالَ: نَحْنُ مَاكِثُونَ - أَتَمَّ الصَّلَاةَ، وَإِذَا قَالَ: الْيَوْمَ وَغَدًا، قَصَرَ وَإِنْ مَكَثَ عِشْرِينَ لَيْلَةً.

2539. It has been transmitted to us with an *isnād* from Ibn Abī Najīḥ who said, "I went to see Sālim when he was by the doorway of the mosque and asked him, 'What did your father used to do?' He replied, 'If he said, "We are residents" when Ẓuhr arrived then he would pray the prayer in full. But if he said, "[We will be leaving] today, tomorrow or the day after tomorrow," then he would shorten the prayer even if he remained there for twenty

days.’”

٢٥٤٠ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا أَبُو عَامِرٍ الْخَزَّازُ قَالَ: ثنا ابْنُ أَبِي مُلَيْكَةَ، قَالَ: صَحِبْتُ ابْنَ عَبَّاسٍ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، فَكَانَ يُصَلِّي الْفَرِيضَةَ رَكْعَتَيْنِ.

2540. It has been transmitted to us with an *isnād* from Ibn Abī Mulaykah who said, “When I accompanied Ibn ʿAbbās ﷺ from Makkah to Madinah, he prayed two *rakʿahs* for his obligatory prayers.”

٢٥٤١ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: خَرَجْنَا مَعَ أَنَسِ بْنِ مَالِكٍ ﷺ إِلَى شِقِّ سِيرِينَ، فَأَمَّنَا فِي السَّفِينَةِ عَلَى بِسَاطٍ، فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ، ثُمَّ صَلَّى بَعْدَهَا رَكْعَتَيْنِ.

2541. It has been transmitted to us with an *isnād* from Anas ibn Sīrīn who said, “When we went out with Anas ibn Mālik ﷺ to Shiqqi Sīrīn, he led us in prayer on a carpet on [the deck of] the ship. He prayed two *rakʿahs* for Ẓuhr and then prayed two [supererogatory] *rakʿahs* after it.”

٢٥٤٢ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ قَالَ: ثنا شُعْبَةُ قَالَ: ثنا الْأَزْرَقُ بْنُ قَيْسٍ، قَالَ: رَأَيْتُ أَبَا بَرْزَةَ الْأَسْلَمِيَّ بِالْأَهْوَازِ صَلَّى الْعَصْرَ. قُلْتُ: فَكَمْ صَلَّى؟ قَالَ: رَكْعَتَيْنِ.

2542. It has been transmitted to us with an *isnād* from Shuʿbah that Azraq ibn Qays said, “I saw Abū Barzah al-Aslamī ﷺ pray ʿAṣr at al-Ahwāz.” [Shuʿbah said], “I asked how many he prayed and [Azraq] replied, ‘Two *rakʿahs*.’”

Abū Jaʿfar ﷺ said, “All of these Companions ﷺ used to shorten the prayer when they travelled and criticise others for praying their prayers

in full.”

Do you not see that when Saʿd ﷺ was informed about Miswar ﷺ and ʿAbd ar-Raḥmān ibn ʿAbd Yaghūth praying in full, he replied, “We know best” and did not excuse them for praying in full? [And do you not also see that] when Salmān ﷺ said to the man who prayed four *rakʿahs* with him when he was with thirteen Companions of the Messenger of Allah ﷺ, “What is it with us and the four-*rakʿahs* prayer? Half of the four-*rakʿahs* prayer would have sufficed us,” none of the Companions ﷺ who were present criticised him for saying that? All of this indicates that the position they held was that it was not permissible to pray [the prayer] in full when travelling.

Some people might say, “The man who Salmān ﷺ put forward as Imam prayed the prayer in full as did Miswar ﷺ. Since both those men were Companions ﷺ, it contradicts the position of Salmān ﷺ and those like him who say that the prayer should not be prayed in full when travelling.”

In response, let it be said to them, “There is no proof in what you have mentioned, since it is possible that Miswar ﷺ and that other man only prayed the prayer in full because they did not hold the position that travel shortens the prayer. The position that they, and others, held was that the only time in which the prayer may be shortened was during the *Ḥajj*, during *ʿUmrah* and in the course of a battle.”

As it is possible to interpret the actions of theirs that have been narrated to us in this way, and because this shortening of the prayer has been narrated from the majority of the Companions of the Messenger of Allah ﷺ, [the narrations Miswar and the other Companion ﷺ] are not considered to contradict what has been narrated from [the rest of the

Companions ﷺ] since it is possible that [the ruling] was different from [the way that they thought].

Furthermore, we have seen that when ʿUthmān ﷺ prayed four *rakʿahs* at Minā, he was criticised for doing that by ʿAbdullāh ibn Masʿūd ﷺ and the other Companions of the Messenger of Allah ﷺ who were with him, even though ʿUthmān ﷺ only did that because he felt there was a reason for praying the prayer in full; and that reason of his, God Willing, will be described in its place later on in this chapter.

Due to the fact that it has been firmly established that both the Messenger of Allah ﷺ and his Companions ﷺ all shortened the prayer when travelling and did not pray it in full, it is not permissible for us to set aside that ruling and leave it for another.

Some people might ask, "Have any traditions been transmitted to you from the Messenger of Allah ﷺ which prove that it is obligatory to pray two *rakʿahs* for [obligatory] prayers when travelling and which can then be used as decisive proof against those who go against your position?"

Our response is, "Yes, [we have traditions proving that]:"

٢٥٤٣/ ٢٥٤٤/ ٢٥٤٥ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ، ح: وَحَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُعَاوِيَةَ قَالَ: ثنا يَحْيَى بْنُ حَمَّادٍ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو إِسْحَاقَ الضَّرِيرُ قَالُوا: ثنا أَبُو عَوَانَةَ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ ﷺ أَنَّهُ قَالَ: قَدْ فَرَضَ اللّٰهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ.

2543/2544/2545. It has been transmitted to us with two *asānīd* from Mujāhid that ʿAbdullāh ibn ʿAbbās ﷺ said, "Allah made it obligatory, upon the tongue of your Prophet ﷺ, [for you] to pray

four *rakʿahs* when resident and two *rakʿahs* when travelling."[29]

٢٥٤٦/٢٥٤٧ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عَامِرٍ وَرَوْحٌ قَالَا: ثنا الثَّوْرِيُّ، عَنْ زُبَيْدٍ الْيَامِيِّ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: أَبُو الْمُطَرِّفِ بْنُ أَبِي الْوَزِيرِ قَالَ: ثنا مُحَمَّدُ بْنُ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ زُبَيْدٍ الْيَامِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عُمَرَ ﷺ، قَالَ: صَلَاةُ الْأَضْحَى رَكْعَتَانِ، وَالْفِطْرُ رَكْعَتَانِ، وَالْجُمُعَةُ رَكْعَتَانِ، وَصَلَاةُ السَّفَرِ رَكْعَتَانِ، تَمَامٌ لَيْسَ بِقَصْرٍ، عَلَى لِسَانِ نَبِيِّكُمْ ﷺ.

2546/2547. It has been transmitted to us with two *asānīd* from Muḥammad ibn Ṭalḥah ibn Muṣarrif from Zubayd al-Yāmī from ʿAbd ar-Raḥmān ibn Abī Laylā that ʿUmar ﷺ said, "The Aḍḥā [ʿĪd] prayer is two *rakʿahs*; the Fiṭr [ʿĪd] prayer is two *rakʿahs*; the Jumuʿah [prayer] is two *rakʿahs*; and the travel prayer is two *rakʿahs* and is complete and not deficient.[30] [All of this has come down to you] upon the tongue of your Prophet ﷺ."[31]

٢٥٤٨ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا أَبُو عَامِرٍ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَا: ثنا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: خَطَبَنَا عُمَرُ ﷺ. . . فَذَكَرَ مِثْلَهُ.

2548. It has been transmitted to us with another *isnād* from Muḥammad ibn Ṭalḥah from Zubayd from ʿAbd ar-Raḥmān ibn Abī Laylā who said, "ʿUmar ﷺ delivered a *khuṭbah* to us [. . .]." Then he mentioned the like of what is in the previous *ḥadīth*.[32]

٢٥٤٩/٢٥٥٠ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ وَإِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَا: ثنا أَبُو عَامِرٍ قَالَ: ثنا سُفْيَانُ، عَنْ زُبَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: قَالَ عُمَرُ ﷺ. . . فَذَكَرَ مِثْلَهُ.

2549/2550. The like of it has been transmitted to us with an *isnād*

from Sufyān from Zubayd from ʿAbd ar-Raḥmān ibn Abī Laylā from ʿUmar ﷺ.[33]

٢٥٥١ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو إِسْحَاقَ الضَّرِيرُ قَالَ: ثنا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ .

2551. The like of it has been transmitted to us with an *isnād* from Muḥammad ibn Ṭalḥah from Zubayd [from ʿAbd ar-Raḥmān from ʿUmar ﷺ].[34]

٢٥٥٢ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْقَوَارِيرِيُّ قَالَ: ثنا يَحْيَى، عَنْ سُفْيَانَ قَالَ: ثنا زُبَيْدٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الثِّقَةِ، عَنْ عُمَرَ ﷺ مِثْلَهُ.

2552. The like of it has been transmitted to us with an *isnād* from Sufyān from Zubayd from ʿAbd ar-Raḥmān ibn Abī Laylā from a trustworthy man from ʿUmar ﷺ.[35]

٢٥٥٣ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا شَرِيكٌ، عَنْ زُبَيْدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: عَنِ الثِّقَةِ.

2553. The like of it has been transmitted to us with an *isnād* from Sharīk from Zubayd [from ʿAbd ar-Raḥmān ibn Abī Laylā from ʿUmar ﷺ], except in this version he did not mention the trustworthy man.[36]

٢٥٥٤ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَبْدُ الصَّمَدِ قَالَ: ثنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ مُوسَى بْنِ سَلَمَةَ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ ﷺ، فَقُلْتُ: إِنِّي أُقِيمُ بِمَكَّةَ، فَكَمْ أُصَلِّي؟ قَالَ: رَكْعَتَيْنِ، سُنَّةُ أَبِي الْقَاسِمِ ﷺ.

2554. It has been transmitted to us with an *isnād* from Qatādah

that Mūsā ibn Salamah said, “I said to Ibn ʿAbbās ﷺ, ‘I am a resident of Makkah so how many *[rakʿahs]* should I pray?’ He replied, ‘[Pray] two *rakʿahs*, for that is the *Sunnah* of Abu’l-Qāsim ﷺ.’”[37]

٢٥٥٥ – حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ اللّٰهِ بْنِ مَنْصُورٍ قَالَ: ثنا الْهَيْثَمُ بْنُ جَمِيلٍ قَالَ: ثنا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، وَعَبْدِ اللّٰهِ بْنِ الْعَبَّاسِ ﷺ، قَالَا: سَنَّ رَسُولُ اللّٰهِ ﷺ صَلَاةَ السَّفَرِ رَكْعَتَيْنِ، وَهِيَ تَمَامٌ.

2555. It has been transmitted to us with an *isnād* from Sharīk from Jābir from ʿĀmir that ʿAbdullāh ibn ʿUmar and ʿAbdullāh ibn ʿAbbās ﷺ both said, “The *Sunnah* of the Messenger of Allah ﷺ was to pray two *rakʿahs* for the travel prayer, and it is complete [when prayed thus].”[38]

٢٥٥٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا شُعْبَةُ، عَنْ جَابِرٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2556. The like of it has been transmitted to us with an *isnād* from Shuʿbah from Jābir [from ʿĀmir from ʿAbdullāh ibn ʿUmar and ʿAbdullāh ibn ʿAbbās ﷺ].[39]

٢٥٥٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا شُعْبَةُ قَالَ: ثنا قَتَادَةُ، عَنْ صَفْوَانِ بْنِ مُحْرِزٍ أَنَّهُ سَأَلَ إِبْنَ عُمَرَ ﷺ عَنِ الصَّلَاةِ فِي السَّفَرِ، فَقَالَ: – أَخْشَى أَنْ تَكْذِبَ عَلَيَّ – رَكْعَتَانِ، مَنْ خَالَفَ السُّنَّةَ كَفَرَ.

2557. It has been transmitted to us with an *isnād* from Qatādah from Ṣafwān ibn Muḥriz that when he asked Ibn ʿUmar ﷺ about the travel prayer, he replied, “I am afraid that you are going to lie about what I say. [The travel prayer] is two *rakʿahs*. Whoever goes against the *Sunnah* has committed an act of disbelief.”[40]

٢٥٥٨ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا شُعْبَةُ قَالَ: ثنا أَبُو التَّيَّاحِ، عَنْ مُؤَرِّقٍ، قَالَ: سَأَلَ صَفْوَانُ بْنُ مُحْرِزٍ إِبْنَ عُمَرَ ﷺ . . . فَذَكَرَ مِثْلَهُ.

2558. The like of it has been transmitted to us with an *isnād* from Muʾarriq from Ṣafwān ibn Muḥriz from Ibn ʿUmar ﷺ.[41]

٢٥٥٩ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: ثنا أُسَامَةُ بْنُ زَيْدٍ، قَالَ: سَأَلْتُ طَاوُوسًا عَنِ التَّطَوُّعِ فِي السَّفَرِ. فَقَالَ: وَمَا يَمْنَعُكَ؟ فَقَالَ الْحَسَنُ بْنُ مُسْلِمٍ: أَنَا أُحَدِّثُكَ، أَنَا سَأَلْتُ طَاوُسًا عَنْ هَذَا، فَقَالَ: قَالَ ابْنُ عَبَّاسٍ ﷺ: قَدْ فُرِضَ لِرَسُولِ اللّٰهِ ﷺ الصَّلَاةُ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ، فَكَمَا يُتَطَوَّعُ هَاهُنَا قَبْلَهَا وَمِنْ بَعْدِهَا، فَكَذَلِكَ يُصَلَّى فِي السَّفَرِ قَبْلَهَا وَبَعْدَهَا.

2559. It has been transmitted to us with an *isnād* from Usāmah ibn Zayd who said, “When I asked Ṭāwūs about supererogatory prayers when travelling, he replied, ‘What is there to prevent you [from praying them]!’” Ḥasan ibn Muslim said, “Let me tell you about this [matter]. When I asked Ṭāwūs about that, he replied that Ibn ʿAbbās ﷺ said, ‘It was made obligatory for the Messenger of Allah ﷺ to pray four *rakʿahs* [for his prayers] when he was resident and two *rakʿahs* [for his prayers] when he was travelling. Those [supererogatory prayers] that are prayed here before and after [the obligatory prayers], are also prayed before and after [obligatory prayers] when travelling.’”[42]

٢٥٦٠ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﷺ، قَالَتْ: فُرِضَتِ الصَّلَاةُ أَوَّلَ مَا فُرِضَتْ رَكْعَتَيْنِ، فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ.

2560. It has been transmitted to us with an *isnād* from Ṣāliḥ ibn

Kaysān from ʿUrwah that ʿĀʾishah ﵂ said, “When the prayer was first made obligatory, it was made obligatory as two *rakʿahs*. It remained thus for the travel prayer and was increased for the resident prayer.”[43]

٢٥٦١ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا الْقَعْنَبِيُّ قَالَ: ثنا مَالِكٌ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2561. The like of it has been transmitted to us with another *isnād* [from Ṣāliḥ ibn Kaysān from ʿUrwah from ʿĀʾishah ﵂].[44]

٢٥٦٢ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ: أَنَّهُ أَتَى النَّبِيَّ ﷺ وَهُوَ يَطْعَمُ، فَقَالَ: «هَلُمَّ فَكُلْ». فَقَالَ: إِنِّي صَائِمٌ. فَقَالَ: «ادْنُ حَتَّى أُخْبِرَكَ عَنِ الصَّوْمِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ شَطْرَ الصَّلَاةِ عَنِ الْمُسَافِرِ، وَالصَّوْمَ عَنِ الْحُبْلَى وَالْمُرْضِعِ».

2562. It has been transmitted to us with an *isnād* from Abū Qilābah from a man from the Banū ʿĀmir[45] that he went to see the Prophet ﷺ when [the Prophet ﷺ] was eating, so [the Prophet ﷺ] said to him, “Come and eat.” The man replied that he was fasting, so [the Prophet ﷺ] said to him, “Come close and let me tell you something about fasting. Allah has reduced the prayer for travellers by half, and relieved pregnant women and nursing mothers from fasting.”[46]

٢٥٦٣ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا رَوْحٌ قَالَ: ثنا حَمَّادٌ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ رَجُلٍ مِنْ قَوْمِهِ أَنَّهُ أَتَى النَّبِيَّ ﷺ. . . فَذَكَرَ مِثْلَهُ.

2563. It has been transmitted to us with an *isnād* from Abu’l-ʿAlāʾ that a man from his people went to see the Prophet ﷺ. Then he

mentioned the like of what is in the previous *ḥadīth*.[47]

٢٥٦٤ – حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا نُعَيْمُ بْنُ حَمَّادٍ قَالَ: أنا ابْنُ الْمُبَارَكِ قَالَ: أنا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ رَجُلٍ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ لِحَاجَةٍ فَإِذَا هُوَ يَتَغَدَّى، فَقَالَ: «هَلُمَّ إِلَى الْغَدَاءِ». فَقُلْتُ: إِنِّي صَائِمٌ. فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ عَنِ الْمُسَافِرِ نِصْفَ الصَّلَاةِ وَالصَّوْمَ».

2564. It has been transmitted to us with an *isnād* from Abū Qilābah that a man said, "I went to see the Prophet ﷺ to fulfil a pressing need but [when I arrived] I found him eating his lunch. He invited me to come and eat but I told him I was fasting. So he said to me, 'Allah has reduced the prayer for travellers by half [and relieved] them of fasting.'"[48]

٢٥٦٥ – حَدَّثَنَا نَصْرٌ قَالَ: ثنا نُعَيْمٌ قَالَ: أنا ابْنُ الْمُبَارَكِ قَالَ: أنا ابْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ، عَنْ شَيْخٍ مِنْ بَنِي قُشَيْرٍ، عَنْ عَمِّهِ. ثُمَّ لَقِينَاهُ يَوْمًا، فَقَالَ لَهُ أَبُو قِلَابَةَ: حَدِّثْهُ، يَعْنِي أَيُّوبَ. فَقَالَ الشَّيْخُ: حَدَّثَنِي عَمِّي أَنَّهُ ذَهَبَ فِي إِبِلٍ لَهُ، فَانْتَهَى إِلَى النَّبِيِّ ﷺ. . . ثُمَّ ذَكَرَ مِثْلَهُ، وَزَادَ: «وَعَنِ الْحَامِلِ وَالْمُرْضِعِ».

2565. It has been transmitted to us with an *isnād* from Ayyūb who said, "Abū Qilābah narrated [this] to me from an old man from the Banū Qushayr from his paternal uncle. Then, one day, we met [that old man] and Abū Qilābah said to him, 'Narrate it to him (i.e. Ayyūb).' The old man said, 'My paternal uncle narrated to me that he went with [a herd] of his camels to the Prophet ﷺ [. . .].'" Then he mentioned the like of what is in the previous *ḥadīth*, except in this version he added, '[and relieved] pregnant women and nursing mothers [from fasting].'[49]

٢٥٦٦ - حَدَّثَنَا نَصْرٌ قَالَ: ثنا نُعَيْمٌ قَالَ: أنا ابْنُ الْمُبَارَكِ قَالَ: أنا مُحَمَّدُ بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ - مِنْ بَنِي عَبْدِ اللَّهِ بْنِ كَعْبٍ - قَالَ: أَغَارَتْ عَلَيْنَا خَيْلُ رَسُولِ اللَّهِ ﷺ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

2566. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Sawādah that Anas ibn Mālik of the Banū ʿAbdillāh ibn Kaʿb said, "The cavalry of the Messenger of Allah ﷺ attacked us [. . .]." Then he mentioned the like of what is in the previous *ḥadīth*.[50]

٢٥٦٧/ ٢٥٦٨ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا أَبُو دَاوُدَ، عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ هَانِئِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ رَجُلٍ مِنْ بَلْحَرِيشٍ، عَنْ أَبِيهِ ﷺ قَالَ: كُنَّا نُسَافِرُ فَأَتَيْنَا رَسُولَ اللَّهِ ﷺ وَهُوَ يَطْعَمُ، فَقَالَ: «هَلُمَّ فَاطْعَمْ». فَقُلْتُ: إِنِّي صَائِمٌ. فَقَالَ: «هَلُمَّ أُحَدِّثُكَ عَنِ الصِّيَامِ، إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ الصِّيَامَ وَشَطْرَ الصَّلَاةِ».

2567/2568. It has been transmitted to us [with an *isnād*] from Hāniʾ ibn ʿAbdillāh ibn ash-Shikhkhīr that a man from Balḥarīsh related that his father ﷺ said, "When we were travelling, I went to see the Messenger of Allah ﷺ while he was eating. He invited me to come and eat, but I told him I was fasting. So he said to me, 'Let me tell you something about fasting. Allah has relieved travellers from fasting and reduced the prayer for them by half.'"[51]

٢٥٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ مَيْمُونٍ قَالَ: ثنا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى قَالَ: ثنا أَبُو قِلَابَةَ قَالَ: حَدَّثَنِي أَبُو أُمَيَّةَ - أَوْ عَنْ رَجُلٍ عَنْ أَبِي أُمَيَّةَ - قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سَفَرٍ، فَقَالَ: «أَلَا تَنْتَظِرُ الْغَدَا يَا أَبَا أُمَيَّةَ؟» فَقُلْتُ: إِنِّي صَائِمٌ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

2569. It has been transmitted to us with an *isnād* from Abū

> Qilābah from Abū Umayyah, or from a man from Abū Umayyah, who said, “I came back from my travels and went straight [to the house of] the Messenger of Allah ﷺ and he said to me, ‘Will you not wait and have lunch with us, Abū Umayyah?’ I replied that I was fasting [. . .].” Then he mentioned the like of what is in the previous *ḥadīth*.[52]

All of these traditions which we have transmitted from the Messenger of Allah ﷺ indicate that that which is obligatory for travellers is two *rakʿahs*, and that two *rakʿahs* for them are the same as four *rakʿahs* for residents. Therefore, since it is not permissible for residents to add any extra *rakʿahs* to their four *rakʿahs*, it must also not be permissible for travellers to add any extra *rakʿahs* to their two *rakʿahs*.

As for reasoning, we have seen that when an action is agreed-upon and obligatory, people have to do them and have no choice in the matter. Also, that when they do have the choice of whether to do it or not, that action must be supererogatory. Thus, supererogatory acts are defined as actions which you have the choice of doing or leaving, while obligatory acts are defined as actions that you must do and about which you have no choice.

[In terms of the travel prayer], the [first] two *rakʿahs* must be prayed while there is a difference of opinion regarding [the two *rakʿahs*] that come after them. One group of people say that they should not be prayed whilst another group say that travellers have the choice of either praying them or leaving them. Thus, the two *rakʿahs* that are defined in the manner of obligatory actions are obligatory whilst the two *rakʿahs* that are defined in the manner of supererogatory actions are

supererogatory. This proves that that which is obligatory on travellers is two *rakʿahs*.

As for residents, that which is obligatory upon them is four *rakʿahs*, of which two are also obligatory on travellers. Thus, since residents should not pray any *rakʿahs* after their initial four without first saying the *salām*, it follows that travellers should also not pray any *rakʿahs* after their initial two without first saying the *salām*. In our opinion, this is what is suggested by reasoning in this chapter, and this was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

Some people might say, "It has been narrated that a number of the Companions of the Prophet ﷺ used to pray [the prayer] in full [when travelling]," and mention the actions of ʿUthmān ﷺ at Minā as well as the following:

٢٥٧٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنُ نُمَيْرٍ قَالَ: ثنا يُونُسُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﷺ أَنَّهَا قَالَتْ: أَوَّلُ مَا فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ، ثُمَّ أُكْمِلَتْ أَرْبَعًا، وَأُثْبِتَتْ لِلْمُسَافِرِ. قَالَ صَالِحٌ: فَحَدَّثْتُ بِذَلِكَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ. فَقَالَ عُرْوَةُ: حَدَّثَنِي عَنْ عَائِشَةَ ﷺ أَنَّهَا كَانَتْ تُصَلِّي فِي السَّفَرِ أَرْبَعًا.

2570. It has been transmitted to us with an *isnād* from Ṣāliḥ ibn Kaysān from ʿUrwah that ʿĀʾishah ﷺ said, "When the prayer was first made obligatory, it was made obligatory as two *rakʿahs*. Then it was completed up to four *rakʿahs*, [although] it remained [the same as it originally had been] for travellers." Ṣāliḥ said, "I told ʿUmar ibn ʿAbd al-ʿAzīz that." ʿUrwah said that ʿĀʾishah ﷺ would

pray four *rakʿahs* when on a journey.

٢٥٧١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: اسْتَأْذَنْتُ حُذَيْفَةَ مِنَ الْكُوفَةِ إِلَى الْمَدَائِنِ،- أَوْ مِنَ الْمَدَائِنِ إِلَى الْكُوفَةِ، -فِي رَمَضَانَ، فَقَالَ: آذَنُ لَكَ عَلَى أَنْ لَا تُفْطِرَ وَلَا تَقْصُرَ. قَالَ: قُلْتُ: وَأَنَا أَكْفُلُ لَكَ أَنْ لَا أَقْصُرَ وَلَا أُفْطِرَ.

2571. It has been transmitted to us with an *isnād* from Ibrāhīm at-Taymī that his father said, "When I asked Ḥudhayfah ﷺ for permission [to travel with him] from Kūfah to al-Madāʾin"—or he said, "from al-Madāʾin to Kūfah"—"in Ramadan, he replied, 'I will grant you permission on the condition that you fast and do not shorten [your prayers].' So I said, 'I guarantee to you that I will not shorten my prayers and that I will fast.'"

٢٥٧٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا ابْنُ عَوْنٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَأَدْرَكْتُ رَكْعَةً مِنَ الْعِشَاءِ، فَصَنَعْتُ شَيْئًا بِرَأْيِي. فَسَأَلْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، فَقَالَ: أَكُنْتَ تَرَى أَنَّ اللَّهَ يُعَذِّبُكَ لَوْ صَلَّيْتَ أَرْبَعًا؟ كَانَتْ أُمُّ الْمُؤْمِنِينَ عَائِشَةُ ﷺ تُصَلِّي أَرْبَعًا، وَتَقُولُ: الْمُسْلِمُونَ يُصَلُّونَ أَرْبَعًا.

2572. It has been transmitted to us with an *isnād* from Ibn ʿAwn who said, "I arrived in Madinah [just in time] to catch a single *rakʿah* of ʿIshāʾ so I did what I thought best. Then I asked Qāsim ibn Muḥammad [about what I had done] and he said, 'Do you really think that Allah would punish you if you had prayed four *[rakʿahs]*? The Mother of the Believers, ʿĀʾishah ﷺ used to pray four *rakʿahs* and tell the Muslims to pray four.'"

٢٥٧٣ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا ابْنُ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كَانَ يُوَفِّي الصَّلَاةَ فِي السَّفَرِ؟ فَقَالَ: لَا أَعْلَمُهُ إِلَّا عَائِشَةَ وَسَعْدَ بْنَ أَبِي وَقَّاصٍ.

2573. It has been transmitted to us with an *isnād* from Ibn Jurayj who said, "When I asked ʿAṭāʾ which of the Companions of the Messenger of Allah ﷺ used to pray the prayer in full when travelling, he replied, 'I do not know of any of them doing that except for ʿĀʾishah ﵂ and Saʿd ibn Abī Waqqāṣ ﵁.'"

In this *ḥadīth*, we find ʿAṭāʾ relating that from Saʿd ﵁, even though we have transmitted the opposite of that from him in *ḥadīth* 2534 and *ḥadīth* 2535.

٢٥٧٤ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا شُعْبَةُ، عَنْ حَيَّانَ الْبَارِقِيِّ، قَالَ: قُلْتُ لِابْنِ عُمَرَ ﵄: إِنِّي مِنْ بَعْثِ أَهْلِ الْعِرَاقِ فَكَيْفَ أُصَلِّي؟ قَالَ: إِنْ صَلَّيْتَ أَرْبَعًا فَأَنْتَ فِي مِصْرٍ، وَإِنْ صَلَّيْتَ رَكْعَتَيْنِ فَأَنْتَ مُسَافِرٌ.

2574. It has been transmitted to us with an *isnād* from Shuʿbah that Ḥayyān al-Bāriqī said, "I said to Ibn ʿUmar ﵁, 'I am part of a delegation from the people of Iraq. How should I pray?' He replied, 'If you pray four *[rakʿahs]*, then you are resident. If you pray two, then you are a traveller.'"

Here we find traditions narrated from ʿUthmān ibn ʿAffān, Ḥudhayfah ibn al-Yamān, ʿĀʾishah and Ibn ʿUmar ﵃ that the prayer [may be] prayed in full when travelling. However, every one of these Companions ﵃ had a specific reason for expressing that position, and we will clarify their reasons in this chapter, Allah Willing, and mention the reasoning necessitated by their positions.

As for ʿUthmān ibn ʿAffān ﷺ, the reason he prayed the prayer in full in Minā was not because he rejected the ruling of shortening the prayer for travellers. How could he possibly do that given that Allah says, “When you are travelling in the land, there is nothing wrong in your shortening your prayer [. . .]” (Qurʾan 4:100). In this verse, Allah gives [the believers] permission to shorten their prayer if they fear that the disbelievers might harass them. Yes, [and furthermore], the Messenger of Allah ﷺ informed [the believers] that that was their right in the *ḥadīth* of Yaʿlā ibn Munyah (*ḥadīth* 2503) we transmitted at the beginning of this chapter, and he ﷺ also prayed two *rakʿahs* at Minā when the Muslims were the safest and the most numerous that they had ever been. ʿUthmān ibn ʿAffān ﷺ did not pray the prayer in full at Minā because he rejected [the ruling] about shortening the prayer when traveling. Rather, he did it for another reason, the exact nature of which is a source of disagreement:

٢٥٧٥ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا حُسَيْنُ بْنُ مَهْدِيٍّ قَالَ: أنا عَبْدُ الرَّزَّاقِ قَالَ: أنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: إِنَّمَا صَلَّى عُثْمَانُ ﷺ بِمِنًى أَرْبَعًا لِأَنَّهُ أَزْمَعَ عَلَى الْمُقَامِ بَعْدَ الْحَجِّ.

> 2575. It has been transmitted to us with an *isnād* from Maʿmar that Zuhrī said, “The only reason ʿUthmān ﷺ prayed four *rakʿahs* at Minā was because he had made the intention of remaining in Makkah as a resident after the *Ḥajj*.”

In this *ḥadīth*, Zuhrī tells us that ʿUthmān ﷺ only prayed the prayer in full at Minā because he had made the intention to be resident there. As he had taken on the ruling of a resident, he prayed the prayer in full. Since he was no longer considered to be under the ruling of a traveller,

his actions do not give us any indication as to what his position was with regards to shortening the travel prayer or praying it in full.

Zuhrī also said something else [regarding ʿUthmān's ﷺ reason for praying in full]:

٢٥٧٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عُمَرَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ قَالَ: أنا أَيُّوبُ، عَنِ الزُّهْرِيِّ، قَالَ: إِنَّمَا صَلَّى عُثْمَانُ ﷺ بِمِنًى أَرْبَعًا لِأَنَّ الْأَعْرَابَ كَانُوا أَكْثَرَ فِي ذَلِكَ الْعَامِ، فَأَحَبَّ أَنْ يُخْبِرَهُمْ أَنَّ الصَّلَاةَ أَرْبَعٌ.

> 2576. It has been transmitted to us with an *isnād* from Ayyūb that Zuhrī said, "The only reason ʿUthmān ﷺ prayed four *rakʿahs* at Minā was because there were many more desert Arabs [at the *Ḥajj*] that year and so he wanted to let them know that the prayer was [normally] four *rakʿahs* long."

This narration states that ʿUthmān ﷺ did what he did in order to let the desert Arabs know that the prayer was four *rakʿahs* long.

It is possible, therefore, that when he decided to show them that, he made the intention to become resident thus making four *rakʿahs* obligatory on himself. Thus, he prayed four *rakʿahs* with them because of the reason mentioned in the narration of Maʿmar from Zuhrī above.

It is also possible that he did what he did for the reason [mentioned in *ḥadīth* 2576] while remaining a traveller. However, in our opinion, the first interpretation is more credible, because the desert Arabs had even less knowledge about the prayer and its rulings in the time of the Messenger of Allah ﷺ than they did in the time of ʿUthmān ﷺ, and were even more occupied with the affairs of the Jāhiliyyah. But despite the much greater need they had of being taught the obligatory elements of the prayer in the time of the Messenger of Allah ﷺ than in the time of

ʿUthmān ﷺ, [the Messenger of Allah ﷺ never prayed the prayer in full at Minā in order to teach them that].

Thus, if the Prophet ﷺ never used that reason to pray the prayer in full but rather continued to shorten it so that [the desert Arabs] prayed the travel prayer with him and then taught them the ruling for the resident prayer, then it is even more unlikely that ʿUthmān ﷺ would have prayed the prayer in full for that reason. Rather, he would have prayed the prayer according to its ruling when travelling, and then taught them what its ruling would be if they were resident.

Thus, the reason [for ʿUthmān's ﷺ action] in the narration of Ayyūb from Zuhrī is effectively, the same as that in the narration of Maʿmar from Zuhrī.

Others have claimed that he prayed the prayer in full because he held the position that the only people who may shorten the prayer are those who camp for the night in tents and then move on. They based their position on the following:

٢٥٧٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو عُمَرَ قَالَ: قَالَ حَمَّادٌ: وَأَخْبَرَنَا قَتَادَةُ قَالَ: قَالَ عُثْمَانُ بْنُ عَفَّانَ ﷺ: إِنَّمَا يَقْصُرُ الصَّلَاةَ مَنْ حَمَلَ الزَّادَ وَالْمَزَادَ وَحَلَّ وَارْتَحَلَ.

2577. It has been transmitted to us with an *isnād* from Ḥammād that Qatādah said, "ʿUthmān ibn ʿAffān ﷺ said that the only ones who may shorten the prayer are those who carry with them their own food and provisions and set up camp and then move on."

٢٥٧٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ عَيَّاشِ بْنِ عَبْدِ اللّٰهِ أَنَّ عُثْمَانَ بْنَ عَفَّانَ ﷺ كَتَبَ إِلَى عُمَّالِهِ: أَنْ لَا يُصَلِّيَنَّ الرَّكْعَتَيْنِ جَابٍ وَلَا نَاءٍ وَلَا تَاجِرٌ، وَإِنَّمَا يُصَلِّي الرَّكْعَتَيْنِ مَنْ كَانَ مَعَهُ الزَّادُ وَالْمَزَادُ.

2578. It has been transmitted to us with an *isnād* from Qatādah from ʿAyyāsh ibn ʿAbdillāh that ʿUthmān ibn ʿAffān ﷺ wrote to his governors telling them that neither tax-collectors nor those who have come from afar nor traders were to pray two *rakʿahs* [when they travelled]. Rather, the only ones who pray two *rakʿahs* are those who bring with them their own food and provisions.

٢٥٧٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ وَأَبُو عُمَرَ قَالَا: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ أَنَّ أَيُّوبَ السَّخْتِيَانِيَّ أَخْبَرَهُمْ عَنْ أَبِي قِلَابَةَ الْجَرْمِيِّ، عَنْ عَمِّهِ أَبِي الْمُهَلَّبِ، قَالَ: كَتَبَ عُثْمَانُ بْنُ عَفَّانَ ﷺ: أَنَّهُ بَلَغَنِي أَنَّ قَوْمًا يَخْرُجُونَ إِمَّا لِتِجَارَةٍ وَإِمَّا لِجِبَايَةٍ وَإِمَّا لِحَشْرٍ ثُمَّ يَقْصُرُونَ الصَّلَاةَ، وَإِنَّمَا يَقْصُرُ الصَّلَاةَ مَنْ كَانَ شَاخِصًا أَوْ بِحَضْرَةِ عَدُوٍّ.

2579. It has been transmitted to us with an *isnād* from Abū Qilābah al-Jarmī that his paternal uncle, Abu'l-Muhallab, said, "'Uthmān ibn ʿAffān ﷺ wrote to his governors saying, 'I have heard that when some people go out to trade, or collect taxes or gather revenues, they shorten their prayers. The only ones who may shorten their prayers are those who are actively involved in war or are in the presence of the enemy.'"

He said, "'Uthmān ibn ʿAffān ﷺ held the position that the only ones who were permitted to shorten the prayer were those who needed to bring with them their own food and provisions, and those who were

actively involved in war. As for those who did not need to bring with them their own food and provisions, they were required to pray the prayer in full."

They said, "It was for this reason that he prayed the prayer in full at Minā. At that time, its inhabitants had become so numerous that it had become a residential area and so travellers who stayed there no longer had to bring with them their own food and provisions."

In our opinion, however, this position is unsound since Minā was certainly less built up in the time of ʿUthmān ﷺ than Makkah was in the time of the Messenger of Allah ﷺ. And the Messenger of Allah ﷺ used to pray two *rakʿahs* there, as did Abū Bakr ﷺ after him and ʿUmar ﷺ after [Abū Bakr ﷺ]. If the prayer was shortened in Makkah, a place to which no one needed to bring their own food and provisions, then how much more should that be the case in other smaller built-up areas.

All of these interpretations are unsound and so it is impossible that ʿUthmān ﷺ would have shortened his prayer for any of the reasons mentioned within them, except for the reason narrated by Maʿmar from Zuhrī—it is probable that he prayed his prayer in full for the reason mentioned in that *ḥadīth*. That is to say, he prayed it in full because he had made the intention to become resident [in Makkah] in the manner described by us.

As for that which we narrated from Ḥudhayfah ﷺ, it also proves nothing with regard to praying the prayer in full when travelling, regardless of whether that journey is one for the purpose of obedience or not. As it is possible that he was merely giving voice to his own opinion when he said that the only ones who may shorten their prayers when travelling are those who are going on *Ḥajj*, *ʿUmrah* or *jihād*. This is just

like what has been narrated from Ibn Masʿūd ﷺ:

٢٥٨٠ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحُ بْنُ عُبَادَةَ قَالَ: ثنا شُعْبَةُ قَالَ: ثنا سُلَيْمَانُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْأَسْوَدِ، قَالَ: كَانَ عَبْدُ اللّٰهِ ﷺ لَا يَرَى التَّقْصِيرَ إِلَّا لِحَاجٍّ أَوْ مُعْتَمِرٍ أَوْ مُجَاهِدٍ.

> 2580. It has been transmitted to us with an *isnād* from ʿUmārah ibn ʿUmayr that Aswad said, "ʿAbdullāh ﷺ thought that [the ruling for] shortening the prayer only applied to those performing *Ḥajj* and *ʿUmrah* or those fighting *jihād*."

It is possible that Ḥudhayfah ﷺ held the same position, and so he ordered Taymī to not shorten the prayer because his intention in travelling was not to perform *Ḥajj* or fight *jihād*. Thus, his *ḥadīth* may not be used as proof by those who hold the position that travellers [have the option to pray] the prayer in full when travelling.

As for that which we narrated from Ibn ʿUmar ﷺ, Ḥayyān mentions in his *ḥadīth* that he was in a residential area when he said to [Ibn ʿUmar ﷺ], 'I am part of a delegation from the people of Iraq. How should I pray?' Thus the response of Ibn ʿUmar ﷺ, 'If you pray four *[rakʿahs]*, then you are resident. If you pray two, then you are a traveler,' only refers to his position regarding the travel prayer in built-up areas.

His response that, '[The travel prayer] is two *rakʿahs*, and whoever goes against the *Sunnah* has committed an act of disbelief ' when asked about the travel prayer in the narration of Ṣafwān ibn Muḥriz, on the other hand, refers to his position regarding the travel prayer in non-built-up areas. It is necessary to interpret the two *aḥādīth* in this way in order to avoid any contradiction between them.

Thus, the *ḥadīth* of Ḥayyān applies to the travel prayer in built-up

areas while that of Ṣafwān applies to the travel prayer in non-built-up areas. The proof of this will be further clarified at the end of this chapter, Allah Willing.

As for that which we narrated from ʿĀʾishah ﵂, the following *ḥadīth* [sheds some light on that]:

٢٥٨١ – فَإِنَّ أَبَا بَكْرَةَ حَدَّثَنَا قَالَ: ثنا رَوْحٌ قَالَ: ثنا ابْنُ جُرَيْجٍ قَالَ: أَنَا ابْنُ شِهَابٍ، قَالَ: قُلْتُ لِعُرْوَةَ: مَا كَانَ يَحْمِلُ عَائِشَةَ ﵂ عَلَى أَنْ تُصَلِّيَ فِي السَّفَرِ أَرْبَعًا؟ فَقَالَ: تَأَوَّلَتْ مَا تَأَوَّلَ عُثْمَانُ فِي إِتْمَامِ الصَّلَاةِ بِمِنًى.

> 2581. It has been transmitted to us with an *isnād* from Ibn Jurayj that Ibn Shihāb said, "I asked ʿUrwah what made ʿĀʾishah ﵂ pray four *rakʿahs* [for her prayers] when travelling. He replied, 'She used the same justification as that used by ʿUthmān ﵁ when he prayed the prayer in full at Minā.'"

We have already mentioned that the soundest interpretation of the reason for ʿUthmān ﵁ praying the prayer in full at Minā is that he did so because he had made the intention of becoming resident. If it was for that reason that ʿĀʾishah ﵂ prayed her prayers in full, then it is possible that, every time it was time to pray, she made the intention of being resident and so it became incumbent upon her to pray the prayer in full. Thus, she prayed the prayer in full because her ruling was that of a resident, not that of a traveller.

Some people say that her action [in praying the prayer in full] was for another reason entirely [and quote the following]:

It has been transmitted to us from Abū Bakrah from Abū ʿUmar that ʿĀʾishah ﵂ was the Mother of the Believers, and so she used to say that, because every place she went to was home to some of her children, it

was also her home and so she was required to pray the prayer in full.

In my opinion, however, this position is unsound. Even though ʿĀʾishah ﵂ was the Mother of the Believers, the Messenger of Allah ﷺ was the Father of the Believers and so he had even more right than ʿĀʾishah ﵂ to [consider them his children]. However, whenever he stopped off in their homes, he never saw that as changing his status from that of a traveller who shortens his prayers to that of a resident who prays his prayers in full.

Other people say that ʿĀʾishah ﵂ held the position that the only people who were permitted to shorten their prayer were those who brought with them their own food and provisions, as we narrated earlier from ʿUthmān ﵁. When she travelled after the lifetime of the Prophet ﷺ, she had never had a need of doing that and so she stopped shortening the prayer.

As all of the reasons we have mentioned for ʿUthmān ﵁ and ʿĀʾishah ﵂ praying the prayer in full are equally likely, we are obliged to use reasoning in order to discover the ruling for shortening the prayer.

The basis of the matter lies in the fact that we have seen that when a man is resident amongst his family, his ruling is that of a resident when it comes to the prayer. Also, his ruling remains the same regardless of whether his residency is an act of obedience or an act of disobedience—it is his status as a resident that makes it obligatory to pray the prayer in full, not his status as one who is obedient or disobedient. Then, when he travels, he no longer has the status of a resident.

It is at this point that the differences of opinion we have mentioned appear; some people saying that the ruling of shortening the prayer only applies when the journey is one of obedience (i.e. such as *Ḥajj* and

jihād), and others saying that it applies regardless of whether the journey is one of obedience or not.

Since the ruling of praying the prayer in full when resident, only applies because of a person's status as a resident, not because of him being obedient or disobedient, it follows by reasoning and analogy that the same also be true with regard to the ruling on shortening the prayer. Shortening the prayer when travelling should be contingent on a person's status as a traveller, not on whether [his journey] is one of obedience or disobedience.

Furthermore, because it has been established that a person shortens the prayer solely on account of his status as a traveller, it follows that he should shorten his prayer regardless of whether he is in a built-up area or not, since the reason for him shortening the prayer does not disappear simply by him entering an area which is built up.

Everything we have described and clarified in this chapter was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan*. It has been transmitted by Bazzār as is mentioned in *Kashf al-Astār* (682). Haythamī said in *al-Mujmaʿ* (2:157), "It contains Mughīrah ibn Ziyād, and there is a difference of opinion with regard to whether he is admissible as proof." It has also been transmitted by Dāraquṭnī (2:188); and Bayhaqī (3:141) from Ṭalḥah ibn ʿAmr, Dalham ibn Ṣāliḥ and Mughīrah ibn Ziyād, all three of whom are weak, from ʿAṭāʾ. Also, he said, "The correct position is that it is a *mawqūf* tradition from ʿĀʾishah ﵂."

2 Those who adopted this view includes Imam Shāfiʿī, Imam Mālik and Imam Aḥmad.

3 In other words, the one to whom the gift [of shortening the prayer] is given is free to accept that gift if he wants to, in the same way that those who receive gifts from the slaves of Allah are free to accept them if they want to.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ The travel prayer and its

shortening, 686); Abū Dāwūd (The prayer/ The travel prayer, 1199); Tirmidhī (*Tafsīr*/ Sūrah an-Nisāʾ, 3034); Nasāʾī (The prayer/ Shortening the prayer when travelling, 1434); and Ibn Mājah (The prayer/ Shortening the prayer when travelling, 1065) with their respective *asānīd* from Ibn Jurayj. And Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

5 Those who adopted this view includes Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad, Aḥmad according to one narration, Imam Mālik according to one narration and all the rest of the scholars.

6 In *Bulūgh al-Murām*, it says, "Despite the fact that its narrators are trustworthy, it is defective. Rather, what has been memorised from ʿĀʾishah ﵂ is what she did. ʿUrwah mentioned that she interpreted it just as ʿUthmān ﵁ interpreted it. Also, if she were to have had a narration from the Prophet ﷺ, ʿUrwah would never have said that she interpreted it just as ʿUthmān ﵁ interpreted it.

7 In its original sense, 'no wrong' might be used to express permissibility, it might be used to express recommendation and it might be used to express obligation because the one whom you are addressing may think there is some sin involved and so you address him by negating that sin. Also, when it comes to the shortening of the prayer, it might be thought of as making it deficient or acting badly towards it.

8 The best thing that could be said is that the Quranic verse was revealed in order to teach us how to shorten the fear prayer. This was the position chosen by Ibn Jarīr, and Ibn Kathīr, who then mentioned narrations to support that position. Among the Ḥanafī scholars, the position was chosen by Abū Bakr al-Jaṣṣāṣ and the author of *al-Badāiʾ*. The fear prayer most often took place when the Muslims were travelling. The only exception to that was the Battle of the Ditch. So, travel was combined with the fear prayer, which is why it was qualified with the Words: "When you are travelling in the land," (Qurʾan 4:100). As for the number of *rakʿah* for travellers being made less, that was legislated through the Sunnah, and he ﷺ indicated that ruling through his words, 'It is a gift which Allah has bestowed upon you.' In other words, making the number of *rakʿah* less for travellers is a separate gift from God. So, the shortening of the prayer mentioned in the Quranic verse is not something that is conditional upon there being fear. Furthermore, that view is backed up by what has been narrated from Ibn ʿUmar ﵄ from the Prophet ﷺ, 'and is complete and not deficient.'

As for their statement, 'The one to whom the gift is given is free to accept the gift if he wants,' the command to accept that gift is mentioned in the *ḥadīth* and so there is no longer any scope in the Law to reject the gift. So the words, 'which Allah has bestowed upon you,' mean that He has ruled for you that when He gives you something that does not enter into your possession, that is a way of saying that that something is dropped, like God pardoning you for it.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ The travel prayer and its shortening, 692); and Nasāʾī (The prayer/ Shortening the prayer when travelling, 1438) with their respective *asānīd* from Shuʿbah.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (1:416, no. 3953) with his *isnād* from Shuʿbah.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (*Hajj*/ The prayer at Minā, 1960) with his *isnād* from Ḥafṣ. The *ḥadīth* has also been transmitted by Bukhārī (*Hajj*/ The prayer at Minā, 1657); Muslim (The prayer/ Shortening the prayer at Minā, 695); and Nasāʾī (Shortening the prayer/ The prayer at Minā, 1450) with their respective *asānīd* from Aʿmash.

12 Its *isnād* is *ḍaʿīf* on account of ʿAbdus Salām. It has been transmitted by Aḥmad (1:402, no. 3813) from Rūḥ.

13 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAmr. It has been transmitted by Bukhārī (The prayer/ What has come down regarding shortening the prayer and how many makes him resident etc., 1080) with his *isnād* from ʿĀṣim and Ḥusayn; Abū Dāwūd (The prayer/ When does the traveller pray his prayer in full, 1230); with his *isnād* from Ḥafṣ; Tirmidhī (The prayer/ What has come down regarding how many the prayer is shortened to, 549) with his *isnād* from Abū Muʿāwiyah; and Ibn Mājah (The prayer/ For how many prayers does a traveller shorten if he stays in one place, 1076) with his *isnād* from ʿAbd al-Wāḥid ibn Ziyād. The three of them (Ḥafṣ, Abū Muʿāwiyah and ʿAbd al-Wāḥid) all narrated it from ʿĀṣim. And the two of them (ʿĀṣim and Ḥusayn) both narrated it from ʿIkrimah from Ibn ʿAbbās ﷺ. And Tirmidhī said, "This is a *ḥasan gharīb ṣaḥīḥ ḥadīth*."

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (1:241, no. 2159) with his *isnād* from Shuʿbah, and (no. 2160) with his *isnād* from Isrāʾīl. The two of them (Shuʿbah and Isrāʾīl) both narrated it from Abū Isḥāq.

15 Its *isnād* is *ḥasan* on account of Ibn Isḥāq. It has been transmitted by Abū Dāwūd (the prayer/ When should the traveller pray the prayer in full, 1231); and Ibn Mājah (The prayer/ For how many prayers does a traveller shorten if he stays in one place, 1076) with their respective *asānīd* from Muḥammad ibn Isḥāq. Abū Dāwūd said, "This *ḥadīth* is narrated by ʿAbadah ibn Sulaymān, Aḥmad ibn Khālid and Salamah ibn al-Faḍl from Ibn Isḥāq, and none of them mentioned Ibn ʿAbbās ﷺ in their *asānīd*." It has also been transmitted by Nasāʾī (The prayer/ The place in the like of which the prayer is shortened, 1454) with his *isnād* from ʿUbaydullāh ibn ʿAbdillāh from Ibn ʿAbbās ﷺ.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ Shortening the prayer at Minā, 694) with his *isnād* from Abū Usāmah; and by Bukhārī (Shortening the prayer/ The prayer

at Minā, 1082); and Nasāʾī (The prayer/ The prayer at Minā, 1451) with their respective *asānīd* from Yaḥyā. The two of them (Abū Usāmah and Yaḥyā) both narrated it from ʿUbaydullāh.

17 Its *isnād* is *ḥasan*. It has been transmitted by Muslim in the abovementioned place with his *isnād* from Shuʿbah.

18 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ When should the traveller pray the prayer in full, 1229) with his *isnād* from Ḥammād ibn Salamah; and Tirmidhī (The prayer/ Shortening the prayer when travelling, 545) with his *isnād* from Hushaym. Both of them (Ḥammād and Hushaym) narrated it from ʿAlī ibn Zayd ibn Jadʿān. And Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

19 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (*Hajj*/ The one who spent the night at Dhū'l-Ḥulayfah, staying there until morning, 1546); and Abū Dāwūd (*Hajj*/ The time of entering into *Iḥrām*, 1773) with their respective *asānīd* from Ibn Jurayj.

20 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (*Hajj*/ Saying *Al-ḥamdu lillāh*, *Subḥāna-llāh* and *Allāhu akbar* before slaughtering, 1551) with his *isnād* from Wuhayb in its long version; and again by Bukhārī (The one who spent the night at Dhū'l-Ḥulayfah etc., 1547); and Muslim (The prayer/ The travel prayer and its shortening, 690) with their respective *asānīd* from Ayyūb.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ Shortening the prayer when he goes out from his place, 1089) from Abū Nuʿaym from Sufyān from Muḥammad ibn al-Munkadir and Ibrāhīm ibn Maysarah from Anas ﷺ. It has also been transmitted by Muslim in the abovementioned place (690); Abū Dāwūd (The prayer/ When does the traveller shorten the prayer, 1202); and Tirmidhī (Jumuʿah/ What has come down regarding shortening the prayer when travelling, 546) with their respective *asānīd* from Sufyān ibn ʿUyaynah from Muḥammad ibn al-Munkadir and Ibrāhīm ibn Maysarah. Tirmidhī said that it was a *ṣaḥīḥ ḥadīth*.

22 Its *isnād* is *ḥasan* on account of Yaḥyā ibn Abī Isḥāq. It has been transmitted by Muslim in the abovementioned place (693) with his *isnād* from Shuʿbah.

23 Its *isnād* is *ḥasan* on account of Yaḥyā ibn Abī Isḥāq. It has been transmitted by Bukhārī (Battle expeditions/ Where the Prophet ﷺ stood in Makkah at the time of its conquest, 4297) from Abū Nuʿaym; and Muslim in the abovementioned place (693) with his *isnād* from Sufyān.

24 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The prayer/ The prayer at Minā, 1448) with his *isnād* from Layth.

25 Its *isnād* is *ḍaʿīf*. It has been transmitted by Tirmidhī (The prayer/ What has come regarding supererogatory prayers when travelling, 552) with his *isnād* from Ibn Abī Laylā from ʿAṭiyyah and Nāfiʿ from Ibn ʿUmar ﷺ. And Tirmidhī said, "This is a *ḥasan ḥadīth*. I heard

Muḥammad say, ‘There is no *ḥadīth* narrated by Ibn Abī Laylā I like better than this one, and I never narrate anything from him.’”

26 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ The *sutrah* of the Imam acts as a *sutrah* for those praying behind him, 495) from Abū’l-Walīd; and again by Bukhārī (The prayer/ Praying towards a goat, 499); and Abū Dāwūd (The prayer/ What acts as a *sutrah* for someone praying, 688) with their respective *asānīd* from Shuʿbah.

27 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Abī Laylā. It has been transmitted by Ibn Abī Shaybah (2/206, no. 8165) with his *isnād* from Sufyān and Muḥammad ibn Abī Laylā from ʿAwn.

28 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (The prayer/ The prayer at Minā, 1083); and Nasāʾī (The prayer/ The prayer at Minā, 1447) with their respective *asānīd* from Shuʿbah. It has also been transmitted by Muslim (The prayer/ Shortening the prayer at Minā, 696); Abū Dāwūd (*Hajj*/ Shortening the prayer for the inhabitants of Makkah, 1965); and Tirmidhī (*Hajj*/ What has come down regarding shortening the prayer at Minā, 882) with their respective *asānīd* from Abū Isḥāq.

29 Its *isnād* is *ḥasan*. It has been transmitted by Muslim (The prayer/ The travel prayer and its shortening, 687); Abū Dāwūd (The prayer/ The one who said he prays a *rakʿah* with each group etc., 1247); Nasāʾī (The prayer/ The fear prayer, 1533); and Ibn Mājah (The prayer/ Shortening the prayer when travelling, 1068) with their respective *asānīd* from Abū ʿAwānah. It has also been transmitted by Muslim (687); and Nasāʾī (The prayer/ Shortening the prayer, 1442 & 1443) with their respective *asānīd* from Bukayr.

30 In other words, with respect to itself and with respect to the Law, the travel prayer is complete and not shortened; but with respect to the state of the one doing the prayer, it is shortened. For the base state for a person doing the prayer is residency—travelling is but a temporary set of circumstances; and that is why, in the Quranic verse, the action of shortening is linked to those doing the prayer [and not to the prayer itself].

31 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that Muḥammad ibn Ṭalḥah is in it since it is corroborated.

32 Its *isnād* is *ḥasan*.

33 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The ʿĪd/ The number of *rakʿah* in the two ʿĪd prayers, 1567); and Aḥmad (5:257) with their respective *asānīd* from Sufyān.

34 Its *isnād* is *ḥasan*.

35 Its *isnād* is *munqaṭiʿ*. It has been transmitted by Nasāʾī in *al-Kubrā* (2772) with his *isnād* from Sufyān ath-Thawrī; and Ibn Mājah (The prayer/ Shortening the prayer when travelling,

1063) with his *isnād* from Zayd al-Yāmī, but his *isnād* does not contain the words, 'from someone trustworthy.'

36 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (The prayer/ The number of *rakʿats* in the Jumuʿah prayer, 1421); and Ibn Mājah in the abovementioned place with their respective *asānīd* from Sharīk. Nasāʾī said, "'Abd ar-Raḥmān did not hear it from ʿUmar ﷺ."

37 Its *isnād* is *ḥasan*. It has been transmitted by Ibn Mājah (The prayer/ Doing supererogatory prayers when travelling, 1072) with his *isnād* from Usāmah.

38 Its *isnād* is *ḍaʿīf* on account of Jābir al-Juʿfī. It has been transmitted by Ibn Mājah (The prayer/ What has come down regarding praying *Witr* when travelling, 1194) with his *isnād* from Sharīk.

39 Its *isnād* is *ḍaʿīf*. It has been transmitted by Aḥmad (1:241, no. 2156) from Muḥammad ibn Jaʿfar from Shuʿbah.

40 Its *isnād* is *ṣaḥīḥ*.

41 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by ʿAbd ar-Razzāq (2:518 & 519) from Maʿmar from Qatādah.

42 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ The travel prayer and its shortening, 688); and Nasāʾī (The prayer/ The prayer at Makkah, 1444) with their respective *asānīd* from Shuʿbah. It has also been transmitted by Muslim; and Nasāʾī (1445) with their respective *asānīd* from Qatādah.

43 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ How the prayer was made obligatory on the night journey, 350); and Muslim (The prayer/ The travel prayer etc., 685) with their respective *asānīd* from Imam Mālik ﷺ.

44 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ The travel prayer, 1198) from Qaʿnabī.

45 He is Anas ibn Mālik from the Banū ʿAbdillāh ibn Kaʿb ibn Mālik. He was also the old man from the Banū Qushayr.

46 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Fasting/ Mentioning the different versions from Muʿāwiyah ibn Salām etc., 2276) with his *isnād* from Sufyān ath-Thawrī from Ayyūb from Abū Qilābah from Anas ibn Mālik al-Qushayrī, and (2279) with his *isnād* from Khālid al-Ḥadhdhāʾ from Abū Qilābah from a man.

47 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī in the abovementioned place (2280) with his *isnād* from Khālid al-Ḥadhdhāʾ from Abu'l-ʿAlāʾ.

48 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī in the abovementioned place (2279) with his *isnād* from ʿAbdullāh ibn al-Mubārak.

49 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī in the abovementioned place (2277) with his *isnād* from ʿAbdullāh ibn al-Mubārak from Ibn ʿUyaynah, and (2278) with his *isnād* from Ayyūb, and in this version, it says, “A relative of mine called Anas ibn Mālik narrated to me [. . .].”

50 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (Fasting/ The choice of not fasting, 2408); Tirmidhī (Fasting/ What has come down regarding the dispensation to not fast etc., 715); and Ibn Mājah (Fasting/ What has come down regarding pregnant and nursing women being allowed to not fast, 1667) with their respective *asānīd* from Muḥammad ibn Salīm Abū Hilāl. Tirmidhī said, “The *ḥadīth* of Anas is *ḥasan*, but we do not know of Anas ibn Mālik reporting this from the Prophet ﷺ except through this one *ḥadīth*.” It has also been transmitted by Nasāʾī (Fasting/ Pregnant women being relieved of fasting etc., 2317) with his *isnād* from ʿAbdullāh ibn Suwādah from his father from Anas.

51 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Fasting/ Mentioning the different versions from Muʿāwiyah ibn Salām etc., 2283) with his *isnād* from Abū ʿAwānah from Abū Bashar from Hāniʾ from his father, (2282) with his *isnād* from Abū Dāwūd aṭ-Ṭayālisī in the way that Ṭaḥāwī رحمه الله transmitted it from Hāniʾ from a man from Bilḥarīsh from his father, and (2281) with his *isnād* from Abū ʿAwānah.

52 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Fasting/ Mentioning the different versions from Muʿāwiyah ibn Salām etc., 2274) with his *isnād* from Muʿāwiyah ibn Salām from Yaḥyā ibn Kathīr from Abū Qilābah from his father, and (2275) with his *isnād* from ʿAlī ibn al-Mubārak from Yaḥyā from Abū Qilābah from a man that Abū Umayyah told him [. . .]. And Nasāʾī also transmitted different versions of the *isnād* from Awzāʿī—he transmitted (2269) with his *isnād* from Awzāʿī from Yaḥyā from Abū Salamah from Abru ibn Umayyah aḍ-Ḍumriy, (2270) with his *isnād* from Walīd from Awzāʿī from Abū Qilābah from Jaʿfar ibn ʿAmr from his father, (2271) with his *isnād* from Awzāʿī from Yaḥyā from Abū Qilābah from Abū’l-Muhājir from Abū Umayyah aḍ-Ḍumriy, and (2273) with his *isnād* from Awzāʿī from Yaḥyā from Abū Qilābah that Abū Umayyah aḍ-Ḍumriy said [. . .].

٦٢ - بَابُ الْوِتْرِ: هَلْ يُصَلَّى فِي السَّفَرِ عَلَى الرَّاحِلَةِ أَمْ لَا؟

62. IS IT PERMISSIBLE OR NOT TO PRAY *WITR* ON THE BACK OF ONE'S RIDING BEAST WHEN TRAVELLING?

٢٥٨٢ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ، عَنْ أَبِيهِ ﷺ قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يُصَلِّي عَلَى الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَوَجَّهَ وَيُوتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

2582. It has been transmitted to us with an *isnād* from Ibn Shihāb [az-Zuhrī] from Sālim ibn ʿAbdillāh that his father ﷺ said, "The Messenger of Allah ﷺ used to pray on his riding-beast in whichever direction it was facing. He even used to pray *Witr* on it, although he did not pray any of the [five daily] obligatory prayers on it."[1]

٢٥٨٣ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ ﷺ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ قَالَ: كُنْتُ أَسِيرُ مَعَ عَبْدِ اللّٰهِ بْنِ عُمَرَ ﷺ بِطَرِيقِ مَكَّةَ، فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ، فَقَالَ عَبْدُ اللّٰهِ بْنُ عُمَرَ: ﷺأَيْنَ كُنْتَ؟ فَقُلْتُ: خَشِيتُ الْفَجْرَ فَنَزَلْتُ فَأَوْتَرْتُ. فَقَالَ عَبْدُ اللّٰهِ بْنُ عُمَرَ ﷺ: أَوَلَيْسَ لَكَ فِي رَسُولِ اللّٰهِ أُسْوَةٌ؟ فَقُلْتُ: بَلَى، وَاللّٰهِ. قَالَ: فَإِنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُوتِرُ عَلَى الْبَعِيرِ.

2583. It has been transmitted to us [with an *isnād* from ʿAbd ar-

Raḥmān ibn ʿAbdillāh ibn ʿUmar ibn al-Khaṭṭāb that Saʿīd ibn Yasār said, “When I was travelling with ʿAbdullāh ibn ʿUmar ﷺ on the road to Makkah, I became afraid that the time of *Ṣubḥ* was imminent so I dismounted [from my riding-beast] and prayed *Witr*. Then, [when I caught back up with him], and ʿAbdullāh ibn ʿUmar ﷺ asked me where I had been, I replied that, fearing the approach of *Fajr*, I had dismounted and prayed *Witr*. So ʿAbdullāh ibn ʿUmar ﷺ said to me, ‘Do you not follow the example of the Messenger of Allah ﷺ?’ I replied, ‘Yes, of course [I do], by Allah!’ So he said, ‘The Messenger of Allah ﷺ prayed *Witr* on the back of his camel.’”[2]

٢٥٨٤ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ وَإِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَا: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللّٰهِ الْعُمَرِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَبِي الْحُبَابِ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُوتِرُ عَلَى رَاحِلَتِهِ.

2584. It has been transmitted to us with an *isnād* from Abū Bakr ibn ʿUbaydillāh al-ʿUmurī from Saʿīd ibn Yasār Abū al-Ḥabbāb from Ibn ʿUmar ﷺ that the Prophet ﷺ used to pray *Witr* on his riding-beast.[3]

٢٥٨٥ – قَالَ إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ: وَحَدَّثَنَا أَبُو مَعْشَرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2585. The like of it has been transmitted to us with an *isnād* from Nāfiʿ from Ibn ʿUmar ﷺ from the Prophet ﷺ.[4]

Abū Jaʿfar ﷺ said, “Some[5] of the people [of knowledge] said, basing their position on these *aḥādīth* from the Messenger of Allah ﷺ and on the

actions of Ibn ʿUmar ﷺ after his lifetime said, ‘Just like all the other supererogatory prayers, there is nothing wrong with praying *Witr* on the back of a riding-beast.’”

Others[6] disagreed with them and said, “It is not permissible for anyone to pray *Witr* on a riding-beast. Rather, it must be prayed on the ground like the obligatory prayers.” They based their position on the following:

٢٥٨٦ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّهُ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ وَيُوتِرُ بِالْأَرْضِ، وَيَزْعُمُ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَفْعَلُ كَذَلِكَ.

2586. It has been transmitted to us with an *isnād* from Ḥanẓalah ibn Abī Sufyān from Nāfiʿ that Ibn ʿUmar ﷺ used to pray [supererogatory prayers] on his riding-beast but pray *Witr* on the ground, claiming that that was what the Messenger of Allah ﷺ used to do.[7]

This contradicts the tradition of Ibn ʿUmar ﷺ from the Prophet ﷺ that the first group used to back up their position and which we narrated earlier.

[The second group], however, also quote the following traditions which, although they describe the practice of Ibn ʿUmar ﷺ from a different perspective, agree with [*ḥadīth* 2586]:

٢٥٨٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ وَبَكْرُ بْنُ بَكَّارٍ قَالَا: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنْ مُجَاهِدٍ: أَنَّ ابْنَ عُمَرَ ﷺ كَانَ يُصَلِّي فِي السَّفَرِ عَلَى بَعِيرِهِ أَيْنَ مَا تَوَجَّهَ بِهِ، فَإِذَا كَانَ فِي السَّحَرِ نَزَلَ فَأَوْتَرَ.

2587. It has been transmitted to us [with an *isnād*] from ʿUmar

ibn Dharr from Mujāhid that Ibn ʿUmar ﷺ used to pray on his riding-beast while travelling in the direction in which it was facing, but then, when the time of *saḥar* (i.e. the time immediately preceding Fajr) arrived, would dismount and pray *Witr*.

٢٥٨٨ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللّٰهِ، عَنْ حَمَّادٍ، عَنْ مُجَاهِدٍ قَالَ: صَحِبْتُ ابْنَ عُمَرَ ﷺ فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ. . . فَذَكَرَ نَحْوَهُ.

2588. It has been transmitted to us with an *isnād* from Ḥammād that Mujāhid said, "I accompanied Ibn ʿUmar ﷺ on a journey from Makkah to Madinah [. . .]." Then he mentioned the like of what is in the previous *ḥadīth*.

٢٥٨٩ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ ﷺ نَحْوَهُ.

2589. The like of it has been transmitted to us with an *isnād* from ʿUbaydullāh ibn Ziyād from Mujāhid from Ibn ʿUmar ﷺ.

They said, "Both what we narrated from Ibn ʿUmar ﷺ about the practice of the Prophet ﷺ and what we narrated from him about his own practice contradict what was narrated by the first group."

One of the proofs used by the first group against the second is that [the scholars of *ḥadīth*] agree that it is not possible to counter [narrations of] Zuhrī with [narrations of] Ḥanẓalah. [Secondly], with regard to what has been narrated about Ibn ʿUmar ﷺ praying *Witr* on the ground, it is possible that he did so even

though he had the choice of either praying it on his riding-beast like other supererogatory prayers or praying it on the ground. Thus, the narrations in which he prayed on his riding-beast prove the permissibility of praying it on riding-beasts, while the narrations in which he prayed it on the ground do not negate the permissibility of praying it on riding-beasts.

٢٥٩٠ – حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ ﷺ يُوتِرُ عَلَى رَاحِلَتِهِ، وَرُبَّمَا نَزَلَ فَأَوْتَرَ عَلَى الْأَرْضِ.

2590. It has been transmitted to us with an *isnād* from Muḥammad ibn Isḥāq that Nāfiʿ said, "Ibn ʿUmar ﷺ used to pray *Witr* on his riding-beast, although [on some occasions] perhaps, he used to dismount and pray it on the ground."

It is possible that Mujāhid, having seen [Ibn ʿUmar ﷺ] pray *Witr* on the ground but not knowing about his position concerning praying it on riding-beasts, only narrated what he had seen him do and [said] that he prayed *Witr* on the ground. Also, the fact that [Ibn ʿUmar ﷺ] prayed *Witr* on the ground does not negate him having prayed it on riding-beasts as well, as was narrated from him by Sālim, Nāfiʿ and Abū al-Ḥabbāb.

In our opinion, however, it is possible to interpret these different narrations as meaning that the Messenger of Allah ﷺ used to pray *Witr* on riding-beasts before *Witr* was made an emphasised Sunnah that people were no longer permitted not to pray, [but not after that]. [This emphasised nature of *Witr* can be seen] in the following:

٢٥٩١ - مَا حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي عَمِّي عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي مُوسَى بْنُ أَيُّوبَ الْغَافِقِيُّ عَنْ عَمِّهِ إِيَاسِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ، وَعَائِشَةُ مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَوْمَأَ إِلَيْهَا أَنْ تَنَحَّيْ، وَقَالَ: «هَذِهِ صَلَاةٌ زِدْتُمُوهَا».

2591. It has been transmitted to us [with an *isnād*] from Mūsā ibn Ayyūb al-Ghāfiqī from his paternal uncle, Iyyās ibn ʿĀmir, from ʿAlī ibn Abī Ṭālib ﷺ that when the Messenger of Allah ﷺ used to pray at night, ʿĀʾishah ﷺ would be lying down in front of him. Then, when he came to the *Witr* prayer, he would gesture to her to join him, saying, "This is a prayer that has been added to [the prayers that] you [should pray]."[8]

٢٥٩٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْجَارُودِ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَيُّوبَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2592. The like of it has been transmitted to us [with another *isnād*] from Mūsā ibn Ayyūb [from Iyyās ibn ʿĀmir from ʿAlī ibn Abī Ṭālib ﷺ from the Prophet ﷺ].[9]

٢٥٩٣ - حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ وَاللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللّٰهِ بْنِ رَاشِدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي مُرَّةَ، عَنْ خَارِجَةَ بْنِ حُذَافَةَ الْعَدَوِيِّ ﷺ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «إِنَّ اللّٰهَ قَدْ أَمَدَّكُمْ بِصَلَاةٍ - هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ - مَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ: الْوِتْرُ الْوِتْرُ».

2593. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Abī Murrah from Khārijah ibn Ḥudhāfah al-ʿAdawī ﷺ that he heard the Messenger of Allah ﷺ say, "Allah has given you a prayer that is better for you than the rarest and most valuable of

camels, and which is prayed between the times of ʿIshāʾ and Fajr; it is *Witr*. It is *Witr*."[10]

٢٥٩٤ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2594. The like of it has been transmitted to us with another *isnād* [from ʿAbdullāh ibn Abī Rāshid from Khārijah ibn Ḥudhāfah al-ʿAdawī ﷺ from the Messenger of Allah ﷺ].[11]

٢٥٩٥ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ أَنَّ أَبَا تَمِيمٍ عَبْدَ اللَّهِ بْنَ مَالِكٍ الْجَيْشَانِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ عَنْ عَمْرِو بْنِ الْعَاصِ ﷺ يَقُولُ: أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ قَدْ زَادَكُمْ صَلَاةً فَصَلُّوهَا مَا بَيْنَ الْعِشَاءِ إِلَى صَلَاةِ الصُّبْحِ: الْوِتْرُ الْوِتْرُ». أَلَا وَأَنَّهُ أَبُو بَصْرَةَ الْغِفَارِيُّ. قَالَ أَبُو تَمِيمٍ: فَكُنْتُ أَنَا وَأَبُو ذَرٍّ قَاعِدَيْنِ، فَأَخَذَ أَبُو ذَرٍّ بِيَدِي، فَانْطَلَقْنَا إِلَى أَبِي بَصْرَةَ، فَوَجَدْنَاهُ عِنْدَ الْبَابِ الَّذِي يَلِي دَارَ عَمْرِو بْنِ الْعَاصِ، فَقَالَ أَبُو ذَرٍّ: يَا أَبَا بَصْرَةَ، أَنْتَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ زَادَكُمْ صَلَاةً - فَصَلُّوهَا - فِيمَا بَيْنَ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ: الْوِتْرُ الْوِتْرُ»؟ فَقَالَ أَبُو بَصْرَةَ: نَعَمْ. قَالَ: أَنْتَ سَمِعْتَهُ؟ قَالَ: نَعَمْ. قَالَ: أَنْتَ تَقُولُ: سَمِعْتُهُ يَقُولُ؟ قَالَ: نَعَمْ.

2595. It has been transmitted to us with an *isnād* from Abū Tamīm ʿAbdullāh ibn Mālik al-Jayshānī that he heard ʿAmr ibn al-Āṣ ﷺ say, "One of the Companions of the Messenger of Allah ﷺ told me that he heard the Messenger of Allah ﷺ say, 'Allah has added another prayer between the times of ʿIshāʾ and Fajr for you [to pray], so pray it. It is *Witr*. It is *Witr*.' The [Companion] who said it me was Abū Baṣrah al-Ghifārī ﷺ." Abū Tamīm said, "Abū Dharr ﷺ, who was sitting with me, took me by the hand and we went to see Abū Baṣrah ﷺ. When we found him beside the gate

> that lies adjacent to the house of ʿAmr ibn al-Āṣ, Abū Dharr said to him, 'Abū Baṣrah, did you hear the Messenger of Allah say, 'Allah has added another prayer between the times of ʿIshāʾ and Fajr for you [to pray], so pray it. It is *Witr*. It is *Witr*?'' Abū Baṣrah replied, 'Yes,' so [Abū Dharr] asked, 'Did you hear that [yourself]?' [Abū Baṣrah] replied, 'Yes,' so [Abū Dharr] asked, 'Did you say that you heard that [him say that]?' [Abū Baṣrah again] replied, 'Yes.'"[12]

These traditions emphasise the matter of praying the *Witr* prayer and do not provide anyone with a dispensation for not praying it, but before that time *Witr* had not been so strongly emphasised. Thus, it is possible that the occasions upon which Ibn ʿUmar narrated the Prophet as having prayed upon his riding-beast happened before the *Witr* prayer became strongly emphasised. Then when it did become strongly emphasised, that practice was abrogated.

[As for reasoning], we have seen that the basic ruling that is agreed-upon when it comes to obligatory prayers is that a person is not permitted to pray them sitting down when he is able to stand, and nor is he permitted to pray them on his riding-beast when he is travelling and is able to dismount and stand.

We have also seen that he is permitted to pray supererogatory prayers sitting down when on the ground, and on his riding-beast when travelling.

Thus, any prayer one is permitted to pray sitting down when one has the ability to stand, one is also permitted to pray on the back of riding-beasts when travelling; and any prayer one is not permitted to pray

sitting down when one has the ability to stand, one is not permitted to pray on the back of riding-beasts when travelling. These are the basic rules that have been agreed upon.

All the scholars agree that *Witr* is a prayer that one is not permitted to pray sitting down when one has the ability to stand, so it follows by reasoning that one also not be permitted to pray it on the back of riding-beasts during a journey when one has the ability to dismount.

In my opinion, this indicates that the ruling making it permissible to pray *Witr* on the back of a riding-beast is abrogated. There is no indication here, however, to indicate that *Witr* is an obligatory prayer and not a supererogatory one.

This was the verdict of Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ He dismounts for the obligatory prayer, 1098) as a commentary from Layth from Yūnus ibn Yazīd; Muslim (The prayer/ The permissibility of praying supererogatory prayers on the back of one's riding beast, 39–700); Abū Dāwūd (The prayer/ Praying voluntary prayers and *Witr* on the back of one's riding beast, 1224); and Nasāʾī (The prayer/ The circumstances in which it is permissible to face a direction other than the *qiblah*, 419) with their respective *asānīd* from ʿAbdullāh ibn Wahb 🕋.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ Doing *Witr* on the back of a riding beast, 999); Muslim in the abovementioned place (36); Tirmidhī (The prayer/ What has come down regarding praying *Witr* on the back of a riding beast, 472); Nasāʾī (The prayer/ Doing *Witr* on the back of a riding beast, 1689); and Ibn Mājah (The prayer/ What has come down regarding praying *Witr* on the back of a riding beast, 1200) with their respective *asānīd* from Imām Mālik 🕋.

3 Its *isnād* is *ṣaḥīḥ*.

4 Its *isnād* is *ḍaʿīf* on account of Abū Ma'shar.

5 Those who adopt this view includes Imām Shāfiʿī, Imām Aḥmad and Imām Mālik.

6 Those who adopt this view includes Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (2/4, no. 4476) with his *isnād* from Saʿīd ibn Jubayr from Nāfiʿ. It has also been transmitted by Muḥammad in his *Muwaṭṭa* (The prayer/ Praying on the back of one's riding beast when travelling, p.133) from Abū Ḥanīfah from Ḥuṣayn from ʿAbdullāh ibn ʿUmar .

8 Its *isnād* is *ḥasan*.

9 Its *isnād* is *ḥasan*.

10 Its *isnād* is *ḥasan*, although Bukhārī indicated that the narration of ʿAbdullāh ibn Abī Murrah was *munqaṭiʿ*.

11 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ The recommendation to pray *Witr*, 1418) from Abū al-Walīd and Qutaybah from Layth; and by Tirmidhī (The prayer/ What has come down regarding the excellence of *Witr*, 452); and Ibn Mājah (The prayer/ What has come down regarding *Witr*) with their respective *asānīd* from Layth. It has also been transmitted by Ḥakīm (1/306), and he said that, "Its *isnād* is *ṣaḥīḥ*. It was declared to be *ṣaḥīḥ* by Dhahabī in *at-Talkhīṣ* and there is no proof to back up Bukhārī's claim that it is *munqaṭiʿ*."

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (24352) with his *isnād* from Abū Hubayrah from Abū Tamīm, and (27771) with his *isnād* from Ibn Lahīʿah from ʿAbdullāh ibn Hubayrah from Abū Tamīm, and he said in his version, "Ibn Lahīʿah was not the only one to narrate this, for Aḥmad and Ṭabarānī both transmitted it by way of two good *asānīd*."

٦٣ - بَابُ الرَّجُلِ يَشُكُّ فِي صَلَاتِهِ فَلَا يَدْرِي: أَثَلَاثًا صَلَّى أَمْ أَرْبَعًا؟

63. WHEN SOMEONE HAS DOUBT DURING THE PRAYER REGARDING WHETHER HE HAS PRAYED THREE OR FOUR *RAKʿAHS*

٢٥٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنُ مُحْرِزٍ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنَا زَمْعَةُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدَكُمُ الشَّيْطَانُ فَخَلَطَ عَلَيْهِ صَلَاتَهُ، فَلَا يَدْرِي كَمْ صَلَّى: فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

2596. It has been transmitted to us with an *isnād* from Zuhrī from Saʿīd and Abū Salamah from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If Shayṭān comes to you and confuses you with regard to your prayer so that you no longer know how many *rakʿahs* you have prayed, then do two prostrations whilst you are sitting down."[1]

٢٥٩٧ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2597. The like of it has been transmitted to us with an *isnād* from Ibn Shihāb from Abū Salamah ﷺ from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[2]

٢٥٩٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ قَالَ: حَدَّثَنَا إِدْرِيسُ بْنُ يَحْيَى عَنْ بَكْرِ بْنِ مُضَرَ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ ابْنِ شِهَابٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2598. The like of it has been transmitted to us with another *isnād* from [Ibn Shihāb from Abū Salamah ﷺ from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ].[3]

٢٥٩٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ، فَلَمْ يَدْرِ: أَثَلَاثًا صَلَّى أَمْ أَرْبَعًا. . .» ثُمَّ ذَكَرَ مِثْلَهُ.

2599. It has been transmitted to us with an *isnād* from Yaḥyā ibn Abī Kathīr from Abū Salamah ﷺ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, “If you do the prayer and do not know whether you have prayed three or four *rakʿahs* [. . .].” Then he mentioned the like of what is in the previous *aḥādīth*.[4]

٢٦٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2600. The like of it has been transmitted to us with another *isnād* from Yaḥyā from Abū Salamah ﷺ [from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ].[5]

٢٦٠١ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2601. The like of it has been transmitted to us with another *isnād* from Yaḥyā from Abū Salamah ﷺ [from Abū Hurayrah ﷺ from

the Messenger of Allah ﷺ].[6]

٢٦٠٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ، وَزَادَ: «ثُمَّ يُسَلِّمُ».

2602. The like of it has been transmitted to us with another *isnād* from Yaḥyā from Abū Salamah ﷺ from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ, but in this version he added, "[. . .] then say the *salām* [. . .]."[7]

٢٦٠٣ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ إِذَا ثُوِّبَ بِالصَّلَاةِ وَلَّى وَلَهُ ضُرَاطٌ، فَإِذَا أُقِيمَتِ الصَّلَاةُ يَلْتَمِسُ الْخِلَاطَ، فَإِذَا أَتَى أَحَدَكُمْ مَنَّاهُ وَذَكَّرَهُ مِنْ حَاجَتِهِ مَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى لَا يَدْرِيَ كَمْ صَلَّى، فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

2603. It has been transmitted to us with an *isnād* from ʿAbd ar-Raḥmān ibn Hurmuz al-Aʿraj from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When Shayṭān hears the *adhān* being called, he turns his back on it and lets out a loud fart [to drown out the sound of it]. Then, when the prayer is established, he tries to muddle people up in their prayer. When he comes to you, he will awaken your desires [for this world] and remind you of affairs that you had forgotten until you become so preoccupied by them that you lose track of how many *rakʿahs* you have prayed. If that happens to you, then do two prostrations whilst you are sitting."[8]

٢٦٠٤/ ٢٦٠٥ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ وَإِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي هِلَالُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ ﷺ قَالَ: قَالَ لَنَا رَسُولُ اللّٰهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ، فَلَمْ يَدْرِ أَثَلَاثًا صَلَّى أَمْ أَرْبَعًا: فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

2604/2605. It has been transmitted to us [with an *isnād*] from Hilāl ibn ʿIyāḍ from Abū Saʿīd al-Khudrī ﷺ that the Messenger of Allah ﷺ said to them, "If you do the prayer and lose track of whether you have prayed three or four *rakʿahs*, then do two prostrations whilst you are sitting."[9]

Abū Jaʿfar ﷺ said, "Some[10] of the people [of knowledge] based their position on these traditions and said, 'This is the ruling for anyone who has doubt in his prayer regarding whether he has added something to his prayer or left something out; he should do two prostrations whilst he is still seated [at the end of the prayer] and then say the *salām*. He does not need to do anything else.'"

Others[11] disagreed with them and said, "Rather, he must build upon the least amount [of *rakʿahs* he is sure of having prayed], so as to ensure that there is certainty [in his heart] that he has done them all." They based their position on the following:

٢٦٠٦ - مَا حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ الْمَكِّيُّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: كُنْتُ أُذَاكِرُ عُمَرَ بْنَ الْخَطَّابِ ﷺ أَمْرَ الصَّلَاةِ، فَأَتَى عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ: أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللّٰهِ ﷺ؟ قُلْنَا: بَلَى. قَالَ: أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ فَشَكَّ فِي النُّقْصَانِ، فَلْيُصَلِّ حَتَّى يَشُكَّ فِي الزِّيَادَةِ».

2606. It has been transmitted to us with an *isnād* from

ʿUbaydullāh ibn ʿAbdillāh that Ibn ʿAbbās ﷺ said, “I was discussing the matter of prayer with ʿUmar ibn al-Khaṭṭāb ﷺ when ʿAbd ar-Raḥmān ibn ʿAwf ﷺ entered and said, ‘Shall I tell you of something I heard the Messenger of Allah ﷺ say?’ When we replied, ‘Yes,’ he said, ‘I bear witness that I heard the Messenger of Allah ﷺ say, ‘If one of you does the prayer and has doubt regarding whether he has prayed too few [*rakʿahs*], then he should keep on praying until he has doubt regarding whether he has prayed too many.’”[12]

٢٦٠٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا الْوَهْبِيُّ قَالَ: ثنا ابْنُ إِسْحَاقَ عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ - مَوْلَى ابْنِ عَبَّاسٍ - عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: جَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ ﷺ، فَقَالَ: يَا ابْنَ عَبَّاسٍ، هَلْ سَمِعْتَ عَنْ رَسُولِ اللّٰهِ ﷺ فِي الرَّجُلِ إِذَا نَسِيَ صَلَاتَهُ فَلَمْ يَدْرِ: أَزَادَ أَمْ نَقَصَ مَا أَمَرَ فِيهِ؟ قَالَ: قُلْتُ: مَا سَمِعْتَ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ رَسُولِ اللّٰهِ ﷺ فِيهِ شَيْئًا؟ قَالَ: لَا وَاللّٰهِ، مَا سَمِعْتُ فِيهِ شَيْئًا وَلَا سَأَلْتُ عَنْهُ، إِذْ جَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ﷺ فَقَالَ: فِيمَا أَنْتُمَا؟ فَأَخْبَرَهُ عُمَرُ ﷺ فَقَالَ: سَأَلْتُ هَذَا الْفَتَى عَنْ كَذَا، فَلَمْ أَجِدْ عِنْدَهُ عِلْمًا. فَقَالَ عَبْدُ الرَّحْمَنِ: لَكِنْ عِنْدِي، لَقَدْ سَمِعْتُ ذَاكَ مِنْ رَسُولِ اللّٰهِ ﷺ. فَقَالَ عُمَرُ: أَنْتَ عِنْدَنَا الْعَدْلُ الرَّضِيُّ، فَمَاذَا سَمِعْتَ؟ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَشَكَّ فِي الْوَاحِدَةِ وَالثِّنْتَيْنِ فَلْيَجْعَلْهَا وَاحِدَةً، وَإِذَا شَكَّ فِي الثَّلَاثِ أَوِ الْأَرْبَعِ فَلْيَجْعَلْهَا ثَلَاثًا؛ حَتَّى يَكُونَ الْوَهْمُ فِي الزِّيَادَةِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ».

2607. It has been transmitted to us with an *isnād* from Kurayb, the freedman of Ibn ʿAbbās that Ibn ʿAbbās ﷺ said, “I was sitting in the company of ʿUmar ibn al-Khaṭṭāb ﷺ when he said to me, ‘Ibn ʿAbbās, did you hear anything from the Messenger of Allah ﷺ about when a man experiences forgetfulness in his prayer and does not know whether he has added to that which he has been

commanded to do or left something out?' I replied, 'Did you not hear anything yourself from the Messenger of Allah ﷺ, O Prince of the Believers?' He said, 'No, by Allah, I did not hear anything about it and did not ask.' Then ʿAbd ar-Raḥmān ibn ʿAwf ﷺ entered and asked, 'What are you two discussing?' So ʿUmar ﷺ informed him and then said, 'I asked this young man about this matter, but found that he had no knowledge of it.' ʿAbd ar-Raḥmān ibn ʿAwf ﷺ said, 'I know something about that, which I heard from the Messenger of Allah ﷺ.' So ʿUmar ﷺ said to him, 'In our eyes, you are a pillar of trustworthiness and honesty, so [tell us] what you heard.' [ʿAbd ar-Raḥmān ibn ʿAwf ﷺ] replied, 'I heard the Prophet ﷺ say, 'If you have doubt in your prayer regarding whether you have prayed one or two *rakʿahs*, then act as if you only prayed one; and if you have doubt in your prayer regarding whether you have prayed three or four *rakʿahs*, then act as if you only prayed three, so that the only doubt that remains will be whether you have prayed too many or not. Then do two prostrations before you say the *salām*.'"'[13]

٢٦٠٨ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: حَدَّثَنَا أَبُو زُرْعَةَ وَهْبُ اللَّهِ بْنُ رَاشِدٍ قَالَ: أَخْبَرَنَا حَيْوَةُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ أَنَّ زَيْدَ بْنَ أَسْلَمَ حَدَّثَهُ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ، فَلَمْ يَدْرِ أَثَلَاثًا صَلَّى أَمْ أَرْبَعًا: فَلْيَبْنِ عَلَى الْيَقِينِ وَيَدَعِ الشَّكَّ. فَإِنْ كَانَتْ صَلَاتُهُ نَقَصَتْ فَقَدْ أَتَمَّهَا، وَكَانَتِ السَّجْدَتَانِ تُرْغِمَانِ الشَّيْطَانَ، وَإِنْ كَانَتْ صَلَاتُهُ تَامَّةً كَانَ مَا زَادَ وَالسَّجْدَتَانِ لَهُ نَافِلَةٌ».

2608. It has been transmitted to us with an *isnād* from ʿAṭāʾ ibn Yasār from Abū Saʿīd al-Khudrī ﷺ that the Messenger of Allah ﷺ

said, “If you do the prayer and do not know whether you have prayed three or four *rakʿahs*, then build upon that about which you are certain and leave no room for doubt. If your prayer was deficient, then you have made it complete and the two prostrations spite Shayṭān; and if your prayer was complete, then the additional [*rakʿah*] and the two prostrations are counted as supererogatory actions.”[14]

٢٦٠٩ – حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «ثُمَّ يَسْجُدُ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ».

2609. The like of it has been transmitted to us with another *isnād* from [ʿAṭāʾ ibn Yasār from Abū Saʿīd al-Khudrī ﷺ from the Messenger of Allah ﷺ], except in this version he ﷺ added the words, “[. . .] then do two prostrations whilst sitting before the *salām*.”[15]

٢٦١٠ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا الْوَهْبِيُّ قَالَ: حَدَّثَنَا الْمَاجِشُونُ عَنْ زَيْدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. غَيْرَ أَنَّهُ لَمْ يَقُلْ: «قَبْلَ التَّسْلِيمِ».

2610. The like of it has been transmitted to us with another *isnād* from [ʿAṭāʾ ibn Yasār from Abū Saʿīd al-Khudrī ﷺ from the Messenger of Allah ﷺ], except in this version he ﷺ did not say, ‘before the *salām*.’[16]

٢٦١١/ ٢٦١٢ – حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ زَيْدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. غَيْرَ أَنَّهُ لَمْ يَذْكُرْ أَبَا سَعِيدٍ ﷺ.

2611/2612. The like of it has been transmitted to us with two more *asānīd* from [ʿAṭāʾ ibn Yasār], except in these versions he did not mention Abū Saʿīd al-Khudrī ﷺ.[17]

Abū Jaʿfar ﷺ said, "These traditions contain an addition to that found in the first group of traditions in that they contain the instruction to build on the least amount [of *rakʿahs* about which one is certain] as well as the instruction to do two prostrations after that. Also, the fact that they contain an addition makes this group of *aḥādīth* preferable."

Others,[18] however, said, "The ruling for this matter is this: the person doing the prayer should look to see which of the [two numbers of *rakʿahs*] it seems to him more likely that he has prayed, and then act accordingly. Then he should do two prostrations of forgetfulness after the *salām*. If, however, both numbers seem equally likely to him, then he should build on the lesser number so that he gains certainty that he has prayed what was obligatory upon him." They based their position on the following:

٢٦١٣ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنُ الزُّبَيْرِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الشَّكِّ فِي الصَّلَاةِ، فَقَالَ: أَمَّا أَنَا، فَإِنْ كَانَتِ التَّطَوُّعَ اسْتَقْبَلْتُ، وَإِنْ كَانَتْ فَرِيضَةً سَلَّمْتُ وَسَجَدْتُ.

2613. It has been transmitted to us [with an *isnād*] from Sufyān that Manṣūr said, "When I asked Saʿīd ibn Jubayr about doubt in the prayer, he replied, 'I myself do the following: if it happens to me in a supererogatory prayer, then I [merely] ask [Allah] to accept [my prayer and do nothing]; but if it happens to me in an obligatory prayer, then I do [two] prostrations after saying the *salām*.'

٢٦١٤ – قَالَ: فَذَكَرْتُهُ لِإِبْرَاهِيمَ فَقَالَ: مَا تَصْنَعُ بِقَوْلِ سَعِيدِ بْنِ جُبَيْرٍ؟ حَدَّثَنِي عَلْقَمَةُ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا سَهَا أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ وَلْيَسْجُدْ سَجْدَتَيْنِ».

2614. When I mentioned this to Ibrāhīm, he said, ‘What do you want with the verdict of Saʿīd ibn Jubayr? ʿAlqamah narrated to me from ʿAbdullāh ibn Masʿūd ﷺ that the Prophet ﷺ said, “If you experience forgetfulness in the prayer, then reflect [and follow the path of highest probability when it comes to the number of *rakʿahs* prayed] and then do two prostrations.”’”[19]

٢٦١٥ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللّٰهِ ﷺ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ أَثَلَاثًا صَلَّى أَمْ أَرْبَعًا: فَلْيَنْظُرْ أَحْرَى ذَلِكَ إِلَى الصَّوَابِ، فَلْيُتِمَّهُ ثُمَّ لْيُسَلِّمْ، ثُمَّ لْيَسْجُدْ سَجْدَتَيِ السَّهْوِ، وَيَتَشَهَّدُ وَيُسَلِّمُ».

2615. It has been transmitted to us with an *isnād* from Ibrāhīm from ʿAlqamah from ʿAbdullāh ﷺ that the Messenger of Allah ﷺ said, “If you do the prayer and do not know whether you have prayed three or four *rakʿahs*, then follow the path of highest probability and complete your [prayer] according to that and then say the *salām*. Then do two prostrations of forgetfulness and [again] say the *tashahhud* and the *salām*.”[20]

٢٦١٦ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ مَنْصُورٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، غَيْرَ أَنَّهُ لَمْ يَقُلْ: «وَيَتَشَهَّدُ».

2616. The like of it has been transmitted to us with another *isnād* [from Ibrāhīm from ʿAlqamah from ʿAbdullāh ﷺ from the

Messenger of Allah ﷺ], except in this version he ﷺ did not say, "[. . .] say the *tashahhud*."[21]

٢٦١٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ عَنْ مَنْصُورٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2617. The like of it has been transmitted to us [with another *isnād*] from Manṣūr [from Ibrāhīm from ʿAlqamah from ʿAbdullāh ﷺ from the Messenger of Allah ﷺ].[22]

These *aḥādīth* all mention the practice of reflection and following the path of highest probability. Indeed, a comparison of all the *aḥādīth* makes it obligatory to accept the position of this group of scholars, because this *ḥadīth* would have to be negated if it were obligatory to not use this practice of reflection and following the path of highest probability. If, however, it was obligatory for the one who has some idea [as to how many he has prayed] to use this practice of reflection and following the path of highest probability, and it were obligatory for the one who has no idea whatsoever [how many he has prayed] to build on the least number (i.e. those *rakʿahs* that he is certain of), then the *aḥādīth* of ʿAbd ar-Raḥmān ibn ʿAwf, Abū Jaʿfar and Ibn Masʿūd ﷺ would all be equal and mutually complementary.

This is because it would be possible to interpret each group of *aḥādīth* as applying to a set of circumstances different from those in the other [two] groups of *aḥādīth*. Indeed, it is always best, whenever possible when comparing *aḥādīth*, to interpret them in such a way that they complement each other. They should only ever be interpreted in such a way that they contradict each other when there is no other possible way of interpreting them.

This is the ruling that a comparison of the *aḥādīth* in this chapter necessitates and it was the verdict of Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

This position is further strengthened by the fact that Abū Hurayrah ﷺ, the narrator of the *aḥādīth* from the Prophet ﷺ mentioned at the beginning of this chapter, is narrated as having himself held the position of reflection and following the path of highest probability:

٢٦١٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا شَيْخٌ - أَحْسَبُهُ أَبَا زَيْدٍ الْهَرَوِيَّ - قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: إِدْرِيسُ أَخْبَرَنِي عَنْ أَبِيهِ، سَمِعَهُ يُحَدِّثُ قَالَ: قَالَ أَبُو هُرَيْرَةَ ﷺ: فِي الْوَهْمِ يُتَحَرَّى.

2618. It has been transmitted to us from Shuʿbah with his *isnād* that Abū Hurayrah ﷺ said, "For doubt [in the prayer], one should reflect and follow the path of highest probability."

The like of that has also been transmitted from Abū Jaʿfar ﷺ:

٢٦١٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ بَشَّارٍ الرَّمَادِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سُئِلَ ابْنُ عُمَرَ وَأَبُو سَعِيدٍ الْخُدْرِيُّ ﷺ عَنْ رَجُلٍ سَهَا، فَلَمْ يَدْرِ كَمْ صَلَّى أَثَلَاثًا أَمْ أَرْبَعًا، فَقَالَا: يَتَحَرَّى أَصْوَبَ ذَلِكَ فَيُتِمَّهُ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ وَهُوَ جَالِسٌ.

2619. It has been transmitted to us with an *isnād* from ʿAmr ibn Dīnār who said, "Ibn ʿUmar and Abū Saʿīd al-Khudrī ﷺ were asked about what a person should do when he has doubt in the prayer regarding whether he has prayed three or four *rakʿahs*. They replied, 'He should follow the path of highest probability, taking that which seems most correct to him, and then complete his [prayer] according to that. Then he should do two prostrations

whilst he is sitting [at the end of the prayer].'"

٢٦٢٠ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ أَنَّهُ قَالَ: فِي الْوَهْمِ يُتَحَرَّى. قَالَ: قُلْتُ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: عَنِ النَّبِيِّ ﷺ.

2620. It has been transmitted to us with an *isnād* from ʿAmr ibn Dīnār from Sulaymān al-Yashkurī that Abū Saʿīd al-Khudrī ﷺ said, "For doubt [in the prayer], one should reflect and follow the path of highest probability." [Sulaymān] asked, "Did you get that from the Prophet ﷺ?" and [Abū Jaʿfar ﷺ] replied, "[Yes], from the Prophet ﷺ."

What we have mentioned proves that that which Abū Jaʿfar ﷺ narrated from the Prophet ﷺ only applies when a person has no idea whatsoever whether he has prayed three or four *rakʿahs*, both numbers being equally likely in his own mind. However, when one of the two numbers seems to him to be more likely, then he acts according to [what his own mind tells him is correct].

Thus, it is clearly the case, when we take into account both that which Abū Jaʿfar ﷺ narrated from the Prophet ﷺ and that which he said himself after the lifetime of the Messenger of Allah ﷺ, that Abū Jaʿfar's ﷺ position corresponds to that of the final group [of scholars mentioned above], and not those who opposed them.

The like of it has also been narrated from Anas ibn Mālik ﷺ concerning the practice of choosing [the number of *rakʿahs*] which seems the most likely:

٢٦٢١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو عُمَرَ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ وَأَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ ﷺ مِثْلَهُ.

2621. The like of [what is in *ḥadīth* 2620. has been transmitted to us with an *isnād* from Qatādah from Anas ibn Mālik ﷺ.

٢٦٢٢ – حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ كَانَ يَقُولُ: إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَوَخَّ الَّذِي يَظُنُّ أَنَّهُ نَسِيَ مِنْ صَلَاتِهِ فَلْيُصَلِّهِ، وَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ.

2622. It has been transmitted to us with an *isnād* from Sālim ibn ʿAbdillāh that ʿAbdullāh ibn ʿUmar ﷺ used to say, "If any of you have doubt in your prayer, then you should call to your mind that which is thought you have forgotten in your prayer, pray that and then do two prostrations while sitting [at the end of the prayer]."

٢٦٢٣ – حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ، عَنْ سَالِمٍ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

2623. The like of it has been transmitted to us with another *isnād* from Sālim [from ʿAbdullāh ibn ʿUmar ﷺ].

٢٦٢٤ – حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ نَافِعٍ أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ كَانَ إِذَا سُئِلَ عَنِ النِّسْيَانِ فِي صَلَاةٍ يَقُولُ: لِيَتَوَخَّ أَحَدُكُمُ الَّذِي ظَنَّ أَنَّهُ قَدْ نَسِيَ مِنْ صَلَاتِهِ فَلْيُصَلِّهِ.

2624. It has been transmitted to us with an *isnād* from Nāfiʿ that ʿAbdullāh ibn ʿUmar ﷺ used to say when asked about forgetfulness in the prayer, "Each of you should call to mind that which he thinks he has forgotten in his prayer and then pray that."

٢٦٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ بْنُ الرَّبِيعِ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ فِي التَّحَرِّي فِي الشَّكِّ فِي الصَّلَاةِ بِمِثْلِ مَا فِي حَدِيثِ ابْنِ وَهْبٍ، عَنْ مَالِكٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، وَعَنِ ابْنِ وَهْبٍ، عَنْ عُمَرَ نَفْسِهِ.

2625. The like of what is mentioned in *ḥadīth* 262. concerning the practice of following the path of highest probability has also been transmitted to us with another *isnād* from Nāfiʿ from Ibn ʿUmar ﷺ.

As for the position suggested by reasoning, we have seen that the basic position, agreed upon by all the scholars, is that four *rakʿahs* is obligatory upon a person before commencing his prayer. It is only when he has doubt during that prayer regarding whether he has missed some of it or not, that it becomes necessary for us to make use of reasoning in order to find out what his ruling should be.

We have seen that when someone has doubt regarding whether he has prayed a particular [obligatory] prayer or not, it becomes obligatory for him to pray that prayer so that he knows with certainty that that prayer has been prayed. It is not permitted for him to reflect and follow the path of highest probability in this matter. Therefore, it follows by reasoning that the same ruling apply to the elements that he has to do within his prayer; he must know with certainty, [not just high probability], that he has performed every obligatory act.

Some people might say, “An obligatory action is not obligatory upon someone until [the moment when] he knows with certainty that it is obligatory upon him.”

In response, let it be said to them, “We have not found that to be the

case with all acts of worship. Take the following example for instance: if there are clouds [preventing us seeing the crescent moon] on the thirtieth night of Shaʿbān then, although it is possible that the next day is part of Ramaḍān making it obligatory for us to fast it and possible that it is a part of Shaʿbān making it not obligatory for us to fast it, we are not obliged to fast it unless and until we know with certainty that that day is indeed part of Ramaḍān. Similarly, if it is cloudy at the end of Ramaḍān on the thirtieth night then, although it is possible that the next day is part of Ramaḍān making it obligatory for us to fast it and possible that it is a part of Shaʿbān making it not obligatory for us to fast it, we are commanded to fast it unless and until we know with certainty that it is not obligatory for us to fast that day.

Thus, whenever someone enters into an action with certainty, he may not exit from that action unless that also be with certainty. So, it follows by reasoning that the same also be true in the case of the prayer; if a person enters into the prayer with certainty, then it is not permissible for him to exit from that prayer unless it is certain that it is permissible for him to do so.

As for the ruling we have used as a proof of our position, concerning those occasions upon which there is cloud-cover at the end of the month of Shaʿbān and at the end of the month of Ramaḍān, the ruling is confirmed by *mutawātir* traditions from the Prophet ﷺ:

٢٦٢٦ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا زَكَرِيَّا عَنْ عَمْرِو بْنِ دِينَارٍ أَنَّ مُحَمَّدَ بْنِ جُبَيْرٍ أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ ﷺ يَقُولُ: إِنِّي لَأَعْجَبُ مِنَ الَّذِينَ يَصُومُونَ قَبْلَ رَمَضَانَ، إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ».

2626. It has been transmitted to us with an *isnād* from ʿAmr ibn Dīnār from Muḥammad ibn Jubayr that he heard Ibn ʿAbbās ﷺ say, “I am amazed by those who fast [immediately] before Ramaḍān, since the Messenger of Allah ﷺ himself said, ‘When you see the new crescent moon, start fasting; and [then] when you see it [again], stop fasting. If, however, it is hidden from you by clouds, then count [the month] as thirty days.’”[23]

٢٦٢٧ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرٌو عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: سَمِعْتُهُ يَقُولُ. . . فَذَكَرَ مِثْلَهُ.

2627. The like of it has been transmitted to us with another *isnād* from ʿAmr from Muḥammad from Ibn ʿAbbās ﷺ [from the Prophet ﷺ].[24]

٢٦٢٨ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2628. The like of it has been transmitted to us with an *isnād* from ʿAmr ibn Dīnār from Ibn ʿAbbās ﷺ from the Prophet ﷺ.[25]

٢٦٢٩ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ بَكْرٍ وَرَوْحٌ قَالَا: ثنا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: دَخَلْتُ عَلَى عِكْرِمَةَ فَقَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ. . . فَذَكَرَ مِثْلَهُ.

2629. The like of it has been transmitted to us with an *isnād* from Simāk ibn Ḥarb from ʿIkrimah from Ibn ʿAbbās ﷺ from the Messenger of Allah ﷺ.[26]

٢٦٣٠/ ٢٦٣١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا وَهْبٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: رَأَيْنَا هِلَالَ رَمَضَانَ، فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَبَّاسٍ ﷺ فَسَأَلَهُ، فَقَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِنَّ اللّٰهَ قَدْ مَدَّهُ لِرُؤْيَتِهِ، فَإِذَا أُغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ».

2630/2631. It has been transmitted to us with two *asānīd* from ʿAmr ibn Murrah that Abū al-Bukhturī said, "We saw the new crescent moon [indicating the start] of Ramaḍān so we sent a man to Ibn ʿAbbās ﷺ to ask about that. [Ibn ʿAbbās ﷺ] replied that the Messenger of Allah ﷺ said, 'Allah has elongated it so that it may be seen. But if it is hidden from you by cloud-cover, then complete the full number [of days for the month].'"[27]

٢٦٣٢ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللّٰهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ ﷺ يَقُولُ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ».

2632. It has been transmitted to us with an *isnād* from ʿAbdullāh ibn Dīnār that he heard Ibn ʿUmar ﷺ say that the Messenger of Allah ﷺ said, "When you see the new crescent moon, start fasting; and [then] when you see it [again], stop fasting. But if it is hidden from you by clouds, then use calculation for [deciding when the month starts]."[28]

٢٦٣٣ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا أَخْبَرَهُ عَنْ عَبْدِ اللّٰهِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2633. The like of it has been transmitted to us with another *isnād* from ʿAbdullāh [from Ibn ʿUmar ﷺ from the Messenger of Allah

ﷺ].[29]

٢٦٣٤ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَحَدَّثَنِي أُسَامَةُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

2634. The like of it has been transmitted to us with an *isnād* from Nāfiʿ from Ibn ʿUmar ﷺ from the Messenger of Allah ﷺ.[30]

٢٦٣٥ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2635. The like of it has been transmitted to us with another *isnād* from Nāfiʿ from Ibn ʿUmar ﷺ from the Prophet ﷺ.[31]

٢٦٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ أَبُو قُرَّةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2636. The like of it has been transmitted to us with an *isnād* from Sālim from his father ﷺ from the Prophet ﷺ.[32]

٢٦٣٧ - حَدَّثَنَا ابْنُ مَعْبَدٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا زَكَرِيَّا قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ﷺ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. . . فَذَكَرَ مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: «فَعُدُّوا ثَلَاثِينَ».

2637. The like of it has been transmitted to us with an *isnād* from Abū az-Zubayr from Jābir ﷺ from the Messenger of Allah ﷺ, except in this version he ﷺ instead said, “then count [the month] as thirty days.”[33]

٢٦٣٨ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ الرُّؤَاسِيُّ عَنْ مُجَالِدِ بْنِ سَعِيدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ ﷺ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ لِي: «إِذَا جَاءَ رَمَضَانُ فَصُمْ ثَلَاثِينَ، إِلَّا أَنْ تَرَى الْهِلَالَ قَبْلَ ذَلِكَ».

2638. It has been transmitted to us with an *isnād* from Shaʿbī from ʿAdī ibn Ḥātim that the Messenger of Allah ﷺ said, "When the month of Ramaḍān comes, fast thirty days except if you see the new crescent moon before that."[34]

٢٦٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ أَبُو قُرَّةَ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ».

2639. It has been transmitted to us with an *isnād* from Saʿīd ibn al-Musayyib from Abū Hurayrah ﷺ that the Prophet ﷺ said, "When you see the new crescent moon, start fasting; and [then] when you see it [again], stop fasting. But if it is hidden from you by clouds, then count [the month] as thirty days."[35]

٢٦٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ﷺ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ. . . فَذَكَرَ مِثْلَهُ.

2640. The like of it has been transmitted to us with an *isnād* from Muḥammad ibn Ziyād from Abū Hurayrah ﷺ from Abū al-Qāsim ﷺ.[36]

٢٦٤١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا الْوُحَاظِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2641. The like of it has been transmitted to us with an *isnād* from Abū Salamah from Abū Hurayrah ﷺ from the Prophet ﷺ.[37]

٢٦٤٢ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ جَابِرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَجُلًا قَالَ: يَا رَسُولَ اللّٰهِ، أَرَأَيْتَ الْيَوْمَ الَّذِي يُخْتَلَفُ فِيهِ، يَقُولُ فِرْقَةٌ: مِنْ شَعْبَانَ، وَيَقُولُ فِرْقَةٌ: مِنْ رَمَضَانَ؟ فَقَالَ رَسُولُ اللّٰهِ ﷺ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

2642. It has been transmitted to us with an *isnād* from Muḥammad ibn Jābir from Qays ibn Ṭalq that his father said, "I heard a man say, 'Messenger of Allah, what do you say regarding the day about which the people differ, some saying it is part of Shaʿbān and some saying it is part of Ramaḍān?'" Then he mentioned the Messenger of Allah ﷺ as saying the like of what is in the previous *ḥadīth*.[38]

٢٦٤٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ رَجُلٍ - أَوْ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «لَا تَتَقَدَّمُوا هَذَا الشَّهْرَ حَتَّى تَرَوُا الْهِلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ، وَلَا تُفْطِرُوا حَتَّى تَرَوُا الْهِلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ».

2643. It has been transmitted to us with an *isnād* from Manṣūr from Rubʿī ibn Ḥarrāsh from a man—or from a man from amongst the Companions of the Prophet ﷺ—that the Messenger of Allah ﷺ said, "Do not start this month until you either see the new crescent moon or complete the full number [of days for the

previous month], and do not stop fasting until you either see the new crescent moon or complete the full number [of days for this month].”[39]

As the Messenger of Allah ﷺ did not order them to leave the state of non-fasting which they had entered [previously] until they were absolutely certain that the time of non-fasting had finished, and because he also did not order them to leave the state of fasting which they had entered [previously] until they were absolutely certain that the time of fasting had finished, it follows by reasoning that the same also be true in the case of the prayer; if someone enters into the prayer with the certainty that is obligatory upon him, then he may not exit from it until he is equally certain that none of what is obligatory upon him remains.

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1 Its *isnād* is *ḍaʿīf* on account of Zamʿah.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Forgetfulness/ Forgetfulness in obligatory prayers and supererogatory prayers, 1232); Muslim (Mosques/ Foregetfulness in the prayer and doing prostration on account of that, 1265); Abū Dāwūd (The prayer/ When he had doubt regarding whether he has prayed two or three *rakʿats* etc., 1030) and Nasāʾī (The prayer/ 1253) with their respective *asānīd* from Mālik.

3 Its *isnād* is *ḥasan*.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Forgetfulness/ When he did not know how many he had prayed etc., 1231); Muslim in the abovementioned place (1267); and Nasāʾī (The prayer/ The one dong the prayer building on what he remembers when he has doubt, 1254) with their respective *asānīd* from Hishām.

5 Its *isnād* is *ṣaḥīḥ*.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī in *al-Kubrā* (Forgetfulness/ Mentioning the different *asānīd* for this *ḥadīth* narrated by Awzāʿī, 591) with his *isnād* from Awzāʿī.

7 Its *isnād* is *ḥasan*. It has been transmitted by Dāraquṭnī (The prayer/ A description of forgetfulness in the prayer and its rulings, 2/373) with his *isnād* from ʿUmar ibn Yūnus from ʿIkrimah ibn ʿAmmār.

8 Its *isnād* is *ḥasan*. It has been transmitted by Muslim in the abovementioned place (1268) from ʿAbd Rabbihī ibn Saʿīd.

9 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī in *al-Kubrā* (Forgetfulness/ Mentioning the different *asānīd* for this *ḥadīth* narrated by Awzāʿī, 590) with his *isnād* from ʿUmar ibn Yūnus from ʿIkrimah ibn ʿAmmār. It has also been transmitted by Tirmidhī (The prayer/ Concerning the one who has doubt regarding whether he has added to the prayer or missed something out, 396); and Ibn Mājah (Establishing the prayer/ Forgetfulness in the prayer, 1204) with their respective *asānīd* by way of Hishām. And it has also been transmitted by Abū Dāwūd (The prayer/ When he had doubt regarding whether he has prayed two or three *rakʿats* etc., 1029) with his *isnād* from Hishām and Abān. The three of them (ʿIkrimah, Hishām and Abān) all narrated it from Yaḥyā ibn Kathīr. Abū Dāwūd said, after transmitting the abovementioned *ḥadīth*, "Maʿmar and ʿAlī ibn Mubarāk said, 'Iyāḍ ibn Hilāl,' Awzāʿī said, 'Iyāḍ ibn Abī Zuhayr.'" And Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

10 Those who adopt this view includes Ḥasan al-Baṣrī and Saʿīd ibn Jubayr.

11 Those who adopt this view includes Imām Shāfiʿī, Imām Mālik and Imām Aḥmad according to one narration.

12 Its *isnād* is *ḍaʿīf*. It has been transmitted by ʿAbdullāh ibn Aḥmad in his *Zawā'id* (1689) from Muḥammad ibn Yazīd from Ismāʿīl al-Makkī. Tirmidhī said after transmitting this by way of Muḥammad ibn Isḥāq (*ḥadīth* 397), "This *ḥadīth* has been narrated in a number of different ways, for Zuhrī narrated it from ʿUbaydullāh ibn ʿAbdillāh ibn ʿAbbās."

13 Its *isnād* is *ḥasan*. It has been transmitted by Tirmidhī (The prayer/ Concerning the one who has doubt regarding whether he has added to the prayer or missed something out, 397); and Ibn Mājah (The prayer/ Concerning the one who has doubt going back to what he has certainty about, 1209) with their respective *asānīd* from Muḥammad ibn Isḥāq. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ When he had doubt regarding whether he has prayed two or three *rakʿats* etc., 1024); Nasāʾī (The prayer/ The one doing the prayer building upon what he remembers when he has doubt, 1239); and Ibn Mājah (The prayer/ What has come down regarding the one who has doubt in his prayer and goes back to that which he is certain of, 1210) with their respective *asānīd* from Ibn ʿAjlān.

15 Its *isnād* is *ḥasan*. It has been transmitted by Dāraquṭnī (The prayer/ Shayṭān turning his back when he hears the *adhān* etc., 2/374, no. 1390) with his *isnād* from Yūnus.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (The prayer/ The one doing the prayer building upon what he remembers when he has doubt, 1240) with his *isnād* from Mājishūn.

17 Its *isnād* is *ṣaḥīḥ mursal*. It has been transmitted by Abū Dāwūd in the abovementioned place (1027) with his *isnād* from Mālik, also as a *mursal* tradition. Abū Dāwūd said, "ʿAbdullāh ibn Wahb also narrated it from Mālik as a *mursal* tradition."

18 Those who adopt this view includes Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Mosques/ Forgetfulness in the prayer and doing prostration on account of it, 1277) by way of Sufyān, (1275) by way of Musʿir, (1276) by way of Wuhayb, (1278) by way of Shuʿbah, and (1279) by way of Fuḍayl ibn ʿIyāḍ; Bukhārī (The prayer/ Facing towards the *qiblah*, 401); and Muslim in the abovementioned place (1274) with their respective *asānīd* from Jarīr; and again by Bukhārī (Vows and Oaths/ When someone breaks an oath due to forgetfulness, 6671); and Muslim (1280) with their respective *asānīd* from ʿAbd al-ʿAzīz ibn ʿAbd aṣ-Ṣamad. The seven of them (Sufyān, Musʿir, Wuhayb, Shuʿbah, Fuḍayl, Jarīr and ʿAbd al-ʿAzīz) all narrated it from Manṣūr.

20 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (1276) with his *isnāds* from Yaḥyā ibn Ḥassān from Wuhayb; Abū Dāwūd (The prayer/ When he prayed five *rakʿahs*, 1020) with his *isnād* from Jarīr' and Nasāʾī (Forgetfulness/ The one doing the prayer building on what he remembers when he has doubt, 1241) with his *isnād* from Mufaḍḍal ibn Muhalhil, (1242) with his *isnād* from Musʿir, and (1244) with his *isnād* from Fuḍayl ibn ʿIyāḍ and Shuʿbah. The six of them (Wuhayb, Jarīr, Mufaḍḍal, Musʿir, Fuḍayl and Shuʿbah) all narrated it from Manṣūr.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Ḥibbān (The prayer/ 2646) with his *isnād* from Yazīd ibn Zurayʿ from Rūḥ ibn al-Qāsim.

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Khuzaymah (the prayer/ 1028) with his *isnād* from Zā'idah ibn Qudāmah.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bayhaqī (Fasting/ The prohibition against fasting one or two days immediately before the start of the month of Ramaḍān etc., 4/207).

24 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (Fasting/ The different ways ʿAmr ibn Dīnār narrated the *ḥadīth* of Ibn ʿAbbās ﷺ, 2127) from Sufyān.

25 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by in the abovementioned place (2126) from Ḥammād ibn Salamah.

26 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (Fasting/ Mentioning the different *asānīd* from Manṣūr etc., 2131) from Ḥātim ibn Abī Ṣaghīrah; and again by Nasāʾī in the abovementioned place (2132); Abū Dāwūd (Fasting/ The one who said, 'If it is cloudy, then fast thirty days.,' 2337); and Tirmidhī (Fasting/ What has come down regarding fasting upon seeing the new crescent moon etc., 688) with their respective *asānīd* from Simāk ibn Ḥarb. Abū Dāwūd

said, “Ḥātim ibn Abī Ṣaghīrah, Shuʿbah and Ḥasan ibn Ṣāliḥ all narrated it from Simāk ibn Ḥarb. Tirmidhī said, “It is a *ḥasan ṣaḥīḥ ḥadīth* and it has been narrated in a number of ways from Ibn ʿAbbās .”

27 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Fasting/ Clarifying the fact that no consideration is paid to the largeness or smallness of the new crescent moon etc., 2530 & 2529) with his *isnād* from Ḥuṣayn ibn ʿAmr ibn Murrah.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Fasting/ The obligation to start fasting Ramaḍān upon seeing the new crescent moon etc., 2505) from Ismāʿīl ibn Jaʿfar.

29 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Fasting/ The statement of the Prophet , ‘When you see the new crescent moon [. . .] etc.,’ 1907) from Mālik.

30 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī in the abovementioned place (1906); and Muslim (Fasting/ The obligation to start fasting Ramaḍān [. . .] etc., 2498) with their respective *asānīd* from Mālik; and again by Muslim (2499) from ʿUbaydullāh. Both of them (Mālik and ʿUbaydullāh) narrated it from Nāfiʿ.

31 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (2502); and Abū Dāwūd (Fasting/ 2320) with their respective *asānīd* from Ayyūb.

32 Its *isnād* is *ḥasan*. It has been transmitted by Ibn Mājah (Fasting/ What has come down regarding the statement, ‘Fast upon seeing it’ etc., 1654) from Ibrāhīm ibn Saʿd from Zuhrī; and by Bukhārī (Fasting/ Is what is said, ‘Ramaḍān’ or ‘The month of Ramaḍān’ etc., 1900); Muslim in the abovementioned place (2504); and Nasāʾī (Fasting/ Mentioning the different ways it is narrated by Zuhrī, 2122) with their respective *asānīd* from Zuhrī.

33 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (2/20, no. 14580) from Rūḥ ibn ʿUbādah. Haythamī said in *al-Mujmaʿ* (3/145), “The narrators of Aḥmad are the narrators of the *Ṣaḥīḥ* collection.”

34 Its *isnād* is *ḥasan*. It has been transmitted by Ṭabarānī in *al-Kabīr* (17/ no. 171), and in his *isnād* there is Mujālid ibn Saʿd, who was considered trustworthy by Nasāʾī, but weak by the rest.

35 Its *isnād* is *ḥasan* on account of ʿAbdullāh ibn Ṣāliḥ, the scribe of Layth. It has been transmitted by Muslim (Fasting/ The obligation to start fasting Ramaḍān upon seeing the new crescent moon etc., 2514); Nasāʾī (Fasting/ Mentioning the different ways this *ḥadīth* is narrated by Zuhrī, 2112); and Ibn Mājah (Fasting/ What has come regarding, ‘Start fasting upon seeing it, and finish fasting upon seeing it’ etc., 1655) with their respective *asānīd* from Ibrāhīm ibn Saʿd.

36 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Fasting/ Chapter on the statement of the Prophet , ‘When you see the new crescent moon etc.,’ 1909); Muslim in the abovementioned place (2516); and Nasāʾī (Fasting/ Completing thirty days for Shaʿbān if it is

clouded over etc., 2119 & 2120) with their respective *asānīd* from Shuʿbah; and again by Muslim (2515) with his *isnād* from Rabīʿ ibn Muslim. Both of them (Shuʿbah and Rabīʿ) transmitted it from Muḥammad ibn Ziyād.

37 Its *isnād* is *ḥasan*. It has been transmitted by Tirmidhī (Fasting/ What has come down regarding not fasting immediately before the commencement of Ramaḍān, 684) from Muḥammad ibn ʿAmr, and (685) from Yaḥyā ibn Abī Kathīr. Both of them narrated it from Abū Salamah ﷺ ; and Tirmidhī said, "The *ḥadīth* of Abū Hurayrah ﷺ is a *ḥasan ṣaḥīḥ ḥadīth*."

38 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn Jābir. It has been transmitted by Aḥmad (16399 & 16403) with his *isnād* from Muḥammad ibn Jābir.

39 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Fasting/ Mentioning the different ways it is narrated by Manṣūr etc., 2125) from Jarīr ibn ʿAbd al-Ḥamīd from Manṣūr from Rubʿī from Ḥudhayfah ﷺ. Abū Dāwūd said, "Sufyān and others narrated it from Manṣūr from Rubʿī from a man from amongst the Companions of the Prophet ﷺ, without mentioning Ḥudhayfah ﷺ by name." It has also been transmitted by Nasāʾī (Fasting, 2128) from Jarīr from Manṣūr, and in this version it says, 'from Ḥudhayfah ﷺ from the Messenger of Allah ﷺ,' and (2129) from Sufyān from Manṣūr, and in this version it says, 'from one of the Companions of the Messenger of Allah ﷺ,' and (2130) from Ḥajjāj ibn Arṭāh from Manṣūr, and in this version it says, 'from Rubʿī who said, 'The Messenger of Allah ﷺ said."

٦٤ - بَابُ سُجُودِ السَّهْوِ فِي الصَّلَاةِ: هَلْ هُوَ قَبْلَ التَّسْلِيمِ أَوْ بَعْدَهُ؟

64. SHOULD THE PROSTRATION FOR FORGETFULNESS IN THE PRAYER BE DONE BEFORE OR AFTER THE *SALĀM*?

٢٦٤٤ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللّٰهِ بْنِ مَالِكٍ - هُوَ ابْنُ بُحَيْنَةَ - ﷺ أَنَّهُ أَبْصَرَ النَّبِيَّ ﷺ قَامَ فِي الرَّكْعَتَيْنِ وَنَسِيَ أَنْ يَقْعُدَ، فَمَضَى فِي قِيَامِهِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ بَعْدَ الْفَرَاغِ مِنْ صَلَاتِهِ.

2644. It has been transmitted to us with an *isnād* from Yaḥyā ibn Kathīr from ʿAbd ar-Raḥmān al-Aʿraj from ʿAbdullāh ibn Mālik ﷺ [who is also known as] Ibn Buḥaynah that he saw the Prophet ﷺ go straight into the standing position [from his prostration] when he completed [the first] two *rakʿahs* of his prayer, having forgotten to do the sitting. He remained standing and then did two prostrations after he had finished with the prayer.[1]

٢٦٤٥ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللّٰهِ ابْنِ بُحَيْنَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2645. The like of it has been transmitted to us with an *isnād* from Yaḥyā ibn Saʿīd from ʿAbd ar-Raḥmān al-Aʿraj from ʿAbdullāh ibn Buḥaynah ﷺ from the Prophet ﷺ.[2]

Abū Jaʿfar ﷺ said, “However, in this *ḥadīth*, it is not clear what is meant

by ‘finished with.’ It is possible that ‘finished with’ refers to him having said the *salām*, and it is possible that it refers to him having said the *tashahhud* before the *salām*. Therefore, we look further into the matter and discovered the following:”

٢٦٤٦ - يُونُسُ قَدْ حَدَّثَنَا قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ أَنَّ عَبْدَ اللَّهِ ابْنَ بُحَيْنَةَ ﷺ حَدَّثَهُ عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا قَضَى صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ، كَبَّرَ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ وَسَجَدَ بِهِمَا النَّاسُ مَعَهُ فَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ.

2646. The like of [*ḥadīth* 2644. has been transmitted to us with an *isnād* from Ibn Shihāb from ʿAbd ar-Raḥmān al-Aʿraj from ʿAbdullāh ibn Buḥaynah ﷺ from the Messenger of Allah ﷺ, except in this version he said, “When he finished his prayer he did two prostrations, saying the *takbīr* for each prostration while he was sitting before he said the *salām*, and the people did the prostrations with him, with [the prostrations taking the place of] the sitting that he had forgotten.”[3]

٢٦٤٧ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَعَمْرٌو عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَهُ.

2647. The like of it has been transmitted to us with another *isnād* from Ibn Shihāb from ʿAbd ar-Raḥmān al-Aʿraj from ʿAbdullāh ibn Buḥaynah ﷺ from the Messenger of Allah ﷺ.[4]

٢٦٤٨ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: حَدَّثَنَا أَسَدٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2648. The like of it has been transmitted to us with another *isnād*

from Zuhrī [from ʿAbd ar-Raḥmān al-Aʿraj from ʿAbdullāh ibn Buḥaynah ﷺ from the Prophet ﷺ].[5]

٢٦٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمُزَ الْأَعْرَجُ عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ ﷺ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةً نَظُنُّ أَنَّهَا الْعَصْرُ، فَقَامَ فِي الثَّانِيَةِ وَلَمْ يَجْلِسْ، فَلَمَّا كَانَ قَبْلَ أَنْ يُسَلِّمَ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ.

2649. It has been transmitted to us with another *isnād* from Zuhrī from ʿAbd ar-Raḥmān al-Aʿraj that ʿAbdullāh ibn Buḥaynah ﷺ said, "[One time], when the Messenger of Allah ﷺ was praying a prayer with us, which we think was ʿAṣr, he stood up at the end of the second [*rakʿah*] without doing the sitting. Then, when he was sitting just before it was time to say the *salām*, he did two [extra] prostrations."[6]

Abū Jaʿfar ﷺ said, "These traditions prove that the term 'finished with,' mentioned in the first group of *aḥādīth*, refers to [his completion of the *tashahhud*] before the *salām*."

٢٦٥٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ أَنَّ مُحَمَّدَ بْنَ عَجْلَانَ - مَوْلَى فَاطِمَةَ - حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ يُوسُفَ - مَوْلَى عُثْمَانَ - حَدَّثَهُ عَنْ أَبِيهِ: أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ صَلَّى بِهِمْ، فَقَامَ وَعَلَيْهِ جُلُوسٌ، فَلَمْ يَجْلِسْ، فَلَمَّا كَانَ فِي آخِرِ صَلَاتِهِ سَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ.

2650. It has been transmitted to us with an *isnād* from Muḥammad ibn Yūsuf, the freedman of ʿUthmān, from his father that [one time], when Muʿāwiyah ibn Abī Sufyān ﷺ prayed with

them, he stood up and missed out a sitting that was obligatory. Then, when he reached the end of the prayer, he did two prostrations before the *salām* and said, 'I saw the Messenger of Allah ﷺ do it like this.'"[7]

٢٦٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ وَابْنُ لَهِيعَةَ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2651. The like of it has been transmitted to us with another *isnād* from Muḥammad [from Ibn Yūsuf, the freedman of ʿUthmān, from his father from Muʿāwiyah ibn Abī Sufyān رضي الله عنهما].[8]

Abū Jaʿfar رحمه الله said, "Some[9] of the people [of knowledge] based their position on these traditions and said, 'The two prostrations of forgetfulness should be done before the *salām* as is described in these traditions.'"

Others[10] disagreed with them and said, "When something is missed out from the prayer then the prostrations of forgetfulness should be done before the *salām*, just as is described in the *aḥādīth* of Ibn Buḥaynah and Muʿāwiyah رضي الله عنهما. However, when something is added to the prayer then the prostrations of forgetfulness should be done after the *salām*." They based this position on the *ḥadīth* of Dhū al-Yadayn رضي الله عنه [11] narrated by Abū Hurayrah رضي الله عنه, the *ḥadīth* of Khirbāq رضي الله عنه and the *ḥadīth* of Ibn ʿUmar رضي الله عنهما, all of which mentioned the Prophet ﷺ doing the prostrations for forgetfulness on that day after the *salām*. Part of the *ḥadīth* is as follows:

٢٦٥٢ - مَا حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ: أَنَّهُ سَجَدَ يَوْمَ ذِي الْيَدَيْنِ. يَعْنِي سَجْدَتَيِ السَّهْوِ بَعْدَ السَّلَامِ.

2652. It has been transmitted to us with an *isnād* from Yazīd ibn Abī Ḥabīb from ʿArāk ibn Mālik from Abū Hurayrah ﷺ that the Prophet ﷺ prostrated—meaning that he did the two prostrations of forgetfulness—after the *salām* on the day of Dhū al-Yadayn.[12]

We shall mention and analyse the [full] *ḥadīth* of Dhū al-Yadayn ﷺ in the chapter on speaking in the prayer, God Willing.

Others[13] disagreed with them and said, "The prostrations for forgetfulness in the prayer should always be done after the *salām*, regardless of whether [the forgetfulness] is a case of adding something or leaving something out." They based their position on the following:

٢٦٥٣ – حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ قَالَ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ﷺ قَالَ: صَلَّى بِنَا رَسُولُ اللّٰهِ ﷺ فَسَهَا فَنَهَضَ فِي الرَّكْعَتَيْنِ، فَسَبَّحْنَا بِهِ، فَمَضَى، فَلَمَّا أَتَمَّ الصَّلَاةَ وَسَلَّمَ سَجَدَ سَجْدَتَيِ السَّهْوِ.

2653. It has been transmitted to us with an *isnād* from Ziyād ibn ʿAlāqah that Mughīrah ibn Shuʿbah ﷺ said, "[One time], when the Messenger of Allah ﷺ prayed with us, he stood straight up after two *rakʿahs* [without sitting], so we all said '*Subḥāna-llāh.*' He remained [standing], however, and then when he had finished the prayer and said the *salām*, he did the two prostrations of forgetfulness."[14]

٢٦٥٤ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: حَدَّثَنَا يَزِيدُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2654. The like of it has been transmitted to us with another *isnād* from Yazīd [from Ziyād ibn ʿAlāqah from Mughīrah ibn Shuʿbah

ﷺ from the Messenger of Allah ﷺ].[15]

٢٦٥٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ قَالَ: حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ قَالَ: أَخْبَرَنَا الْمُغِيرَةُ. . . فَذَكَرَ نَحْوَهُ.

2655. The like of it has been transmitted to us with another *isnād* from Ziyād ibn ʿAlāqah from Mughīrah ibn Shuʿbah ﷺ [from the Messenger of Allah ﷺ].[16]

٢٦٥٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا بَكْرُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مَالِكٍ الرُّؤَاسِيُّ - مِنْ أَنْفُسِهِمْ - قَالَ: سَمِعْتُ عَامِرًا يُحَدِّثُ: أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ ﷺ سَهَا فِي السَّجْدَتَيْنِ الْأُولَيَيْنِ، فَسَبَّحَ بِهِ، فَاسْتَتَمَّ قَائِمًا، حَتَّى صَلَّى أَرْبَعًا، ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ، وَقَالَ: هَكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ.

2656. It has been transmitted to us with an *isnād* from ʿĀmir [who said], "Mughīrah ibn Shuʿbah ﷺ forgot [to sit] after the first two *rakʿahs*, so we said '*Subḥāna-llāh*' to him. He, however, remained standing [and continued his prayer] until he had prayed four [*rakʿahs*]. Then he did the two prostrations for forgetfulness and said, 'The Messenger of Allah ﷺ did it like this.'"[17]

٢٦٥٧ - حَدَّثَنَا مُبَشِّرٌ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ ﷺ مِثْلَهُ.

2657. The like of it has been transmitted to us with an *isnād* from Jābir from Qays ibn Abī Ḥāzim from Mughīrah ﷺ.[18]

٢٦٥٨ - حَدَّثَنَا حُسَيْنُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنِ الْمُغِيرَةِ بْنِ شُبَيْلٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ ﷺ فَقَامَ فِي الرَّكْعَتَيْنِ، فَسَبَّحَ النَّاسُ خَلْفَهُ، فَأَشَارَ إِلَيْهِمْ: أَنْ قُومُوا. فَلَمَّا قَضَى صَلَاتَهُ سَلَّمَ وَسَجَدَ سَجْدَتَيِ السَّهْوِ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَتَمَّ أَحَدُكُمْ قَائِمًا فَلْيُصَلِّ وَلْيَسْجُدْ سَجْدَتَيِ السَّهْوِ، وَإِنْ لَمْ يَسْتَتِمَّ قَائِمًا فَلْيَجْلِسْ، وَلَا سَهْوَ عَلَيْهِ».

2658. It has been transmitted to us with an *isnād* from Mughīrah ibn Shabīl that Qays ibn Abī Ḥāzim said, "[One time] when Mughīrah ibn Shuʿbah ﷺ prayed with us, he stood straight up after two *rakʿahs* [without sitting], so the people behind him said '*Subḥāna-llāh.*' He, however, gestured to them to stand up [as well] and then, when he had finished his prayer, he did two prostrations of forgetfulness and said, 'The Messenger of Allah ﷺ said, 'If you have stood up so that you are fully upright, then pray on and do two prostrations of forgetfulness [at the end of the prayer]. If you have not stood fully upright, however, then you should sit back down and you do not have to do any [prostrations of] forgetfulness.'"'"[19]

٢٦٥٩ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنِ الْمُغِيرَةِ بْنِ شُبَيْلٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ ﷺ فَقَامَ مِنَ الرَّكْعَتَيْنِ قَائِمًا، فَقُلْنَا: سُبْحَانَ اللَّهِ! فَأَوْمَأَ وَقَالَ: سُبْحَانَ اللَّهِ! فَمَضَى فِي صَلَاتِهِ. فَلَمَّا قَضَى صَلَاتَهُ وَسَلَّمَ، سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فَاسْتَوَى قَائِمًا مِنْ جُلُوسِهِ، فَمَضَى فِي صَلَاتِهِ. فَلَمَّا قَضَى صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَقَامَ مِنَ الْجُلُوسِ، فَإِنْ لَمْ يَسْتَتِمَّ قَائِمًا فَلْيَجْلِسْ، وَلَيْسَ عَلَيْهِ سَجْدَتَانِ. فَإِنِ اسْتَوَى قَائِمًا فَلْيَمْضِ فِي صَلَاتِهِ، وَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

2659. It has been transmitted to us with another *isnād* from Mughīrah ibn Shabīl that Qays ibn Abī Ḥāzim said, "[One time] when Mughīrah ibn Shuʿbah ﷺ prayed with us, he stood straight up after two *rakʿahs* [without sitting], so we said *'Subḥāna-llāh.'* He, however, gestured to us [to stand], said *'Subḥāna-llāh'* and then continued his prayer. Then when he had finished his prayer and said the *salām*, he did two prostrations of forgetfulness while sitting and then said, '[One time] when the Messenger of Allah ﷺ prayed with us, he stood straight up after two *rakʿahs* without sitting and then continued his prayer. Then when he finished his prayer, he did two prostrations of forgetfulness while sitting and said, 'If you stand up [straight away] instead of sitting down [after two *rakʿahs*] of your prayer, then you should sit back down and you do not have to do any [prostrations of] forgetfulness. If you have stood fully upright, however, then you should continue your prayer and then do two prostrations of forgetfulness [at the end of your prayer] while you are sitting.'"[20]

In these *aḥādīth*, Mughīrah ibn Shuʿbah ﷺ narrates that the Messenger of Allah ﷺ used to do two prostrations of forgetfulness after the *salām* when he left something out of his prayer. There are, however, different possible interpretations for all these [different] *aḥādīth*:

[First], it is possible that the prostrations of forgetfulness done before the *salām* in the *aḥādīth* of Ibn Buḥaynah and Muʿāwiyah ﷺ applied to every case of forgetfulness that made it obligatory to do prostrations, regardless of whether that was a case of leaving something out or adding something.

[Second], it is possible that the prostrations of forgetfulness done after the *salām* in the *aḥādīth* of Mughīrah ﷺ also applied to every case of forgetfulness that made it obligatory to do prostrations, regardless of whether that was a case of leaving something out or adding something.

[Third], when the Prophet ﷺ did the prostrations of forgetfulness after the *salām* for adding something to his prayer through forgetfulness in the *aḥādīth* of ʿImrān, Abū Hurayrah and Ibn ʿUmar ﷺ, it is possible that he did not intend by that to differentiate between prostrations for adding something and prostrations for leaving something out; and it is possible that he did intend by that to differentiate between them.[21]

Therefore, we looked further into this matter and discovered that ʿUmar ibn al-Khaṭṭāb ﷺ, who was present on the day of Dhū al-Yadayn when the Prophet ﷺ added a *salām* [after the third *rakʿah*] to his prayer and then did the prostrations after the *salām*, used to himself do the prostrations after the *salām*, after the lifetime of the Prophet ﷺ, when he left something out of his prayer:

٢٦٦٠ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عِكْرِمَةُ بْنُ عَمَّارٍ الْيَمَامِيُّ، عَنْ ضَمْضَمِ بْنِ جَوْسٍ الْحَنَفِيِّ، عَنْ عَبْدِ اللّٰهِ بْنِ حَنْظَلَةَ بْنِ رَاهِبٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ صَلَّى صَلَاةَ الْمَغْرِبِ، فَلَمْ يَقْرَأْ فِي الرَّكْعَةِ الْأُولَى شَيْئًا، فَلَمَّا كَانَتِ الثَّانِيَةُ قَرَأَ فِيهَا بِفَاتِحَةِ الْقُرْآنِ وَسُورَةٍ مَرَّتَيْنِ، فَلَمَّا سَلَّمَ سَجَدَ سَجْدَتَيِ السَّهْوِ.

2660. It has been transmitted to us with an *isnād* from Ḍamḍam ibn Jaws al-Ḥanafī from ʿAbd ar-Raḥmān ibn Ḥanẓalah ibn ar-Rāhib that [one time] when ʿUmar ibn al-Khaṭṭāb ﷺ prayed *Maghrib* with them, he forgot to recite anything in the first *rakʿah*.

Then, when he did the recitation in the second *rakʿah*, he recited the *Fātiḥah* and the *sūrah* twice. Then, after he said the *salām*, he did two prostrations of forgetfulness.

Thus, he interpreted the actions of the Messenger of Allah ﷺ in doing the prostrations after the *salām* when he ﷺ added something to his prayer as meaning that that was the ruling for every prostration of forgetfulness in the prayer, [regardless of whether something had been left out or added].

The like of that was also done by Saʿd ibn Abī Waqqāṣ ﷺ:

٢٦٦١ - حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بَيَانٍ أَبِي بِشْرٍ الْأَحْمَسِيِّ، قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ، قَالَ: صَلَّى بِنَا سَعْدُ بْنُ مَالِكٍ فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ، فَقَالُوا: سُبْحَانَ اللّٰهِ! فَقَالَ: سُبْحَانَ اللّٰهِ! فَمَضَى، فَلَمَّا سَلَّمَ سَجَدَ سَجْدَتَيِ السَّهْوِ.

2661. It has been transmitted to us with an *isnād* from Bayān Abū Bashar al-Aḥmasī that Qays ibn Abī Ḥāzim ﷺ said, "[One time] when Saʿd ibn Mālik ﷺ prayed with us, he stood straight up after the first two *rakʿahs* [without sitting], so they said *'Subḥāna-llāh.'* He, however, said *'Subḥāna-llāh'* and then continued [his prayer]. Then when he had said the *salām*, he did two prostrations of forgetfulness."

It has also been narrated that ʿAbdullāh ibn Masʿūd, Ibn ʿAbbās, Ibn az-Zubayr and Anas ibn Mālik ﷺ all used to do their prostrations for forgetfulness after the *salām*:

٢٦٦٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللّٰهِ ﷺ قَالَ: السَّهْوُ أَنْ يَقُومَ فِي قُعُودٍ أَوْ يَقْعُدَ فِي قِيَامٍ أَوْ يُسَلِّمَ فِي الرَّكْعَتَيْنِ، فَإِنَّهُ يُسَلِّمُ ثُمَّ يَسْجُدُ سَجْدَتَيِ السَّهْوِ، وَيَتَشَهَّدُ وَيُسَلِّمُ.

2662. It has been transmitted to us with an *isnād* from Abū ʿUbaydah that ʿAbdullāh ﷺ said, "Forgetfulness [in the prayer] is when someone stands when he is meant to sit, sits when he is meant to stand, or says the *salām* after two *rakʿahs*. [If he does this], then he should say the *salām* [at the end of his prayer], then do the two prostrations of forgetfulness, then say the *tashahhud* and the *salām* [again]."

٢٦٦٣ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ فَقَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي أَيُّوبَ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ عَمْرِو بْنِ دِينَارٍ حَدَّثَهُ عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ ﷺ قَالَ: سَجْدَتَا السَّهْوِ بَعْدَ السَّلَامِ.

2663. It has been transmitted to us with an *isnād* from ʿAmr ibn Dīnār that ʿAbdullāh ibn ʿAbbās ﷺ said, "The two prostrations for forgetfulness are after the *salām*."

٢٦٦٤ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللّٰهِ عَنْ زَيْدٍ، عَنْ جَابِرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: صَلَّيْتُ خَلْفَ ابْنِ الزُّبَيْرِ فَسَلَّمَ فِي الرَّكْعَتَيْنِ، فَسَبَّحَ الْقَوْمُ، فَقَامَ فَأَتَمَّ الصَّلَاةَ، فَلَمَّا سَلَّمَ سَجَدَ سَجْدَتَيْنِ بَعْدَ السَّلَامِ. قَالَ عَطَاءٌ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ ﷺ، فَذَكَرْتُ لَهُ مَا فَعَلَ ابْنُ الزُّبَيْرِ ﷺ، فَقَالَ: أَحْسَنَ وَأَصَابَ.

2664. It has been transmitted to us with an *isnād* from Jābir that ʿAṭāʾ ibn Abī Rabāḥ said, "[One time] when I prayed behind Ibn az-Zubayr ﷺ, he said the *salām* after two *rakʿahs* so the people

said *‘Subḥāna-llāh,’* whereupon he stood up and completed the prayer. Then, when he said the *salām*, he did two prostrations after the *salām*.” ʿAṭāʾ then said, “I went to ʿAbdullāh ibn ʿAbbās ﷺ and, when I told him what Ibn az-Zubayr ﷺ had done, he said, ‘He has done well. He has done the right thing.’”

٢٦٦٥ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ قَالَ: صَلَّى بِنَا ابْنُ الزُّبَيْرِ ﷺ فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ، فَسَبَّحْنَا بِهِ، فَقَالَ: سُبْحَانَ اللّٰهِ! وَلَمْ يَلْتَفِتْ إِلَيْهِمْ، فَقَضَى مَا عَلَيْهِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ.

2665. It has been transmitted to us with an *isnād* from Abū Bashar that Yūsuf ibn Māhak said, “[One time] when Ibn az-Zubayr ﷺ prayed with us, he stood straight up after the first two *rakʿahs* of *Ẓuhr* [without sitting], so we said *‘Subḥāna-llāh’* [to alert him to that]. He said *‘Subḥāna-llāh,’* but did not turn to them and continued to do what he was doing. Then, after he said the *salām* [at the end of the prayer], he did two prostrations.”

٢٦٦٦ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا أَبُو بِشْرٍ . . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2666. The like of it has been transmitted to us with another *isnād* from Abū Bashar [from Yūsuf ibn Māhik from Ibn az-Zubayr ﷺ].

٢٦٦٧ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ ﷺ أَنَّهُ قَالَ فِي الرَّجُلِ يَهِمُ فِي صَلَاتِهِ، لَا يَدْرِي أَزَادَ أَمْ نَقَصَ، قَالَ: يَسْجُدُ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ.

2667. It has been transmitted to us with an *isnād* from Qatādah that Anas ibn Mālik ﷺ said about someone who makes a mistake in the prayer but does not whether he has added or left something out, "He should do two prostrations after the *salām*."

٢٦٦٨ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا فُلَيْحٌ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ: أَنَّهُ صَلَّى وَرَاءَ أَنَسِ بْنِ مَالِكٍ ﷺ فَأَوْهَمَ، فَسَجَدَ سَجْدَتَيْنِ بَعْدَ السَّلَامِ.

2668. It has been transmitted to us with an *isnād* from Ḍamrah ibn Saʿīd that [one time] when he prayed behind Anas ibn Mālik ﷺ, he [i.e. Anas ﷺ] made a mistake [in his prayer] so he did two prostrations after the *salām*.

٢٦٦٩ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ ﷺ أَنَّهُ قَامَ فِي الرَّكْعَةِ الثَّانِيَةِ، فَسَبَّحَ بِهِ الْقَوْمُ، فَاسْتَتَمَّ أَرْبَعًا، ثُمَّ سَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ، ثُمَّ قَالَ: إِذَا وَهِمْتُمْ فَافْعَلُوا هَكَذَا.

2669. It has been transmitted to us with an *isnād* from ʿAbd al-ʿAzīz ibn Ṣuhayb that [one time] when Anas ibn Mālik ﷺ [was praying], he stood straight up after the second *rakʿah* [without sitting], so the people said *'Subḥāna-llāh'* [to alert him to that]. He, however, completed the four [*rakʿahs*] then did two prostrations after he said the *salām*. Then he said, 'If you make a mistake [in the prayer], then do as I did.'"

Furthermore, we find ʿImrān ibn Ḥusayn ﷺ, the same man who was present on the day of Khirbāq when the Messenger of Allah ﷺ did his prostrations after the *salām* when he added to his prayer, himself say

after the lifetime of the Messenger of Allah ﷺ, "Prostrations for forgetfulness [should be done] after the *salām*," without differentiating in his statement between adding something [to the prayer] or leaving something out.

This proves that he interpreted the actions of the Messenger of Allah ﷺ [in doing the prostrations after the *salām*] when he was forgetful in his prayer on that day as applying to every instance of forgetfulness in the prayer, [regardless of whether something had been left out or added].

٢٦٧٠ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو عُمَرَ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ: أَنَّ خَالِدًا الْحَذَّاءَ أَخْبَرَهُمْ عَنْ أَبِي قِلَابَةَ، عَنْ عِمْرَانِ بْنِ حُصَيْنٍ ﷺ قَالَ فِي سَجْدَتَيِ السَّهْوِ: يُسَلِّمُ ثُمَّ يَسْجُدُ ثُمَّ يُسَلِّمُ.

2670. It has been transmitted to us with an *isnād* from Abū Qilābah that ʿImrān ibn Ḥusayn ﷺ said, "When it comes to doing the two prostrations of forgetfulness, one should say the *salām*, then doing the prostrations then say the *salām* [again]."

Furthermore, Zuhrī mentioned the prostrations as being before the *salām* to ʿUmar ibn ʿAbd al-ʿAzīz, but he did not adopt [that practice].

٢٦٧١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: قُلْتُ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ: السُّجُودُ قَبْلَ السَّلَامِ؟ فَلَمْ يَأْخُذْ بِهِ.

2671. It has been transmitted to us with an *isnād* from Saʿīd ibn ʿAbd al-ʿAzīz that Zuhrī said, "I said to ʿUmar ibn ʿAbd al-ʿAzīz, 'The prostrations are before the *salām*,' but he did not adopt [that practice]."

This is the position that is suggested by means of an analysis of the traditions.

As for the position suggested by reasoning, it is as follows: we have seen that when someone overlooks something in his prayer he is not commanded to do the prostrations of forgetfulness at the same time in which the forgetfulness took place, but is rather commanded to delay them. Some people say that [he should delay them] until after the *salām* and some people say that [he should delay them] until the end of the prayer but just before the *salām*.

When someone, however, recites [a verse of] prostration in his prayer, he is commanded to do the prostration as soon as he finishes reciting and is not commanded to delay that [prostration] until some other point in the prayer.

Thus, whenever it is obligatory to do a prostration in the prayer, that prostration must be done at the same time in which it is made obligatory and may not be delayed until some other time. As for prostrations of forgetfulness it is agreed-upon that they are not done at the moment in which the forgetfulness takes place but are delayed until the entire prayer has been completed with the exception of the *salām*, with some people saying they should take place before it and others saying they should take place after it.

Reasoning, however, suggests that the ruling governing the *salām*, matter about which there is disagreement, be the same as the ruling governing the rest of the prayer, a matter about which there is agreement. So, by reasoning, and analogy with what we have described, and given that the rest of the prayer precedes the prostrations of forgetfulness, it follows that the *salām* also precede them.[22]

This was the verdict of Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad .

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1 Its *isnād* is *ṣaḥīḥ*.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Forgetfulness/ What has come down regarding his forgetfulness when he stood [straight up] after two *rakʿahs* of the obligatory prayer, 1225) from Mālik; Muslim (Mosques/ Forgetfulness in the prayer and doing prostrations on account of that, 1271) from Ḥammād ibn Zayd; and Nasāʾī (Forgetfulness/ What is done when someone, out of forgetfulness, goes straight into the standing position after completing two *rakʿahs*, 1224) from Layth. The three of them (Mālik, Ḥammād and Layth) narrated it from Yaḥyā ibn Saʿīd al-Anṣārī.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Forgetfulness/ Saying the *takbīr* in the two prostrations of forgetfulness, 1262) from ʿAmr, Yūnus, and Layth, all of whom narrated it from Ibn Shihāb.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Forgetfulness/ Mentioning what has come down regarding his forgetfulness when he stood [straight up] after two *rakʿahs* of the obligatory prayer, 1224); Muslim in the abovementioned place (1269); Abū Dāwūd (The prayer/ 1034); and Nasāʾī (1223) with their respective *asānīd* from Mālik; and again by Nasāʾī (Forgetfulness, 1262) from ʿAmr ibn al-Ḥārith, Yūnus and Layth. All four of them (Mālik, ʿAmr, Yūnus and Layth) narrated it from Ibn Shihāb.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Vows and Oaths/ When he broke his oath, 6670) from Ibn Abī Dhiʾb.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (Establishing the prayer/ The one who prayed five *rakʿahs* for Ẓuhr through forgetfulness, 1206) with his *isnād* from Sufyān.

7 Its *isnād* is *ḥasan*. Ḥāzimī said in *al-Iʿtibār* (p. 114), after transmitting this *ḥadīth* by way of Yaḥyā ibn Ayyūb, “This *ḥadīth* of Yaḥyā is corroborated by Ibn Lahīʿah and Bakr al-Ashjaʿ from Ibn ʿAjlān.” It has been transmitted by Nasāʾī (Forgetfulness/ What is done when someone forgets something in his prayer, 1261) from Layth from Ibn ʿAjlān.

8 Its *isnād* is *ḥasan*. It has been transmitted by Ḥāzimī in *al-Iʿtibār*.

9 Those who adopted this view includes Imām Shāfiʿī and Imām Aḥmad according to one narration.

10 Those who adopted this view includes Imām Mālik.

11 Literally ‘Possessor of the [long] arms.’ This was a Companion who questioned the Prophet

ﷺ on that day, asking him if he had shortened the prayer. Also known as Khirbāq ﷺ. See next chapter for more detail.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Forgetfulness/ Mentioning the different narrations from Abū Hurayrah ﷺ regarding the two prostrations, 1234) from ʿAbdullāh ibn Wahb ﷺ, but in the *isnād* of Nasāʾī, Jaʿfar ibn Rabīʿah is included in the *isnād* between Yazīd and ʿArāk, while Ṭaḥāwī has Yazīd narrating it directly from ʿArāk with no mention of Jaʿfar. It is well-known, however, that Yazīd narrates from both ʿArāk and Jaʿfar.

13 Those who adopted this view includes Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

14 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ The one who forgot to say the *tashahhud* while he was sitting down, 1073); and Tirmidhī (The prayer/ What has come down regarding the Imām going straight into a standing position after two *rakʿahs* out of forgetfulness, 365) with their respective *asānīd* from Yazīd ibn Hārūn. Tirmidhī said, "The *ḥadīth* of Mughīrah ibn Shuʿbah ﷺ is *ḥasan ṣaḥīḥ*, and this *ḥadīth* has been narrated in more than one way from Mughīrah ﷺ."

15 Its *isnād* is *ḥasan*.

16 Its *isnād* is *ḥasan*.

17 Its *isnād* is *ḍaʿīf*. It has been transmitted by Tirmidhī in the abovementioned place (364) from Ibn Abī Laylā from ʿĀmir ash-Shaʿbī. And Tirmidhī said, "Some of the people of knowledge have expressed reservations about Ibn Abī Laylā." Aḥmad said, "The *aḥādīth* of Ibn Abī Laylā are not admissible as proof."

18 Its *isnād* is *ḍaʿīf*, and in it there is something left out. The correct *isnād* should be, "Jābir from Mughīrah ibn Shabīl from Qays ibn Abī Ḥāzim." It has also been transmitted by Aḥmad (14419) from Ḥajjāj from Shuʿbah from Jābir from Mughīrah ibn Shabīl from Qays from Mughīrah ﷺ, (18410) from Sufyān from Mughīrah from Qays from Mughīrah ibn Shuʿbah ﷺ, and (14409) from Isrāʾīl and ʿAffān. It has also been transmitted by Abū Dāwūd (The prayer, 1036) from Sufyān from Jābir from Mughīrah from Qays from Mughīrah ibn Shuʿbah ﷺ.

19 Its *isnād* is *ḍaʿīf* on account of Qays ibn ar-Rabīʿ.

20 Its *isnād* is *ṣaḥīḥ*.

21 In summary, the narrations in this chapter are contradictory; the *aḥādīth* that describe actions [of the Messenger of Allah ﷺ] and indicate that the prostrations of forgetfulness should be after the *salām* include the following: the *ḥadīth* of Dhū al-Yadayn ﷺ, which clearly states in all its different versions that the prostrations are after the *salām*; the *ḥadīth* of ʿImrān ﷺ recounting the story of Khirbāq ﷺ ; the *ḥadīth* of Mughīrah ibn Shuʿbah ﷺ ; the *ḥadīth* of Ibn Masʿūd ﷺ ; the *ḥadīth* of Anas ﷺ narrated by Ṭabarānī; the *ḥadīth* of Ibn ʿAbbās ﷺ

recounting the story of ʿAbdullāh ibn az-Zubayr and shedding some light on what the Sunnah of the Prophet was; and others.

As for the *aḥādīth* that describe actions [of the Messenger of Allah] and indicate that the prostrations should be before the *salām*, they include the following: the *ḥadīth* of Ibn Buḥaynah ; and the *ḥadīth* of Muʿāwiyah .

As for the *aḥādīth* that describe statements [of the Messenger of Allah] and indicate that the prostrations should be before the *salām*, they include the following: the *ḥadīth* of Abū Saʿīd al-Khudrī; Abū Hurayrah; and ʿAbd ar-Raḥmān ibn ʿAwf concerning the form of the doubt.

As for the *aḥādīth* that describe statements [of the Messenger of Allah] and indicate that the prostrations should be after the *salām*, they include the following: the *ḥadīth* of Ibn Masʿūd ; the *ḥadīth* of ʿAbdullāh ibn Jaʿfar, considered to be *ṣaḥīḥ* by Ibn Khuzaymah; and the *ḥadīth* of Thawbān in which he said, "For every forgetfulness, there are two prostrations after the *salām*." Ḥāzimī said, "It would be just to say that the *aḥādīth* of prostrations before the *salām* and after the *salām* are all *ṣaḥīḥ*, and that there is a degree of contradiction between them. Also, it is has not been established by any *ṣaḥīḥ* narration that the one group of *aḥādīth* should be given precedence over the other. So the best thing to do is to interpret them in as broad a way as possible, and say that both are permissible." Nawawī said, "All of the people of knowledge say that it is permissible to do them both before and after the *salām*. Where they differ is with respect to which is better." In *al-Hidāyah*, it says, "This difference of opinion is with regard to which is preferable."

22 The reason behind delaying the prostration of forgetfulness and not doing it when the incident of forgetfulness takes place is because other incidents of forgetfulness may happen in the prayer, and so the one set of prostrations at the end of the prayer can fix them all. For there is no case in the Law of the prostrations being repeated more than once [in a single prayer], and there is always a chance that another incident of forgetfulness will happen before he says the *salām*. Indeed, it might even happen after the *salām*. Do you not see that if someone did his prostrations of forgetfulness before the *salām*, then doubt entered his heart as to whether he had prayed three or four *rakʿahs*, and be occupied with that until he said the *salām*, and then remember afterwards that he had prayed four, if he were to have done the prostration on account of that delay, he would have repeated the prostration of forgetfulness; and if he were to have not prostrated, then he would have left that the deficiency in his prayer unmended.

٦٥ - بَابُ الْكَلَامِ فِي الصَّلَاةِ لِمَا يَحْدُثُ فِيهَا مِنَ السَّهْوِ

65. SPEAKING IN THE PRAYER WHEN THE IMĀM IS FORGETFUL DURING IT

٢٦٧٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا شَيْخٌ - أَحْسَبُهُ أَبَا زَيْدٍ الْهَرَوِيَّ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ الْحَذَّاءِ قَالَ: سَمِعْتُ أَبَا قِلَابَةَ يُحَدِّثُ عَنْ عَمِّهِ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِمُ الظُّهْرَ ثَلَاثَ رَكَعَاتٍ، ثُمَّ سَلَّمَ وَانْصَرَفَ. فَقَالَ لَهُ الْخِرْبَاقُ: يَا رَسُولَ اللَّهِ، إِنَّكَ صَلَّيْتَ ثَلَاثًا. قَالَ: فَجَاءَ فَصَلَّى رَكْعَةً، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ، ثُمَّ سَلَّمَ.

2672. It has been transmitted to us [with an *isnād*] from Abū Qilābah from his paternal uncle, Abū al-Mihlab, from ʿImrān ibn Ḥusayn ﷺ that the Messenger of Allah ﷺ prayed three *rakʿahs* with them for Ẓuhr then said the *salām* and [got up] to go, so Khirbāq ﷺ said to him, "Messenger of Allah, you have only prayed three [*rakʿahs*]." So [the Messenger of Allah ﷺ] came back, prayed a single *rakʿah* followed by the *salām*, and then two prostrations of forgetfulness followed by [a second] *salām*.[1]

٢٦٧٣ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا الْخَصِيبُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنْ خَالِدٍ الْحَذَّاءِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: فَقَامَ إِلَيْهِ الْخِرْبَاقُ، وَزَعَمَ أَنَّهَا صَلَاةُ الْعَصْرِ.

2673. The like of it has been transmitted to us [with another *isnād* from Abū Qilābah from his paternal uncle, Abū al-Mihlab, from ʿImrān ibn Ḥusayn ﷺ from the Messenger of Allah ﷺ], except in

this version [ʿImrān ﷺ] said, “Khirbāq ﷺ went up to him and claimed that it was the *ʿAṣr* prayer.”[2]

٢٦٧٤ - حَدَّثَنَا ابْنُ خُزَيْمَةَ قَالَ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ﷺ قَالَ: سَلَّمَ رَسُولُ اللّٰهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ، فَدَخَلَ الْحُجْرَةَ مُغْضَبًا. فَقَامَ الْخِرْبَاقُ - رَجُلٌ بَسِيطُ الْيَدَيْنِ - فَقَالَ: يَا رَسُولَ اللّٰهِ، أَقَصُرَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ قَالَ: فَخَرَجَ يَجُرُّ رِدَاءَهُ فَسَأَلَ، فَأُخْبِرَ، فَصَلَّى الرَّكْعَةَ الَّتِي كَانَ تَرَكَ وَسَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ.

2674. It has been transmitted to us [with another *isnād*] from Abū Qilābah from his paternal uncle, Abū al-Mihlab, that ʿImrān ibn Ḥusayn ﷺ said, “The Messenger of Allah ﷺ said the *salām* after three *rakʿahs* and then went into his room in a state of anger. So Khirbāq ﷺ, a man who had very long arms, went up to him and said, ‘Messenger of Allah, did you shorten the prayer or did you forget [a *rakʿah*]?’ So [the Messenger of Allah ﷺ] came out [of his room] dragging his cloak behind him and asked [the people if what Khirbāq ﷺ said was true]. They told him [that it was], so he prayed the *rakʿah* that he had omitted followed by the *salām*, and then did two *rakʿahs* of forgetfulness followed by [a second] *salām*.”[3]

٢٦٧٥ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّ: رَسُولَ اللّٰهِ ﷺ صَلَّى لِلنَّاسِ رَكْعَتَيْنِ، فَسَهَا فَسَلَّمَ، فَقَالَ لَهُ ذُو الْيَدَيْنِ. . . فَذَكَرَ مِثْلَ حَدِيثِ ابْنِ عَوْنٍ وَهِشَامٍ. وَحَدِيثُهُمَا: أَنَّهُ قَالَ: أَنَقَصَتِ الصَّلَاةُ يَا رَسُولَ اللّٰهِ؟ قَالَ: «لَا». فَصَلَّى رَكْعَتَيْنِ أُخْرَاوَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ، ثُمَّ سَلَّمَ.

2675. It has been transmitted to us [with an *isnād*] from ʿUbaydullāh from Nāfiʿ from Ibn ʿUmar ﵁ that the Messenger of Allah ﷺ prayed two *rakʿahs* with the people, then forgot [that there were two more *rakʿahs*] and said the *salām*, so Dhū al-Yadayn ﵁ said to him [. . .]. Then he mentioned the like of what is in the *aḥādīth* of Ibn ʿAwn and Hishām, who both narrated that [Dhū al-Yadayn ﵁] said, "Have you shortened the prayer, Messenger of Allah?" [The Messenger of Allah ﷺ] replied, "No," and then prayed two more *rakʿahs* and said the *salām*. Then he did two prostrations for forgetfulness and said the *salām* [again].[4]

٢٦٧٦ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا أَسَدٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﵁ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلَاتَيِ الْعَشِيِّ: الظُّهْرَ أَوِ الْعَصْرَ - وَأَكْثَرُ ظَنِّي أَنَّهُ ذَكَرَ الظُّهْرَ - فَصَلَّى الرَّكْعَتَيْنِ، ثُمَّ قَامَ إِلَى خَشَبَةٍ فِي مُقَدَّمِ الْمَسْجِدِ، فَوَضَعَ يَدَيْهِ عَلَيْهَا إِحْدَاهُمَا عَلَى الْأُخْرَى، يُعْرَفُ فِي وَجْهِهِ الْغَضَبُ. قَالَ: وَخَرَجَ سَرَعَانُ النَّاسِ فَقَالُوا: أَقَصُرَتِ الصَّلَاةُ؟ وَفِي النَّاسِ أَبُو بَكْرٍ وَعُمَرُ ﵄ فَهَابَاهُ أَنْ يُكَلِّمَاهُ. فَقَامَ رَجُلٌ طَوِيلُ الْيَدَيْنِ - كَانَ رَسُولُ اللَّهِ ﷺ سَمَّاهُ ذَا الْيَدَيْنِ - فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَسِيتَ أَمْ قَصُرَتِ الصَّلَاةُ؟ فَقَالَ: «لَمْ أَنْسَ وَلَمْ تَقْصُرِ الصَّلَاةُ». قَالَ: بَلْ نَسِيتَ يَا رَسُولَ اللَّهِ. فَأَقْبَلَ عَلَى الْقَوْمِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ. فَجَاءَ فَصَلَّى بِنَا الرَّكْعَتَيْنِ الْبَاقِيَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ.

2676. It has been transmitted to us [with an *isnād*] from Ibn Sīrīn that Abū Hurayrah ﵁ said, "[One time] when the Messenger of Allah ﷺ was leading us in prayer in one of the afternoon prayers with us, either *Ẓuhr* or *ʿAṣr*,"—[the narrator said], "As far I recall, it was most probably *Ẓuhr*"—"he only prayed two *rakʿahs*, then

stood up, went up to a piece of wood at the front of the mosque and placed his hands upon it, one atop the other with anger visible upon his face. Then some of those who were in a rush went out and asked, 'Have you shortened the prayer?' Amongst those who were present were Abū Bakr and ʿUmar ﷺ, but they were afraid to ask [the Prophet ﷺ], so a man with very long arms who was called Dhū al-Yadayn by the Prophet ﷺ, went up [him] and asked, 'Messenger of Allah, did you forget [part of the prayer] or have you shortened the prayer?' [The Messenger of Allah ﷺ] replied, 'The prayer was not shortened and nor did I forget.' [Dhū al-Yadayn ﷺ] replied, 'On the contrary, Messenger of Allah, you did forget.' So [the Prophet ﷺ] went out to the people and said, 'Is what Dhū al-Yadayn is saying true?' They replied, 'Yes,' so he came and prayed the two remaining *rakʿahs* with us and then said the *salām*. Then he said the *takbīr* and did a prostration like his [customary] prostrations [in the prayer] or longer. Then he came up out of prostration, saying the *takbīr*. Then he did another prostration like his [previous] prostration or longer. Then he again came out of prostration,) saying the *takbīr*."[5]

٢٦٧٧ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا الْخَصِيبُ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنْ أَيُّوبَ وَابْنِ عَوْنٍ وَسَلَمَةَ بْنِ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

2677. The like of it has been transmitted to us [with another *isnād*] from Muḥammad ibn Sīrīn from Abū Hurayrah ﷺ from the Prophet ﷺ.[6]

٢٦٧٨ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنِ اثْنَتَيْنِ، فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقَصُرَتِ الصَّلَاةُ. . . ثُمَّ ذَكَرَ نَحْوَ مَا بَعْدَ ذَلِكَ فِي حَدِيثِ حَمَّادِ بْنِ زَيْدٍ، وَلَمْ يَذْكُرْ فِي هَذَا الْحَدِيثِ نَحْوَ مَا ذَكَرَهُ حَمَّادٌ فِي حَدِيثِهِ مِنْ قَوْلِ أَبِي هُرَيْرَةَ ﷺ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ.

2678. It has been transmitted to us [with another *isnād*] from Muḥammad ibn Sīrīn from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ left the prayer after praying two *rakʿahs*, so Dhū al-Yadayn ﷺ said to him, "Have you shortened the prayer?" Then he mentioned the like of what is in *ḥadīth* 2676. except he did not mention the words of Abū Hurayrah ﷺ, 'The Messenger of Allah ﷺ was leading us in prayer [. . .].'[7]

٢٦٧٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا وَهْبٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

2679. It has been transmitted to us [with an *isnād*] from Hishām ibn Ḥassān from Muḥammad that Abū Hurayrah ﷺ said, "The Messenger of Allah ﷺ was leading us in prayer [. . .]." Then he mentioned the like of what is in the previous *ḥadīth*.[8]

٢٦٨٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ قَالَ: قَالَ أَبُو هُرَيْرَةَ ﷺ: صَلَّى النَّبِيُّ ﷺ إِحْدَى صَلَاتَيِ الْعَشِيِّ. . . ثُمَّ ذَكَرَ نَحْوَهُ، وَلَمْ يَقُلْ أَبُو بَكْرَةَ فِي هَذَا الْحَدِيثِ: صَلَّى بِنَا.

2680. It has been transmitted to us [with an *isnād*] from Ibrāhīm

from Muḥammad ibn Sīrīn that Abū Hurayrah ﷺ said, “The Messenger of Allah ﷺ was praying one of the afternoon prayers [. . .].” Then he mentioned the like of what is in the previous *ḥadīth*, although in this version he did not say, “Was leading us in prayer.”[9]

٢٦٨١ – حَدَّثَنَا مُحَمَّدُ بْنُ النُّعْمَانِ قَالَ: حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ابْنُ أَبِي لُبَيْدٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: صَلَّى بِنَا رَسُولُ اللّٰهِ ﷺ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

2681. It has been transmitted to us [with an *isnād*] from Ibn Abī Lubayd from Abū Salamah ﷺ that Abū Hurayrah ﷺ said, “The Messenger of Allah ﷺ was leading us in prayer [. . .].” Then he mentioned the like of what is in the previous *ḥadīth*.[10]

٢٦٨٢ – حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا حَدَّثَهُ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ – مَوْلَى ابْنِ أَبِي أَحْمَدَ – قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ﷺ يَقُولُ: صَلَّى بِنَا رَسُولُ اللّٰهِ ﷺ. . . ثُمَّ ذَكَرَ نَحْوَهُ.

2682. It has been transmitted to us [with an *isnād*] from Abū Sufyān, the freedman of Ibn Abī Aḥmad that he heard Abū Hurayrah ﷺ say, “The Messenger of Allah ﷺ was leading us in prayer [. . .].” Then he mentioned the like of what is in the previous *ḥadīth*.[11]

٢٦٨٣ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ ﷺ قَالَ: صَلَّى بِنَا رَسُولُ اللّٰهِ ﷺ. . . ثُمَّ ذَكَرَ نَحْوَهُ.

2683. It has been transmitted to us [with an *isnād*] from Yaḥyā ibn Abī Kathīr from Abū Salamah that Abū Hurayrah ﷺ said,

“The Messenger of Allah ﷺ was leading us in prayer [. . .].” Then he mentioned the like of what is in the previous *ḥadīth*.[12]

٢٦٨٤/ ٢٦٨٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي رَكْعَتَيْنِ، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، أَقَصُرَتِ الصَّلَاةُ؟ فَقَالَ: «وَمَا ذَاكَ؟» فَأُخْبِرَ بِمَا صَنَعَ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ.

2684/2685. It has been transmitted to us [with two *asānīd*] from Saʿd ibn Ibrāhīm from Abū Salamah that Abū Hurayrah ﷺ said, “[One time], the Messenger of Allah ﷺ said the *salām* after two *rakʿahs* so someone asked him, ‘Messenger of Allah, have you shortened the prayer?’ He replied, ‘How is that?’ So [the man] informed him what he had done. [The Messenger of Allah ﷺ] prayed two [more] *rakʿahs*, then said the *salām* and then did two prostrations from a sitting position.”[13]

٢٦٨٦ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمًا، فَسَلَّمَ فِي رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ، فَأَدْرَكَهُ ذُو الشِّمَالَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَقَصَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ فَقَالَ: «لَمْ تَنْقُصْ وَلَمْ أَنْسَ». فَقَالَ: بَلَى، وَالَّذِي بَعَثَكَ بِالْحَقِّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ. فَصَلَّى لِلنَّاسِ رَكْعَتَيْنِ.

2686. It has been transmitted to us [with an *isnād*] from ʿImrān ibn Abī Anas from Abū Salamah from Abū Hurayrah ﷺ that one day when the Messenger of Allah ﷺ did the prayer, he said the *salām* after two *rakʿahs* and then went away. So Dhū ash-

Shamālayn ﷺ [14] caught up with him and said, “Messenger of Allah, did you shorten the prayer or did you forget [the part of it that remains]?” [The Prophet ﷺ] replied, “The prayer was not shortened and nor did I forget.” So [the man] replied, “On the contrary. By the One Who sent you with the Truth, [you did forget].” So the Messenger of Allah ﷺ asked [the people], “Is what Dhū al-Yadayn is saying true?” and they replied, “Yes.” So he prayed the two [remaining] *rakʿahs* with the people.[15]

٢٦٨٧ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ قَالَ: حَدَّثَنَا إِدْرِيسُ عَنْ عَبْدِ اللّٰهِ بْنِ عَيَّاشٍ، عَنِ ابْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ ﷺ مِثْلَهُ، وَزَادَ: وَسَجَدَ سَجْدَتَيِ السَّهْوِ بَعْدَ السَّلَامِ.

2687. The like of it has been transmitted to us [with an *isnād*] from Ibn Hurmuz from Abū Hurayrah ﷺ, but in this version he added, “He did two prostrations of forgetfulness after the *salām*.”[16]

٢٦٨٨ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ النَّبِيَّ ﷺ انْصَرَفَ مِنْ رَكْعَتَيْنِ. . . فَذَكَرَ نَحْوَ ذٰلِكَ. غَيْرَ أَنَّهُ لَمْ يَذْكُرِ السَّلَامَ الَّذِي قَبْلَ السُّجُودِ.

2688. It has been transmitted to us [with an *isnād*] from Maqburī from Abū Hurayrah ﷺ that the Prophet ﷺ left the prayer [after only praying] two *rakʿahs*. Then he mentioned the like of what is in the previous *ḥadīth*, except that he did not mention the *salām* that preceded the prostrations [of forgetfulness].[17]

Abū Jaʿfar ﷺ said, “Some[18] of the people [of knowledge] said that the prayer is not invalidated by a follower speaking out in the prayer in

order [to alert] the Imām about something which he has done during it so that it may be rectified, and nor is it invalidated by the follower or Imām speaking about that act of forgetfulness. They based their position concerning the follower speaking to the Imām regarding something he has left out from the prayer upon the instance we narrated in the traditions above in which Dhū al-Yadayn ﷺ spoke to the Messenger of Allah ﷺ. Also, they based their position that the follower or Imām speaking about that act of forgetfulness does not break the prayer on the words of the Messenger of Allah ﷺ to Dhū al-Yadayn ﷺ when he thought that he was no longer in the prayer, 'The prayer was not shortened and nor did I forget.'

[Those who hold this position] say, 'As the Messenger of Allah ﷺ then built upon his prayer and did not consider those words to have broken his prayer or that of Dhū al-Yadayn ﷺ, it is proven that it is permissible to speak within the prayer in order to rectify it, and that speaking in the prayer about acts of forgetfulness during the prayer does not invalidate it.'"

Others[19] disagreed with them and said, "It is not permissible to speak during the prayer except to say *Allāhu akbar*—(God is Greatest), *lā ilāha illa'l-lāh*—(There is no god but Allah), or to recite Qurʾan. And it is not permissible to speak out about anything done by the Imām during it." They based their position on the following:

٢٦٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ ﷺ قَالَ: بَيْنَا أَنَا مَعَ رَسُولِ اللّٰهِ ﷺ فِي صَلَاةٍ إِذْ عَطَسَ رَجُلٌ. فَقُلْتُ: يَرْحَمُكَ اللّٰهُ! فَحَدَّقَنِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاثُكْلَ أُمَّاهُ! مَا لَكُمْ تَنْظُرُونَ إِلَيَّ؟ قَالَ: فَضَرَبَ الْقَوْمُ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُسَكِّتُونِي، لَكِنِّي سَكَتُّ. فَلَمَّا انْصَرَفَ النَّبِيُّ ﷺ مِنْ صَلَاتِهِ دَعَانِي، فَبِأَبِي وَأُمِّي، مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ. وَاللّٰهِ مَا ضَرَبَنِي وَلَا كَهَرَنِي وَلَا سَبَّنِي، وَلَكِنْ قَالَ لِي: «إِنَّ صَلَاتَنَا هَذِهِ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّكْبِيرُ وَالتَّسْبِيحُ وَتِلَاوَةُ الْقُرْآنِ».

2689. It has been transmitted to us [with an *isnād*] from ʿAṭāʾ ibn Yasār that Muʿāwiyah ibn al-Ḥakam as-Sulamī ﷺ said, “While I was with the Messenger of Allah ﷺ in the prayer a man sneezed, so I said, ‘*Yarḥamuka’llāh*—May Allah have mercy on you,’ whereupon the people fixed their gazes upon me. So I said, ‘May your mothers be bereaved! What are you all looking at me for?’ Whereupon the people struck their hands upon their thighs. When I saw them [indicating] to me to be silent, I fell silent. Then, when the Prophet ﷺ finished his prayer, he called me to him. May my father and mother be his ransom, I have never seen any teacher, before or after, who taught better than him. By Allah, he neither hit me, nor looked at me sternly nor reviled me. Rather, he said to me, ‘It is not fitting for there to be any form of people’s speech in this prayer of ours. Rather, there should only be the *takbīr*, saying ‘*Subḥāna’llāh*’and the recitation of Qurʾan.’”[20]

٢٦٩٠/ ٢٦٩١ - حَدَّثَنَا يُونُسُ وَسُلَيْمَانُ بْنُ شُعَيْبٍ قَالَا: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2690/2691. The like of it has been transmitted to us with another *isnād* [from ʿAṭāʾ ibn Yasār from Muʿāwiyah ibn al-Ḥakam as-Sulamī ﷺ].[21]

٢٦٩٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ ﷺ. . . ثُمَّ ذَكَرَ نَحْوَهُ، وَزَادَ: فَإِذَا كُنْتَ فِيهَا فَلْيَكُنْ ذَلِكَ شَأْنُكَ.

2692. The like of it has been transmitted to us [with another *isnād*] from ʿAṭāʾ ibn Yasār from Muʿāwiyah ibn al-Ḥakam ﷺ, except in this version, [the Prophet ﷺ] added, "If you are in [the prayer], then let that be how you conduct yourself."[22]

Do you not see that when the Messenger of Allah ﷺ instructed Muʿāwiyah ibn al-Ḥakam ﷺ after he had spoken in the prayer, he said to him, "It is not fitting for there to be any form of people's speech in this prayer of ours? Rather, there should only be the *takbīr*, saying '*Subḥāna'llāh*' and the recitation of Qurʾan." As he [said this] and did not add, "Or if you notice that the Imām has left out something, then speak out about it," it is proven that the prayer is invalidated by any type of speech other than saying '*Subḥāna'llāh,*' saying the *takbīr* and reciting the Qurʾan.

Then, after that, the Messenger of Allah ﷺ instructed people what they should do when something happens to them in their prayer.

٢٦٩٣ - حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللّٰهِ، إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ، وَالتَّسْبِيحُ لِلرِّجَالِ.

2693. It has been transmitted to us [with an *isnād*] from Abū Ḥāzim from Sahl ibn Saʿd ﷺ that the Prophet ﷺ said, "If something [wrong] happens to someone in his prayer then he should say '*Subḥāna'llāh*—Glory be to Allah.' Clapping is only for women, saying '*Subḥāna'llāh*' is for men."[23]

٢٦٩٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْقِذٍ قَالَ: حَدَّثَنَا الْمُقْرِئُ عَنِ الْمَسْعُودِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ ﷺ، قَالَ: انْطَلَقَ رَسُولُ اللّٰهِ ﷺ إِلَى قَوْمٍ مِنَ الْأَنْصَارِ، لِيُصْلِحَ بَيْنَهُمْ، فَجَاءَ حِينُ الصَّلَاةِ وَلَيْسَ بِحَاضِرٍ، فَتَقَدَّمَ أَبُو بَكْرٍ ﷺ. فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ جَاءَ رَسُولُ اللّٰهِ ﷺ فَصَفَّحَ الْقَوْمُ، فَأَشَارَ إِلَيْهِ رَسُولُ اللّٰهِ ﷺ أَنْ يَثْبُتَ، فَأَبَى أَبُو بَكْرٍ حَتَّى نَكَصَ، فَتَقَدَّمَ رَسُولُ اللّٰهِ ﷺ فَصَلَّى. فَلَمَّا قَضَى صَلَاتَهُ، قَالَ لِأَبِي بَكْرٍ: «مَا مَنَعَكَ أَنْ تَثْبُتَ كَمَا أَمَرْتُكَ؟» قَالَ: لَمْ يَكُنْ لِابْنِ أَبِي قُحَافَةَ أَنْ يَتَقَدَّمَ أَمَامَ رَسُولِ اللّٰهِ ﷺ. قَالَ: «فَأَنْتُمْ مَا لَكُمْ صَفَّحْتُمْ؟» قَالُوا: لِنُؤْذِنَ أَبَا بَكْرٍ. قَالَ: «التَّصْفِيحُ لِلنِّسَاءِ، وَالتَّسْبِيحُ لِلرِّجَالِ».

2694. It has been transmitted to us [with another *isnād*] from Abū Ḥāzim that Sahl ibn Saʿd ﷺ said, "When the Messenger of Allah ﷺ left us to visit some of the men of the Anṣār in order to make peace between them, he had still not returned when the time of the prayer occurred, so Abū Bakr ﷺ stepped forward [to lead the people in prayer]. While he was standing there, the Messenger of Allah ﷺ came so the people clapped. The Messenger of Allah ﷺ, however, indicated to Abū Bakr ﷺ that he should remain where he was, but Abū Bakr ﷺ refused and stepped back. So the Messenger of Allah ﷺ stepped forward and led [the people in]

prayer. Then, when he finished, he said to Abū Bakr ﷺ, ‘What prevented you from remaining where you were as I instructed?’ Abū Bakr ﷺ replied, ‘It is not [right] for a son of Abū Quḥāfah to stand in front of the Messenger of Allah ﷺ.’ [Then the Messenger of Allah ﷺ] said [to the others], ‘And you—why did you clap?’ They replied, ‘To let Abū Bakr ﷺ know [that you were here].’ So the Messenger of Allah ﷺ said, ‘Clapping is only for women, saying ‘*Subḥāna’llāh*’ is for men.’”[24]

٢٦٩٥ – حَدَّثَنَا نَصْرٌ قَالَ: حَدَّثَنَا الْخَصِيبُ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنْ أَبِي حَازِمٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2695. The like of it has been transmitted to us [with another *isnād*] from Abū Ḥāzim [from Sahl ibn Saʿd ﷺ from the Messenger of Allah ﷺ].[25]

٢٦٩٦ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: حَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا الثَّوْرِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَابَهُ فِي صَلَاتِهِ شَيْءٌ فَلْيُسَبِّحْ، فَإِنَّ التَّسْبِيحَ لِلرِّجَالِ وَالتَّصْفِيقَ لِلنِّسَاءِ».

2696. It has been transmitted to us [with another *isnād*] from Abū Ḥāzim from Sahl ibn Saʿd ﷺ that the Messenger of Allah ﷺ said, “If something [wrong] happens to someone in his prayer then he should say ‘*Subḥāna’llāh*—Glory be to Allah.’ Saying ‘*Subḥāna’llāh*’ is for men and clapping is for women.”[26]

٢٦٩٧ – حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ».

2697. It has been transmitted to us [with an *isnād*] from Abū

Salamah from Abū Hurayrah ﷺ that the Prophet ﷺ said, “Saying ‘*Subḥāna’llāh*’ is for men and clapping is for women.”[27]

٢٦٩٨ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ». قَالَ الْأَعْمَشُ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: كَانَتْ أُمِّي تَفْعَلُهُ.

2698. It has been transmitted to us [with an *isnād*] from Aʿmash from Abū Ṣāliḥ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, “Saying ‘*Subḥāna’llāh*’ is for men and clapping is for women.” Aʿmash added, “I mentioned that to Ibrāhīm and he said, ‘My mother used to do that.’”[28]

٢٦٩٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَوْفٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2699. The like of it has been transmitted to us [with an *isnād*] from Muḥammad from Abū Hurayrah ﷺ from the Prophet ﷺ.[29]

٢٧٠٠ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنْ أَبِي غَطْفَانَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2700. The like of it has been transmitted to us [with an *isnād*] from Abū Ghaṭfān from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[30]

Abū Jaʿfar ﷺ said, “In these traditions, the Messenger of Allah ﷺ instructed [his Companions ﷺ] to say, ‘*Subḥāna’llāh*’ when the Imām

did something [wrong] in the prayer, and did not permit them to do [or say] anything else."

This indicates that the words of Dhu'l-Yadayn ﷺ to the Messenger of Allah ﷺ, mentioned in the *aḥādīth* of ʿImrān, Ibn ʿUmar and Abū Hurayrah ﷺ, were spoken before the prohibition against speaking in the prayer came into effect.

This is also indicated by the following:

٢٧٠١ - أَنَّ الرَّبِيعَ الْمُؤَذِّنَ حَدَّثَنَا قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ سُوَيْدَ بْنَ قَيْسٍ أَخْبَرَهُ عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمًا وَانْصَرَفَ، وَقَدْ بَقِيَتْ مِنَ الصَّلَاةِ رَكْعَةٌ، فَأَدْرَكَهُ رَجُلٌ فَقَالَ: بَقِيَتْ مِنَ الصَّلَاةِ رَكْعَةٌ، فَرَجَعَ إِلَى الْمَسْجِدِ، فَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ، فَصَلَّى لِلنَّاسِ رَكْعَةً. فَأَخْبَرْتُ بِذَلِكَ النَّاسَ فَقَالُوا لِي: أَتَعْرِفُ الرَّجُلَ؟ قُلْتُ: لَا إِلَّا أَنْ أَرَاهُ. فَمَرَّ بِي فَقُلْتُ: هُوَ هَذَا. فَقَالُوا: هَذَا طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ.

2701. It has been transmitted to us [with an *isnād*] from Suwayd ibn Qays ﷺ from Muʿāwiyah ibn Ḥudayj ﷺ who said, "One day when the Messenger of Allah ﷺ led the people in prayer, he left [the mosque] when there was still one *rakʿah* of the prayer left, so a man caught up to him and told him that there was still one *rakʿah* left. So [the Messenger of Allah ﷺ] returned to the mosque, instructed Bilāl ﷺ to call the *iqāmah* and then prayed the remaining *rakʿah* with the people." [Muʿāwiyah ibn Ḥudayj ﷺ continued], "When I told the people about that, they asked me if I knew who the man was. I replied that I did not but I would recognise him if I saw him. Then he walked past me so I said, 'That's him.' They said, 'That is Ṭalḥah ibn ʿUbaydillāh ﷺ.'"[31]

In this *ḥadīth*, it says that the Messenger of Allah ﷺ instructed Bilāl ؓ to first call the *adhān*[32] and *iqāmah*, and then prayed the remaining part of the prayer. Also, his instruction to Bilāl ؓ to call the *adhān* and *iqāmah* and the act of Bilāl ؓ calling the *adhān* and *iqāmah* did not invalidated the prayer.

The scholars all agree, however, that if anyone were to do that in his prayer today then his prayer would be invalidated. This indicates that everything which the Messenger of Allah ﷺ did during his prayer in the *ḥadīth* of Muʿāwiyah ibn Ḥudayj ؓ, as well as in the *aḥādīth* of ʿImrān, Ibn ʿUmar and Abū Hurayrah ؓ, happened at a time when it was still permissible to introduce extraneous speech into the prayer. Then [these actions of the Messenger of Allah ﷺ] during the prayer were abrogated when [the permission to] speak during the prayer was abrogated. [That is why] the Messenger of Allah ﷺ later commanded people [to only say] that which is mentioned in the *aḥādīth* of Muʿāwiyah ibn al-Ḥakam, Abū Hurayrah and Sahl ibn Saʿd ؓ.

This is further indicated by the fact that, despite ʿUmar ibn al-Khaṭṭāb ؓ being with the Messenger of Allah ﷺ on the day of Dhū al-Yadayn, he is narrated as having gone against that which the Messenger of Allah ﷺ did on that day after the lifetime of the Messenger of Allah ﷺ, and acting in the following way:

٢٧٠٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: صَلَّى عُمَرُ بْنُ الْخَطَّابِ ﷺ بِأَصْحَابِهِ، فَسَلَّمَ فِي رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ. فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ: إِنِّي جَهَّزْتُ عِيرًا مِنَ الْعِرَاقِ بِأَحْمَالِهَا وَأَحْقَابِهَا، حَتَّى وَرَدْتُ الْمَدِينَةَ. فَصَلَّى بِهِمْ أَرْبَعَ رَكَعَاتٍ.

2702. It has been transmitted to us [with an *isnād*] from ʿUthmān

ibn al-Aswad that he heard ʿAṭāʾ say, "[One time] when ʿUmar ibn al-Khaṭṭāb ﷺ was leading his companions in prayer, he said the *salām* after two *rakʿahs* and went away. Then when he was informed about what he had done, he said, 'I prepared a caravan from Iraq with its bags and cargo which [just] arrived in Madinah.' Then he prayed four *rakʿahs* with them."

The fact that ʿUmar ﷺ ignored what he knew the Messenger of Allah ﷺ had done in similar circumstances and did something different, proves that he considered that practice of the Prophet ﷺ to be abrogated and considered the ruling that was to be acted upon in his time to be different from that which was acted upon during the day of Dhū'l-Yadayn.

ʿUmar ﷺ also did this act in the presence of other Companions of the Messenger of Allah ﷺ who had also been present when the Messenger of Allah ﷺ did what he did on the day of Dhū al-Yadayn, and none of them criticised him for doing that or said to him, 'The Messenger of Allah ﷺ did something different to what you have just done on the day of Dhū'l-Yadayn.' This proves that they, just like ʿUmar ﷺ, also knew that practice to be abrogated.

That this practice is abrogated and that the practice that should be acted upon is something different, is further indicated by the fact that there is agreement within the Muslim Ummah that if an Imām leaves out something from the prayer, then the one behind him should alert him to that by saying '*Subḥāna'llāh*' so that the Imām may rectify his mistake. However, on that day, Dhū al-Yadayn ﷺ did not say '*Subḥāna'llāh*' to the Messenger of Allah ﷺ and the Messenger of Allah ﷺ did not refute

what he said, which proves that the Messenger of Allah's ﷺ instruction to people to say '*Subḥāna'llāh*' when [the Imām made a mistake] in the prayer was given at a later date.

There are other indications in the *aḥādīth* of ʿImrān and Abū Hurayrah ﷺ that that practice is abrogated, for Abū Hurayrah ﷺ said in his account that the Messenger of Allah ﷺ went up to a piece of wood in the mosque, and ʿImrān ﷺ said in his account that he went to his room. So both these accounts indicate that he turned his face away from the *qiblah* as well as doing actions in the prayer that were not part of it such as walking.

Is it possible that anyone today could do all of those things while a part of his prayer still remained without invalidating his prayer?

Some people say, "Yes, [it is possible]. None of those things invalidated his prayer because he only did them in the belief that he had already finished his prayer." If they do say this, however, then they are also required to say that his prayer would not be invalidated even if he were to eat or drink in that state, or buy and sell, or sleep with his wife. The fact that the one who makes such a statement is required to permit all of these things is sufficient proof of that statement being wrong.

If any of these things we have mentioned invalidate the prayer when a person does them in the belief that he is no longer in the prayer, then speech which is extraneous to the prayer must also invalidate it even if that person speaks those words in the belief that he is no longer in the prayer.

Those who base their position on the *ḥadīth* of Dhū al-Yadayn ﷺ claim that a single *ḥadīth* is enough to establish a proof, and that that *ḥadīth* must be acted upon. It is a fact that Dhū al-Yadayn ﷺ, a

trustworthy Companion, said to the Messenger of Allah ﷺ what he said to him, and it is a fact that the Messenger of Allah ﷺ turned to his Companions ﷺ after hearing the words of Dhū al-Yadayn ﷺ and asked them, "Did I shorten the prayer?" Thus, he spoke those words to them after finding out that he was still in the prayer—according to the position of those who oppose us—and that did not invalidate his prayer. In the light of this fact and the light of their basic position, they then have no alternative but to say that these words [of the Prophet ﷺ] were spoken before the abrogation of [the ruling permitting] speech in the prayer.

Another proof [confirming our position] is that when the Messenger of Allah ﷺ went up to the people and asked them if Dhū al-Yadayn ﷺ had spoken the truth, they said, "Yes," even though it was possible for them to simply nod their heads in confirmation. Thus, they spoke the words that they spoke in the full knowledge that they were still in the prayer and yet he did not criticise them for that or command them to repeat the prayer. This proves that the events mentioned in the *ḥadīth* of Dhū al-Yadayn ﷺ took place before the abrogation of speaking [in the prayer].

Some people say, "How is it possible for this to have taken place before speaking in the prayer was abrogated? For Abū Hurayrah ﷺ was present on that day and he only became Muslim three years before the death of the Messenger of Allah ﷺ," and quote the following *ḥadīth*:

٢٧٠٣ - مَا حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: أَتَيْنَا أَبَا هُرَيْرَةَ ﷺ فَقُلْنَا: حَدِّثْنَا. فَقَالَ: صَحِبْتُ النَّبِيَّ ﷺ ثَلَاثَ سِنِينَ. . .

2703. It has been transmitted to us [with an *isnād*] from Ismāʿīl ibn Abī Khālid that Qays ibn Abī Ḥāzim ﷺ said, “Abū Hurayrah ﷺ came to us and so we asked him to tell us something. He replied, ‘I accompanied the Messenger of Allah ﷺ for three years. . .’”

These people say, “Despite the fact that Abū Hurayrah ﷺ only accompanied the Messenger of Allah ﷺ for three years, he was present at that prayer, whereas the abrogation against speaking in the prayer took place when the Prophet ﷺ was still in Makkah. This proves that the practices mentioned in the *ḥadīth* of Dhū al-Yadayn ﷺ are not amongst those that are abrogated by the prohibition against speaking in the prayer since they took place at a later date to that prohibition.

In response, let it be said to them, “What you narrated about when Abū Hurayrah ﷺ became Muslim is correct. However, who narrated to you that the abrogation against speaking in the prayer happened when the Prophet ﷺ was at Makkah? It is your custom to never claim something as a proof except when it has an *isnād* and to not allow your opponent to claim something as proof except when he has the same, so where is your *isnād* and who transmitted it to you?”

We find Zayd ibn Arqam al-Anṣārī ﷺ saying, “We continued to talk during the prayer until the Quranic verse, {Stand in obedience to Allah} (Qurʾan 2:236) was revealed and we were commanded to be silent.” We have transmitted this *ḥadīth* from [Zayd ﷺ] elsewhere in this book, and Zayd ﷺ was one of those who did not become a Companion until the Messenger of Allah ﷺ was at Madīnah. Therefore this *ḥadīth* of his proves that the ruling permitting speaking in the prayer was abrogated

in Madīnah after the Messenger of Allah ﷺ had already come from Makkah.

Moreover, Abū Hurayrah ﷺ was not actually present at that prayer with the Messenger of Allah ﷺ since Dhū al-Yadayn ﷺ was one of the martyrs who were killed at the battle of Badr [and Abū Hurayrah ﷺ had not yet become Muslim at that point]. This fact is mentioned by Muḥammad ibn Isḥāq and others.

This is also corroborated by a tradition narrated by ʿAbdullāh ibn ʿUmar ﷺ:

٢٧٠٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي عَبْدُ اللّٰهِ بْنُ وَهْبٍ عَنْ عَبْدِ اللّٰهِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّهُ ذَكَرَ لَهُ حَدِيثَ ذِي الْيَدَيْنِ، فَقَالَ: كَانَ إِسْلَامُ أَبِي هُرَيْرَةَ ﷺ بَعْدَمَا قُتِلَ ذُو الْيَدَيْنِ.

> 2704. It has been transmitted to us [with an *isnād*] from ʿAbdullāh ibn al-ʿUmarī from Nāfiʿ that ʿAbdullāh ibn ʿUmar ﷺ mentioned the *ḥadīth* of Dhū al-Yadayn ﷺ to him and then said, “Abū Hurayrah ﷺ became Muslim after Dhū al-Yadayn ﷺ was killed.”

In our opinion, when Abū Hurayrah ﷺ said, ‘[One time] when the Messenger of Allah ﷺ was leading us in prayer,’ he meant, ‘leading the Muslims.’ Using ‘us’ in this way is permissible in the Arabic language.[33]

The like of this has also been narrated from Nazzāl ibn Sabrah:

٢٧٠٥/٢٧٠٦ – حَدَّثَنَا فَهْدٌ وَأَبُو زُرْعَةَ الدِّمَشْقِيُّ قَالَا: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ ﷺ قَالَ: قَالَ لَنَا رَسُولُ اللّٰهِ ﷺ: «أَنَا وَإِيَّاكُمْ كُنَّا نُدْعَى بَنِي عَبْدِ مَنَافٍ، فَأَنْتُمُ الْيَوْمَ بَنُو عَبْدِ اللّٰهِ، وَنَحْنُ بَنُو عَبْدِ اللّٰهِ» يَعْنِي لِقَوْمِ النَّزَّالِ.

2705/2706. It has been transmitted to us [with an *isnād*] from ʿAbd al-Malik ibn Maysurah that Nazzāl ibn Sabrah said, "The Messenger of Allah ﷺ said to us, 'We, both us and you, used to be called Banū ʿAbd Manāf. Today, you are Banū ʿAbdillāh and we are Banū ʿAbdillāh.' By 'to us' he meant, 'to the people of Nazzāl.'

When Nazzāl, who himself never saw the Messenger of Allah ﷺ, said, "The Messenger of Allah ﷺ said to us," he meant, "[The Messenger of Allah ﷺ] said to our people."

It has also been narrated that Ṭāwūs said, "When Muʿādh ibn Jabal ﷺ came to us, he did not take any part of the vegetable crop." Ṭāwūs, however, did not experience that directly since the only time Muʿādh ﷺ came to Yemen was in the lifetime of the Messenger of Allah ﷺ when Ṭāwūs had not yet been born. Thus, when he said, 'came to us,' he meant 'came to our land.'

Similarly, it has been narrated that Ḥasan said, "'Utbah ibn Ghazawān ﷺ delivered a khuṭbah to us" meaning "delivered a khuṭbah to the people of Basrah." Ḥasan was not in Basrah at that time since he only arrived there one year before the battle of Ṣiffīn:

٢٧٠٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ عَدِيٍّ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ أَبِي رَجَاءٍ، قَالَ: قُلْتُ لِلْحَسَنِ: مَتَى قَدِمْتَ الْبَصْرَةَ؟ فَقَالَ: قَبْلَ صِفِّينَ بِعَامٍ.

2707. It has been transmitted to us [with an *isnād*] from Shuʿbah that Abū Rajāʾ said, "I asked Ḥasan when he arrived in Basrah. He replied, 'A year before [the battle of] Ṣiffīn.'"

Thus, when Nazzāl said, 'The Messenger of Allah ﷺ said to us,' when

Ṭāwūs said, ‘When Muʿādh ﷺ came to us,’ and when Ḥasan said, “‘Utbah ﷺ delivered a khuṭbah to us,’ they were only referring to their peoples and their lands since they themselves were not actually present on those occasions and did not witness them. The statement of Abū Hurayrah ﷺ in the *ḥadīth* of Dhū’l-Yadayn ﷺ must be understood in the same way; when he said, ‘The Messenger of Allah ﷺ was leading us in prayer,’ he only meant it in the sense of ‘leading the Muslims.’ He was not trying to say that he himself witnessed that or that he himself was present.

Everything that we have mentioned here proves that there is nothing in the statement [of Abū Hurayrah ﷺ] ‘The Messenger of Allah ﷺ was leading us in prayer’ in the *ḥadīth* of Dhū’l-Yadayn ﷺ which indicates that any of the events described in it occurred after the [ruling permitting] speaking in the prayer was abrogated.

Another proof that [the permission] to speak in the prayer was abrogated in Madīnah may be found in the following:

٢٧٠٨ – حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ قَالَ: كُنَّا نَرُدُّ السَّلَامَ فِي الصَّلَاةِ، حَتَّى نُهِينَا عَنْ ذَلِكَ.

2708. It has been transmitted to us [with an *isnād*] from Zayd ibn Aslam from ʿAṭāʾ ibn Yasār that Abū Saʿīd al-Khudrī ﷺ said, “We used to return the *salām* during the prayer [when someone greeted us and that continued] until we were forbidden from doing that.”[34]

It was perhaps the case that Abū Jaʿfar ﷺ was much younger than Zayd ibn Arqam ﷺ. And, indeed, despite that being the case, Abū Jaʿfar ﷺ informs us in this *ḥadīth* that he was around at that time when it was still permissible to speak during the prayer.

There is also something narrated from Ibn Masʿūd ﷺ about this matter:

٢٧٠٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ ﷺ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ، وَنَأْمُرُ بِالْحَاجَةِ، فَقَدِمْنَا عَلَى النَّبِيِّ ﷺ مِنَ الْحَبَشَةِ وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، فَأَخَذَنِي مَا قَدُمَ وَمَا حَدَثَ. فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ، قُلْتُ: يَا رَسُولَ اللَّهِ، نَزَلَ فِي شَيْءٌ؟ قَالَ: «لَا، وَلَكِنَّ اللَّهَ يُحْدِثُ مِنْ أَمْرِهِ مَا شَاءَ».

2709. It has been transmitted to us [with an *isnād*] from ʿĀṣim from Abū Wāʾil that ʿAbdullāh ﷺ said, "We used to speak during the prayer and give instructions regarding our needs. Then, when we came back from Abyssinia to the Messenger of Allah ﷺ and found him praying, I gave him my greetings. He did not return the greeting, however, so I became beset by worries, both old and new. Then, after he had completed his prayer, I asked him, 'Messenger of Allah, has something been revealed regarding me?' He replied, 'No, but Allah renews whatever part of His affair that He wills.'"[35]

٢٧١٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى الْمُزَنِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، وَزَادَ: «وَأَنَّ مِمَّا أَحْدَثَ: قَضَى أَنْ لَا تَتَكَلَّمُوا فِي الصَّلَاةِ».

2710. The like of it has been transmitted to us [with another

isnād] from ʿĀṣim [from Abū Wāʾil from Ibn Masʿūd ﷺ], except in this version, [the Messenger of Allah ﷺ] added, "Part of that which He has renewed is that He has ruled that you should not talk during the prayer."[36]

In this narration,[37] the Messenger of Allah ﷺ informs us that Allah abrogated [the ruling permitting] speaking in the prayer and made no exceptions to that abrogation. In other words, the abrogation covers all the different types of speech they used to say during the prayer.

This is the ruling that is suggested by means of comparing the traditions. As for the ruling suggested by reasoning, it is as follows:

We have seen acts which prevent worshippers from doing certain other things after they have entered into them. These acts include:

Praying, which prevents worshippers from speaking or doing other acts which are not part of it.

Fasting, which prevents worshippers from having sexual intercourse, eating or drinking.

Ḥajj and ʿUmrah, which prevent worshippers from having sexual intercourse, wearing perfume or wearing [stitched] clothing.

Also *Iʿtikāf*, which prevents worshippers from having sexual intercourse or conducting their usual day-to-day affairs.

If someone forgets and has sexual intercourse or eats or drinks while he is fasting, then there is a difference of opinion regarding his ruling; some people say that that does not break his fast, basing that on a very literal interpretation of certain *aḥādīth* they narrate, while others say that it does break his fast.

If someone has sexual intercourse while he is on Ḥajj, ʿUmrah or in

Iʿtikāf, regardless of whether he does that intentionally or on account of forgetfulness, then he has invalidated them. Thus, each of those things that break a person's act of worship when he does them intentionally also break it when he does them unintentionally.

A person's prayer is broken when he speaks intentionally in the prayer, so it follows by reasoning [and analogy], that it also be broken when he does that due to forgetfulness. Since the ruling governing intentional and unintentional sexual intercourse in *Iʿtikāf* or ʿUmrah is the same, then the ruling governing intentional or unintentional speech [in the prayer] should also be the same.

This is the position arrived at through reasoning in this chapter and it corresponds with the ruling arrived at through comparison of the traditions. It was also the verdict of Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

If someone were to ask about why the Messenger of Allah ﷺ did not order Muʿāwiyah ibn al-Ḥakam رضي الله عنه to repeat the prayer when he spoke during it, then let it be said to him, "The only reason the Messenger of Allah ﷺ did not command him to repeat the prayer was because he had not yet, at that time, received proof that speaking in the prayer was forbidden. Those, however, who spoke in the prayer after he had received the proof were obliged to repeat their prayers."

It is also possible that the Messenger of Allah ﷺ did command him to repeat the prayer, but that that command was not transmitted in the *ḥadīth*.

Some people said that the Messenger of Allah ﷺ did not perform the prostration [for forgetfulness] on the day of Dhū'l-Yadayn:

٢٧١١ - حَدَّثَنَا بِذَلِكَ رَبِيعٌ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ قَالَ: سَأَلْتُ أَهْلَ الْعِلْمِ بِالْمَدِينَةِ، فَمَا أَخْبَرَنِي أَحَدٌ مِنْهُمْ أَنَّهُ صَلَّاهُمَا - يَعْنِي سَجْدَةَ السَّهْوِ - يَوْمَ ذِي الْيَدَيْنِ .

2711. It has been transmitted to us [with an *isnād*] from Ibn Abī Dhiʾb that Zuhrī said, "When I asked the people of knowledge in Madīnah [about that], not one of them said that he had prayed them," meaning, the prostration of forgetfulness on the day of Dhū'l-Yadayn.[38]

In our opinion, and Allah knows best, the significance of this narration is that the prostration of forgetfulness is only obligatory when something is done in the prayer which should not be done in it, such as going straight into the standing position from the sitting position, sitting down at a time other than that in which a person should sit or doing something else that if a person were to have done it intentionally, he would have been committing a wrong action.

However, when someone does something which is not disliked during it, then he does not have to perform a prostration of forgetfulness. On the day of Dhū'l-Yadayn, the ruling was that there was nothing wrong with speaking or moving around during the prayer. So, because it was not a wrong action at that time to do those things intentionally, it was not necessary to do prostrations of forgetfulness when they were done unintentionally.

This is the ruling according to the position of those who said that the Messenger of Allah ﷺ did not do the prostrations of forgetfulness on that day, and it is a proof that supports the position of those whose position we have championed in the course of this chapter.

There are others who said that he did do the prostration on that day. They said that, even though it was permissible to speak or move around during the prayer on that day, it was not permissible to say the *salām* in the prayer before its proper time. Therefore, because the Prophet ﷺ did say the *salām* on that day [before the prayer was over] with the intention and in the belief that he had finished his prayer, and because a person would have been committing a wrong action if he had done that intentionally, it was necessary to do prostrations for forgetfulness.

This is the view of those whose position we have championed when it comes to this *ḥadīth*.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (20202) from Ghandar from Shuʿbah.

2 Its *isnād* is *ḥasan*.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ Forgetfulness in the prayer and doing prostration on account of that, 1294); and Ibn Mājah (The prayer/ Concerning the one who said *salām* after two *rakʿahs* etc., 1215) with their respective *asānīd* from ʿAbd al-Wahhāb ath-Thaqafī; and by Abū Dāwūd (The prayer/ Forgetfulness in the two prostrations, 1018); and Nasāʾī (Forgetfulness/ Mentioning the differences from Abū Hurayrah ؓ etc., 1238) with their respective *asānīd* from Yazīd ibn Zurayʿ; and again by Abū Dāwūd (1018) from Maslamah ibn Muḥammad; and again by Muslim (1293) from Ibn ʿAliyyah. The four of them (ʿAbd al-Wahhāb, Yazīd, Maslamah and Ibn ʿAliyyah) all narrated it from Khālid al-Ḥadhdhāʾ.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (The prayer/ Concerning the one who said *salām* after two *rakʿahs*, 1213) from Abū Usāmah.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ Forgetfulness in the prayer and doing prostration on account of that, 1289); Abū Dāwūd (The prayer/ Forgetfulness in the two prostrations, 1008) with their respective *asānīd* from Ḥammād ibn Zayd.

6 Its *isnād* is *ḥasan*. The *ḥadīth* of Ayyūb was fully referenced earlier. As for the *ḥadīth* of Ibn ʿAwn, it has been transmitted by Bukhārī (The prayer/ Chapter on interlocking the fingers in the mosque and elsewhere, 482) from Naḍr ibn Shamīl; Abū Dāwūd (The prayer/ Forgetfulness in the two prostrations, 1011) from Ḥammād ibn Zayd; Nasāʾī (Forgetfulness/ The one who said the *salām* after two *rakʿahs* out of forgetfulness and spoke, 1225) from Yazīd ibn Zurayʿ; and Ibn

Mājah (The prayer/ The one who said *salām* after two *rakʿahs* etc., 1214) from Abū Usāmah. The four of them (Naḍr, Ḥammād, Yazīd and Abū Usāmah) all narrated it from Ibn ʿAwn. As for the *ḥadīth* of Salamah ibn ʿAlqamah, it has been transmitted by Bukhārī (What one does in the prayer/ The one who did not say the *tashahhud* in the two prostrations of forgetfulness, 1228) from Ḥammād ibn Zayd; and by Abū Dāwūd (1010) from Bashar ibn al-Mufaḍḍal. Both of them narrated it from Salamah ibn ʿAlqamah.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī in the abovementioned place (1228); Abū Dāwūd in the abovementioned place (1009); Tirmidhī (The prayer/ What has come down regarding a man saying the *salām* after two *rakʿahs* etc., 399); and Nasāʾī in the abovementioned place (1226) with their respective *asānīd* from Mālik. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (The prayer/The two prostrations of forgetfulness after the *salām* and speaking, 394) from Hishām ibn Ḥassān; and Abū Dāwūd (The prayer/ 1011) from Ayyūb, Hishām, Yaḥyā ibn ʻAtīq and Ibn ʿAwn, the four of whom all narrated it from Muḥammad ibn Sīrīn. And Tirmidhī said, "It is *ḥasan ṣaḥīḥ*, and has been narrated by Ayyūb and others from Muḥammad ibn Sīrīn."

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī in the abovementioned place (1229) from Ḥafṣ ibn ʿUmar from Yazīd ibn Ibrāhīm.

10 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ḥumaydī (984) from Sufyān.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (1290); and Nasāʾī in the abovementioned place (1227) with their respective *asānīd* from Mālik.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (1292) from Shaybān from Yaḥyā, and in his version it says, 'While I was praying with the Prophet ﷺ [. . .].'

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Forgetfulness/ When he said the *salām* after two *rakʿahs* etc., 1227); Abū Dāwūd in the abovementioned place (1014); and Nasāʾī in the abovementioned place (1228) with their respective *asānīd* from Shuʿbah.

14 Literally, 'He of the two left hands.'

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī in the abovementioned place (1229) from Layth.

16 Its *isnād* is *ḥasan*.

17 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ Forgetfulness between the two prostrations, 1015) from Ibn Abī Dhiʾb.

18 Those who adopted this position included Imām Shāfiʿī, Imām Aḥmad according to one

narration, Imām Mālik according to one narration and Awzāʿī.

19 Those who adopted this position included Imām Abū Ḥanīfah, Abū Yūsuf, Muḥammad, Imām Aḥmad according to one narration and Imām Mālik according to one narration.

20 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Mosques/ Forgetfulness in the prayer and doing prostrations on account of that, 1199); and Abū Dāwūd (The prayer/ Blessing the one who sneezes in the prayer, 930) with their respective *asānīd* from Yaḥyā; and again by Muslim (Mosques/ The prohibition against speaking in the prayer etc., 1200) from Awzāʿī.

21 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Forgetfulness/ Speaking in the prayer, 1219) from Awzāʿī.

22 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd in the abovementioned place (931) from ʿAbd al-Malik.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (4/330, no. 23184) from Sufyān; Nasāʾī (The correct conduct of judges/ A judge coming back to his flock etc., 5415); and Ibn Mājah (The prayer/ Saying '*Subḥāna'l-lāh*' in the prayer is for men and clapping is [. . .] etc., 1034 & 1035) with their respective *asānīd* from Sufyān.

24 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (5/332, no. 23193) from Masʿūdī.

25 Its *isnād* is *ḥasan*.

26 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (Rulings/ The one who comes to a people and makes peace between them, 7190); Abū Dāwūd (The prayer/ Clapping in the prayer, 941); and Nasāʾī (Imāmate/ The Imām appointing someone to take his place when he is absent, 794) with their respective *asānīd* from Ḥammād ibn Zayd; and again by Bukhārī (The *adhān*/ The one who comes in to lead the people in prayer and the Imām comes etc., 684); Muslim (The prayer/ The group putting someone forward to lead them in prayer etc., 949); and Abū Dāwūd in the abovementioned place (940) with their respective *asānīd* from Mālik; and again by Bukhārī (1201); Muslim (The prayer/ The group putting someone forward to lead them in prayer when the Imām is late etc., 950) with their respective *asānīd* from ʿAbd al-ʿAzīz ibn Abī Ḥāzim; and again by Muslim (951); and Nasāʾī (The prayer/ Raising the hands, saying '*Al-ḥamdu lillāh*' and praising Him in the prayer, 1184) with their respective *asānīd* from ʿUbaydullāh al-ʿUmarī; and again by much (What is done in the prayer/ Clapping is for women, 1204) with his *isnād* from Wakīʿ from Sufyān. The five of them (Ḥammād, Mālik, ʿAbd al-ʿAzīz, ʿUbaydullāh and Sufyān) all narrated it from Abū Ḥāzim.

27 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (What is done in the prayer/ Clapping is for women, 1203); Muslim (Saying '*Subḥāna'llāh*' is for men and clapping is for women etc., 954); Abū Dāwūd (The prayer/ Clapping in the prayer, 939); Nasāʾī (Forgetfulness/ Clapping in

the prayer, 1208); and Ibn Mājah (The prayer/ Saying '*Subḥāna'llāh*'in the prayer is for men [. . .] etc., 1034) with their respective *asānīd* from Sufyān ibn ʿUyaynah.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (955); Nasāʾī (Forgetfulness/ Saying '*Subḥāna'l-lāh*' in the prayer, 1210); and Tirmidhī (The prayer/ What has come down regarding saying '*Subḥāna'llāh*' being for men etc., 369) with their respective *asānīd* from Aʿmash. Tirmidhī said that it was a ḥasan *ṣaḥīḥ ḥadīth*.

29 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī in the abovementioned place (1211) with his *isnād* from Yaḥyā ibn Saʿīd.

30 Its *isnād* is *ḥasan*. It has been transmitted by It has been transmitted by Abū Dāwūd (the prayer/ Making gestures in the prayer, 944) with his *isnād* from Yūnus ibn Bukayr. And he said, "This *ḥadīth* is a mistake."

31 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ When he prayed five *rakʿahs*, 1023); and Nasāʾī (The *adhān*/ Saying the *iqāmah* for the one who forgets a *rakʿah* of the prayer, 665) with their respective *asānīd* from Layth.

32 In the *ḥadīth* it only mentions the *iqāmah*, not the *adhān*. So it appears that the author was being somewhat lenient with the facts when he mentioned the *adhān*.

33 In some versions of the *ḥadīth* of Abū Hurayrah ﷺ, he is narrated as saying, 'While I was praying,' but that is a mistake on the part of some of the narrators, since in the versions of the *ḥadīth* of Abū Hurayrah ﷺ narrated by Muḥammad ibn Sīrīn, Abū Sufyān, the freedman of Abū Aḥmad, Ibn Hurmuz and Maqburī, the statement, 'While I was praying,' does not appear. Rather, they narrate it as, 'He led us in prayer,' or 'The Messenger of Allah ﷺ went away,' or 'that he prayed.' Abū Salamah narrated it from him. Also from Abū Salamah, Ibn al-Mubarāk narrated, as is transmitted in Muslim, 'That the Messenger of Allah ﷺ prayed two *rakʿahs*,' and Saʿd ibn Ibrāhīm narrated, as is transmitted in Ṭaḥāwī that, 'The Messenger of Allah ﷺ said *salām* after two *rakʿahs*.' Yaḥyā ibn Kathīr also narrated it from Abū Salamah. Also from Yaḥyā, Ḥarb ibn Shaddād narrated, as is transmitted in Ṭaḥāwī that, 'He led us in prayer,' and Shaybān narrated, as is transmitted in Muslim, 'While I was praying.' So this mistake is either from Yaḥyā ibn Kathīr or from Shaybān.

In some versions of the *ḥadīth*, it says, 'Dhū'sh-Shamālayn—The possessor of two left hands.' Dhū'l-Yadayn and Dhū'sh-Shamālayn are one and the same person, as Zuhrī and ʿImrān ibn Abī Anas said. Dhū'sh-Shamālayn was martyred at Badr by consensus, which is why Zuhrī said, "The story of Dhū'l-Yadayn took place before Badr."

This story of Dhū'l-Yadayn ﷺ, even though it is transmitted in the two *Ṣaḥīḥ* collections, is muddled up in a number of ways. Firstly, with respect to the time of prayer being specified, then

with respect to the number of *rakʿahs*, then with respect to where the Prophet ﷺ stood after saying the *salām* and getting up, and finally with respect to the two *rakʿahs* of forgetfulness.

Then there is the fact that the words spoken by the people and spoken by Dhū'l-Yadayn ؓ, indeed the words of the Prophet ﷺ himself, were not out of forgetfulness, but rather their words and his words were spoken out of certainty that forgetfulness had taken place. So it is possible that speaking to correct the prayer is the strongest position. As for the command to say '*Subḥāna'llāh,*' if we suppose that it came before the story of Dhū'l-Yadayn ؓ, it is possible to interpret the story as referring to something that happens to the person doing the prayer that it is possible to alert his attention to. Given that the Companions ؓ knew that Allah was revealing His obligations to us gradually, one after the other, they also knew then that it was possible for changes to occur even in the course of the prayer. So they differentiated between the Prophet ﷺ and all other Imāms when it came to alerting him to [his act of forgetfulness], and did not say '*Subḥāna'llāh*' [like they said for every on else]. Then, after that, he informed them that it was legislated in the Law to remind him [when he forgot something in the prayer] just as it was legislated to inform all other Imāms, saying, "I forget just as you forget. So, when I forget, remind me." He also said, "When I forget something in my prayer, the men should say '*Subḥāna'llāh*' and the women should clap."

So, the fact that the Companions ؓ did not act by that in the story of Dhū'l-Yadayn proves with absolute certainty that the command to remind the Prophet ﷺ when he forgot was not given until after the story of Dhū'l-Yadayn ؓ and its counterparts took place. So, it is necessary for those who differentiate between speaking deliberately and speaking out of forgetfulness, and between speaking to correct the prayer and speaking for some other purpose, to produce a proof that took place after the command to remind the Prophet ﷺ when he forgot was given. But, in probability, they have not been able to find one.

34 Its *isnād* is *ḥasan*. It has been transmitted by Bazzār as is mentioned in *Kashf al-Astār* (1/268, 554). Haythamī said in *al-Mujmaʿ* (2/81), "It contains ʿAbdullāh ibn Ṣāliḥ, the scribe of Layth, whom ʿAbd al-Malik ibn Shuʿayb ibn al-Layth considered trustworthy, saying that he was an honest pillar of trustworthiness. However, the Imāms; Aḥmad and others considered him to be weak."

35 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ 924) with his *isnād* from Abān ibn Yazīd from ʿĀṣim.

36 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (Forgetfulness/ Speaking in the prayer, 1222) with his *isnād* from Sufyān ibn ʿUyaynah.

37 Some people understand the statement of Ibn Masʿūd ؓ, 'We came back to the Prophet ﷺ from Abyssinia etc.,' to mean that he came back from Abyssinia to Makkah. So they say that

[the permission to] speak in the prayer was abrogated in Makkah. But they are mistaken in their understanding, for the intended meaning is that he came back to Madīnah. Some of the Muslims had emigrated to Abyssinia, and then when they learned that the idolaters had become Muslim, some of them returned including Ibn Masʿūd ﷺ. But they found things different to the way that they had heard, and were abused even worse than before, so they immigrated to Abyssinia a second time. Again Ibn Masʿūd ﷺ was with them. The return that is referred to in this *ḥadīth* is the second one, for it is mentioned in the *ḥadīth* that Ibn Masʿūd ﷺ came to Madīnah and found the Prophet ﷺ getting ready for Badr.

Moreover, speaking in the prayer had been permissible in the beginning of the affair in Madīnah, as is shown by the *aḥādīth* of Zayd ibn Arqam and Abū Saʿīd al-Khudrī ﷺ, and the famous *ḥadīth*, 'The prayer was transferred etc.,'

38 It has been transmitted by Abū Dāwūd by way of Saʿīd al-Maqburī that Abū Hurayrah ﷺ said, "He prayed two *rakʿahs*, then went away without doing two prostrations of forgetfulness." Also, more than one of the companions of Abū Hurayrah ﷺ corroborated that, for Nasāʾī transmitted by way of Ibn Shihāb from Saʿīd, Abū Saʿīd, Abū Bakr ibn ʿAbd ar-Raḥmān and Ibn Abī Ḥathmah that Abū Hurayrah ﷺ said, "The Messenger of Allah ﷺ did not do any prostrations before or after the *salām* on that day."

٦٦ - بَابُ الْإِشَارَةِ فِي الصَّلَاةِ

66. MAKING GESTURES IN THE PRAYER

٢٧١٢ - حَدَّثَنَا فَهْدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ بُكَيْرٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنْ أَبِي غَطْفَانَ بْنِ طَرِيفٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ، وَمَنْ أَشَارَ فِي صَلَاتِهِ إِشَارَةً تُفْهَمُ مِنْهُ فَلْيُعِدْهَا».

2712. It has been transmitted to us [with an *isnād*] from Yaʿqūb ibn ʿUtbah from Abū Ghaṭfān ibn Ṭarīf from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Saying '*Subḥāna'llāh*' is for men and clapping is for women. If anyone makes a gesture in his prayer that may be understood [by others], then he should repeat [his prayer]."[1]

Some[2] of the people [of knowledge] based their position on this *ḥadīth*[3] and said that if a man makes a gesture in his prayer [with the intention of conveying a message to someone else and that message] is understood, then his prayer is invalidated. They considered that type of gesture to have the same ruling as speaking.

Others[4] disagreed with them and said, "Making gestures does not break the prayer." They based their position on the following:

٢٧١٣ - حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ: أَنَّ النَّبِيَّ ﷺ أَتَى قُبَاءَ، فَسَمِعَتْ بِهِ الْأَنْصَارُ، فَجَاؤُوهُ يُسَلِّمُونَ عَلَيْهِ وَهُوَ يُصَلِّي، فَأَشَارَ إِلَيْهِمْ بِيَدِهِ بَاسِطٌ كَفَّهُ وَهُوَ يُصَلِّي.

2713. It has been transmitted to us [with an *isnād*] from Hishām ibn Saʿd from Nāfiʿ from Ibn ʿUmar ﷺ that when the Prophet ﷺ came to Qubāʾ, the Anṣār heard that he had come and so came out to greet him. [When they arrived], he was praying so he gestured to them with his hand with its palm outstretched whilst remaining in the prayer.[5]

٢٧١٤ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ هِشَامٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: فَقُلْتُ لِبِلَالٍ - أَوْ: صُهَيْبٍ - ﷺ: كَيْفَ رَأَيْتَ رَسُولَ اللّٰهِ ﷺ يَرُدُّ عَلَيْهِمْ وَهُوَ يُصَلِّي؟ قَالَ: يُشِيرُ بِيَدِهِ.

2714. The like of it has been transmitted to us [with another *isnād*] from Hishām from Nāfiʿ, except in this version Ibn ʿUmar ﷺ said, "I asked Bilāl or Ṣuhayb ﷺ, 'How did you see the Messenger of Allah ﷺ return [the greeting] when he was in the prayer?' [Bilāl ﷺ] replied, 'He used to gesture with his hand.'"[6]

٢٧١٥ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: حَدَّثَنَا أَبُو نُوحٍ عَبْدُ الرَّحْمَنِ بْنُ غَزْوَانَ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ سَعْدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: فَقُلْتُ لِبِلَالٍ ﷺ: كَيْفَ كَانَ يَرُدُّ عَلَيْهِمْ؟

2715. The like of it has been transmitted to us [with another *isnād*] from Hishām ibn Saʿd [from Nāfiʿ], except in this version, [Ibn ʿUmar ﷺ] said, "I asked Bilāl ﷺ, 'How did he ﷺ return their [greeting]?'"[7]

٢٧١٦/ ٢٧١٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ، ح: وَحَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ، قَالَا: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ بُكَيْرٍ، عَنْ نَابِلٍ - صَاحِبِ الْعَبَاءِ - عَنِ ابْنِ عُمَرَ ﷺ، عَنْ صُهَيْبٍ ﷺ، قَالَ: مَرَرْتُ بِرَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ إِلَيَّ إِشَارَةً. قَالَ ابْنُ مَرْزُوقٍ فِي حَدِيثِهِ: قَالَ لَيْثٌ: أَحْسَبُهُ قَالَ: بِإِصْبَعِهِ.

2716/2717. It has been transmitted to us [with two *asānīd*] from Nābil, the companion of ʿAbāʾ, from Ibn ʿUmar ﷺ that Ṣuhayb ﷺ said, "When I passed by the Messenger of Allah ﷺ whilst he was praying I said the *salām* to him, so he returned [my greeting] with a gesture." Ibn Marzūq added, "I think Layth said that [he gestured] with his finger."[8]

٢٧١٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ عَجْلَانَ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ: أَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ عَلَيْهِ إِشَارَةً، وَقَالَ: كُنَّا نَرُدُّ السَّلَامَ فِي الصَّلَاةِ، فَنُهِينَا عَنْ ذَلِكَ.

2718. It has been transmitted to us [with an *isnād*] from Zayd ibn Aslam from ʿAṭāʾ ibn Yasār from Abū Saʿīd al-Khudrī ﷺ that a man said the *salām* to the Prophet ﷺ so he returned [the greeting] with a gesture and [then] said, "We used to return the greeting while we were praying, but then we were forbidden from doing that."[9]

Abū Jaʿfar ﷺ said, "These traditions contain proof that making gestures does not break the prayer. Furthermore these *aḥādīth* have come down with *mutawātir* transmissions, unlike the *ḥadīth* of those who oppose this position. Therefore these *aḥādīth* are to be preferred."

Moreover, if we apply reasoning, then gestures are nothing like speech, since gestures are nothing more than the movement of a body part, and given that we have seen that the movement of other parts of the body aside from the hand does not break the prayer, it follows that movements of the hand should not break the prayer.

Some people say, “Given that you consider gestures to be different from speaking in the prayer and do not consider them to break the prayer, and given that you have narrated all these *aḥādīth* from the Messenger of Allah ﷺ as proof, how is it that you consider it to be disliked for someone in the prayer to return the greeting by making gestures when you have already proved that the Messenger of Allah ﷺ did that? If these *aḥādīth* are truly a proof for you that gestures do not break the prayer, then they must also be a proof against you that there is nothing wrong with making gestures in the prayer.”

In response, let it be said to them, “The only reason we narrated these *aḥādīth* was to show that gestures do not break the prayer and they do indeed prove that. They do not, however, prove that it is permissible to make a gesture [with the intention of] returning the greeting in the prayer, since the *aḥādīth* only say that the Messenger of Allah ﷺ made a gesture to them, [not that he returned their greeting]. If the Messenger of Allah ﷺ were to have said to us, ‘I intended by that gesture to return the greeting of the one who greeted me,’ then that would have proven that that indeed is the ruling of what someone should do when they are greeted in the prayer. However, since he did not say anything of the kind, it is possible that his gesture was intended as a return greeting as you suggested, and it is also possible that it was in order to tell them not to greet him. Thus it is possible to interpret the Prophet’s ﷺ gesture in

two different ways, neither of which may be preferred to the other except by means of some additional piece of proof from either the Book, the Sunnah or the Consensus [of the scholars]."

If they were to then ask what proof we have that [making gestures] is disliked, then let the [following *aḥādīth*] be read to them:

٢٧١٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ ﷺ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ وَنَأْمُرُ بِالْحَاجَةِ، وَنَقُولُ: السَّلَامُ عَلَى اللَّهِ وَعَلَى جَبْرَائِيلَ وَمِيكَائِيلَ وَكُلِّ عَبْدٍ صَالِحٍ يُعْلَمُ اسْمُهُ فِي السَّمَاءِ وَالْأَرْضِ. فَقَدِمْتُ عَلَى النَّبِيِّ ﷺ مِنَ الْحَبَشَةِ وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَأَخَذَنِي مَا قَدُمَ وَمَا حَدَثَ. فَلَمَّا قَضَى صَلَاتَهُ قُلْتُ: يَا رَسُولَ اللَّهِ، أَنَزَلَ فِيَّ شَيْءٌ؟ قَالَ: «لَا، وَلَكِنَّ اللَّهَ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ».

2719. It has been transmitted to us [with an *isnād*] from ʿĀṣim from Abū Wāʾil that ʿAbdullāh ﷺ said, "We used to speak during the prayer, give instructions regarding our needs and [also] say, '*as-salāmu ʿAlā Jibrāʾīl wa Mīkāʾīla wa kulli ʿAbdin ṣālihin yuʿlamu'smuhu fi's-samāʾi wa'l-arḍ*—Peace be upon Jibrīl, Mīkaʾīl and every righteous slave whose name is known in the Heavens and the Earth.' Then, when I came back from Abyssinia to the Messenger of Allah ﷺ and found him praying, I gave him my greetings. He did not return the greeting however, so I became beset by worries, both old and new. Then, after he had completed his prayer, I asked him, 'Messenger of Allah, has something been revealed regarding me?' He replied, 'No, but Allah renews whichever part of His affair that He wills.'"[10]

٢٧٢٠ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللّٰهِ ﷺ قَالَ: خَرَجْتُ فِي حَاجَةٍ، وَنَحْنُ يُسَلِّمُ بَعْضُنَا عَلَى بَعْضٍ فِي الصَّلَاةِ، ثُمَّ رَجَعْتُ فَسَلَّمْتُ، فَلَمْ يَرُدَّ عَلَيَّ، وَقَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلًا».

2720. It has been transmitted to us [with an *isnād*] from Abū Isḥāq from Abū al-Aḥwaṣ that ʿAbdullāh ﷺ said, "I went out to see to one of my needs—and [at that time] we used to say the *salām* to each other during the prayer—and then, when I came back, I said the *salām* [to him]. He ﷺ did not return my greeting, however, but said [after completing the prayer], 'The prayer is itself [a type of] occupation.'"[11]

٢٧٢١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللّٰهِ بْنُ مَسْعُودٍ ﷺ: قَدِمْتُ مِنَ الْحَبَشَةِ وَعَهْدِي بِهِمْ وَهُمْ يُسَلِّمُونَ فِي الصَّلَاةِ وَيَقْضُونَ الْحَاجَةَ، فَأَتَيْتُ رَسُولَ اللّٰهِ ﷺ فَسَلَّمْتُ عَلَيْهِ وَهُوَ يُصَلِّي، فَلَمْ يَرُدَّ عَلَيَّ. فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «إِنَّ اللّٰهَ يُحْدِثُ لِلنَّبِيِّ مِنْ أَمْرِهِ مَا يَشَاءُ، وَقَدْ أَحْدَثَ لَكُمْ أَنْ لَا تَتَكَلَّمُوا فِي الصَّلَاةِ. وَأَمَّا أَنْتَ أَيُّهَا الْمُسْلِمُ فَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللّٰهِ».

2721. It has been transmitted to us [with an *isnād*] from Ibrāhīm that ʿAbdullāh ibn Masʿūd ﷺ said, "When I came back from Abyssinia, I thought things were the same as I had known them and people still said the *salām* to each other during the prayer. So I went to the Messenger of Allah ﷺ and said the *salām* to him while he was praying. He, however, did not return my [greeting]. Then, when he completed the prayer, he said to me, 'Allah renews for the Prophet whichever part of His affair that He wills, and He has made it that you may no [longer] speak in the prayer. As for

you, O Muslim, peace be upon you and the mercy of Allah.'"[12]

٢٧٢٢ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا الْحِمَّانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُطَرِّفٍ، عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي الرَّضْرَاضِ، عَنْ عَبْدِ اللّٰهِ ﷺ قَالَ: كُنْتُ أُسَلِّمُ عَلَى النَّبِيِّ ﷺ فِي الصَّلَاةِ فَيَرُدُّ عَلَيَّ. فَلَمَّا كَانَ ذَاتَ يَوْمٍ سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَجَدْتُ فِي نَفْسِي، فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «إِنَّ اللّٰهَ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ».

2722. It has been transmitted to us [with an *isnād*] from Abū al-Jahm from Abū ar-Riḍrāḍ that ʿAbdullāh ﷺ said, "I used to say the *salām* to the Prophet ﷺ during the prayer and he would return my greeting. Then, one day, I said the *salām* to him and he did not reply, so I began to feel agitated and mentioned that to him. He replied, 'Allah renews whichever part of His affair that He wills.'"[13]

Abū Jaʿfar ﷺ said, "In the *ḥadīth* [of Ibrāhīm], it mentions that the Messenger of Allah ﷺ returned the greeting after he had completed his prayer. This proves that he did not return it whilst he was in the prayer for if he had done that, then he would have had no need of returning it after the prayer. If a person doing the prayer were to have returned the greeting by means of a gesture during his prayer, then he would have no need of returning it after completing his prayer."

Moreover, in the *ḥadīth* of [ʿĀṣim, ʿAbdullāh ﷺ said], 'He did not return [my greeting] however, so I became beset by worries, both old and new.' These words indicate that there was not even a gesture from the Messenger of Allah ﷺ to return the greeting for if he had made a gesture, [ʿAbdullāh ﷺ] would have said, 'He returned [my greeting] with a gesture,' instead of 'He did not return [my greeting],' and would

not have mentioned that he became beset by worries, both old and new.

Also, in the *ḥadīth* of [Abū Isḥāq], the words of the Messenger of Allah ﷺ, "The prayer is itself [a form] of occupation," prove that a person's preoccupation with the prayer excuses him from the obligation of returning the *salām* when he is greeted by another Muslim, and, indeed, indicate that it is prohibited for him to greet another Muslim when he is in the prayer.

Words to this effect have been transmitted from ʿAbdullāh ﷺ after the lifetime of the Messenger of Allah ﷺ:

٢٧٢٣ – مَا قَدْ حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللّٰهِ ﷺ: أَنَّهُ كَرِهَ أَنْ يُسَلَّمَ عَلَى الْقَوْمِ وَهُمْ فِي الصَّلَاةِ.

2723. It has been transmitted to us [with an *isnād*] from Aʿmash from Ibrāhīm that ʿAbdullāh ﷺ used to consider it disliked to greet people whilst they were engaged in the prayer.

Jābir ibn ʿAbdillāh ﷺ also narrated *aḥādīth* from the Prophet ﷺ very like those narrated from him by Ibn Masʿūd ﷺ:

٢٧٢٤ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ ﷺ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَبَعَثَنِي فِي حَاجَةٍ، فَانْطَلَقْتُ إِلَيْهَا، ثُمَّ رَجَعْتُ إِلَيْهِ وَهُوَ عَلَى رَاحِلَتِهِ، فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، وَرَأَيْتُهُ يَرْكَعُ وَيَسْجُدُ، فَلَمَّا سَلَّمَ رَدَّ عَلَيَّ.

2724. It has been transmitted to us [with an *isnād*] from Hishām ibn Abi ʿAbdillāh from Abū az-Zubayr that Jābir ﷺ said, "[One time], when we were travelling with the Prophet ﷺ, he sent me out on an errand so I left to carry it out. Then, when I came back,

I found him [sitting] on his riding-beast, so I said the *salām* to him. He, however, did not return [my greeting] and then I saw him go into *rukūʿ* and prostrate [via gesturing of the head]. Then, after he said the *salām*, he returned [my greeting].”[14]

٢٧٢٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هِشَامٌ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. غَيْرَ أَنَّهُ لَمْ يَقُلْ: فَلَمْ يَرُدَّ عَلَيَّ، وَقَالَ: فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ قَالَ: «أَمَا إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلَّا أَنِّي كُنْتُ أُصَلِّي».

2725. The like of it has been transmitted to us with another *isnād* from Hishām [from Abū az-Zubayr] except, in this version, [Jābir ﷺ] did not say “He, however, did not return [my greeting],” but said instead, “When [the Prophet ﷺ] finished the prayer, he said, ‘The only thing that prevented me from returning your greeting was the fact that I was praying.’”[15]

Here we find Jābir ﷺ also mentioning that the Messenger of Allah ﷺ did not return his greeting while he was in the prayer but waited until after he had finished. The words narrated from him are much the same as those narrated from Ibn Masʿūd ﷺ earlier.

It also mentions in the *ḥadīth* of Jābir ﷺ that the Messenger of Allah ﷺ said, “The only thing that prevented me from returning your greeting was the fact that I was praying.” In this statement, the Prophet ﷺ says that he did not return the greeting [while in the prayer], proving that he did not even return it with a gesture.

٢٧٢٦ - وَقَدْ حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ ﷺ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ لِبَعْضِ حَاجَتِهِ، فَجَاءَ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ، فَسَلَّمَ عَلَيْهِ، فَسَكَتَ، ثُمَّ أَوْمَأَ بِيَدِهِ، ثُمَّ سَلَّمَ عَلَيْهِ، فَسَكَتَ ثَلَاثًا، فَلَمَّا فَرَغَ، قَالَ: «أَمَا إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلَّا أَنِّي كُنْتُ أُصَلِّي».

2726. It has been transmitted to us [with an *isnād*] from Yazīd ibn Ibrāhīm from Abū az-Zubayr from Jābir ﷺ that, [one time] when the Prophet ﷺ sent him out on an errand, he came back and found [the Prophet ﷺ] praying on [the back of] his riding-beast and so said the *salām* to him. [The Prophet ﷺ] was silent however and gestured to him with his hand. So [Jābir ﷺ] said the *salām* to him [three more times] and the Prophet ﷺ remained silent three [more] times. Then, when he finished praying, [the Prophet ﷺ] said, "The only thing that prevented me from returning your greeting was the fact that I was praying."[16]

In this *ḥadīth*, Jābir ﷺ mentions that the Messenger of Allah ﷺ gestured to him with his hand when [Jābir ﷺ] said the *salām* to him and then said after he had finished the prayer, "The only thing that prevented me from returning your greeting was the fact that I was praying." The Messenger of Allah ﷺ tells us by this statement that he did not return the greeting while he was praying, thus proving that the gesture during the prayer was not made with the intention of returning the greeting but rather with the intention of forbidding it, and gestures of that sort are permissible [during the prayer]. This fact is narrated from the Prophet ﷺ himself as we mentioned earlier.

The following has also been narrated from [Jābir ﷺ]:

٢٧٢٧ – مَا قَدْ حَدَّثَنَا فَهْدٌ قَالَ: ثنا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي أَبُو سُفْيَانَ قَالَ: سَمِعْتُ جَابِرًا ﷺ يَقُولُ: مَا أُحِبُّ أَنْ أُسَلِّمَ عَلَى الرَّجُلِ وَهُوَ يُصَلِّي، وَلَوْ سَلَّمَ عَلَيَّ لَرَدَدْتُ عَلَيْهِ.

2727. It has been transmitted to us [with an *isnād*] from Aʿmash

from Abū Sufyān that he heard Jābir ﷺ say, “I do not like to say the *salām* to someone while he is praying. If someone were to say the *salām* to me, however, then I would return it.”

٢٧٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِشْكَابَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2728. The like of it has been transmitted to us [with another *isnād*] from Aʿmash [from Abū Sufyān from Jābir ﷺ].

In this *ḥadīth*, we find Jābir ﷺ, who himself said the *salām* to the Prophet ﷺ while the Prophet ﷺ was praying and saw him gesture to him in response, saying that he considers it disliked to say the *salām* to someone who is praying. If the gesture of the Messenger of Allah ﷺ were a return greeting then he would not have considered [greeting someone praying] to be disliked since the Prophet ﷺ had not prohibited him from doing so. However, he did consider it disliked, proving that he understood the gesture of the Messenger of Allah ﷺ to be a prohibition against greeting him while he was engaged in the prayer.

Some people say, “But Jābir ﷺ himself said in this *ḥadīth* of yours, ‘If someone were to say the *salām* to me, however, then I would return it.’”

If they say this, then let it be said in response to them, “It is possible that when Jābir ﷺ said that, he meant that he would return [the greeting] after finishing his prayer. This interpretation is backed up by the following tradition:”

٢٧٢٩ - مَا حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: سَأَلَ سُلَيْمَانُ بْنُ مُوسَى عَطَاءً: أَسَأَلْتَ جَابِرًا ﷺ عَنِ الرَّجُلِ يُسَلِّمُ عَلَيْكَ وَأَنْتَ تُصَلِّي فَقَالَ: لَا تَرُدُّ عَلَيْهِ حَتَّى تَقْضِيَ صَلَاتَكَ؟ فَقَالَ: نَعَمْ.

2729. It has been transmitted to us [with an *isnād*] from Hammām that Sulaymān ibn Mūsā asked ʿAṭāʾ, "When you asked Jābir ﷺ what you should do when a man says the *salām* to you while you are praying, did he say, 'Do not return [his greeting] until you finish your prayer?'" [ʿAṭāʾ] replied, "Yes."

Abū Jaʿfar ﷺ said, "This proves that the return greeting referred to by Jābir ﷺ in the earlier *ḥadīth*, was the return greeting after the prayer. [This interpretation] coincides with that which he narrated from the Prophet ﷺ and acts as further proof of the position we have mentioned."

Ibn ʿAbbās ﷺ also narrated something similar regarding this matter:

٢٧٣٠ – حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ خُشَيْشٍ قَالَ: حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ قَيْسٍ، عَنْ عَطَاءٍ: أَنَّ ابْنَ عَبَّاسٍ ﷺ سَلَّمَ عَلَيْهِ رَجُلٌ وَهُوَ يُصَلِّي، فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا وَغَمَزَهُ بِيَدِهِ.

2730. It has been transmitted to us [with an *isnād*] from Qays from ʿAṭāʾ that [when] a man said the *salām* to Ibn ʿAbbās ﷺ while he was praying, he did not return [the greeting] but rather gestured to him with his hand.

In this *ḥadīth*, we find that Ibn ʿAbbās ﷺ also did not return a man's greeting when he was in the prayer, but rather gestured with his hand to indicate his displeasure at the man's action.

As ʿAbdullāh ibn Masʿūd and Jābir ibn ʿAbdillāh ﷺ, who both said the *salām* to the Prophet ﷺ while he was praying, considered it to be disliked to say the *salām* to someone doing the prayer after the lifetime of the Messenger of Allah ﷺ, it is proven that the gesture of the Prophet ﷺ to each of them was not made with the intention of returning the

greeting, but rather with the intention of prohibiting them [from making such a greeting]. The reason for this prohibition is because the prayer is not a place for saying *salām* since *salām* is a form of speech, as are return greetings. Due to the prayer not being a place for [extraneous] speech, it is also not a place for the return greeting. Furthermore, if it is not a place for the return greeting then it is also not a place for returning the greeting through gesturing.

The Messenger of Allah ﷺ also commanded that one's limbs be kept still during the prayer:

٢٧٣١ - حَدَّثَنَا بِذَلِكَ فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، فَرَأَى قَوْمًا يُصَلُّونَ وَقَدْ رَفَعُوا أَيْدِيَهُمْ، فَقَالَ: «مَالِي أَرَاكُمْ تَرْفَعُونَ أَيْدِيَكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ اسْكُنُوا فِي الصَّلَاةِ».

> 2731. It has been transmitted to us [with an *isnād*] from Aʿmash from Musayyib ibn Rāfiʿ that Jābir ibn Samurah ﷺ said, "The Messenger of Allah ﷺ came into the mosque [one day] and saw some people praying with their hands raised [in the air]. So he said, 'Why is it that I see you raising your arms [in the air] like the tails of wild horses? Be still in the prayer.'"[17]

As the Messenger of Allah ﷺ commanded them to be still in the prayer and because gesturing with one's hands to return a greeting goes against that command since it involves raising the hand and wiggling the fingers, it is proven that [not making gestures to return greetings] is a part of the command of the Messenger of Allah ﷺ to keep one's limbs still in the prayer.

This is the position we have detailed in this chapter and was the verdict of Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan*. This *ḥadīth* was mentioned previously in the chapter entitled, 'Speaking in the prayer when the Imām is forgetful during it.' It has been transmitted by Abū Dāwūd (The prayer/ Making gestures in the prayer, 944) from Yūnus ibn Bukayr, and Abū Dāwūd said, "This *ḥadīth* is a mistake."

2 Those who adopted this view included scholars from the Ẓāhirī school.

3 Abū Dāwūd said, "This *ḥadīth* is a mistake." Dāraquṭnī said, "Ibn Abī Dāwūd said to us that Abū Ghaṭfān, the narrator of the *ḥadīth* from Abū Hurayrah 🌺, is unknown." At the end of the *ḥadīth* there is an addition to the *ḥadīth*, which although it might be words of Muḥammad ibn Isḥāq, is more likely to be words of Abū Ghaṭfān. Ibn Muʿīn said that he was trustworthy and that Muslim transmitted from him. The addition at the end of the *ḥadīth* has only been narrated as a *marfūʿ ḥadīth* by way of Ibn Isḥāq and no one else, so it is an isolated narration that is contradicted by other *ṣaḥīḥ* narrations in this chapter.

4 Those who adopted this view included all four Imāms.

5 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ Returning someone's greeting when in the prayer, 927); and Tirmidhī (The prayer/ What has come down regarding making gestures in the prayer, 368) with their respective *asānīd* from Hishām ibn Saʿd. Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

6 Its *isnād* is *ḥasan*.

7 Its *isnād* is *ḥasan*.

8 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ Returning someone's greeting when in the prayer, 925); Tirmidhī (The prayer/ What has come down regarding making gestures in the prayer, 367); and Nasāʾī (Forgetfulness/ Returning the greeting by making gestures in the prayer, 1187) with their respective *asānīd* from Layth. Tirmidhī said, "The story in the *ḥadīth* of Ṣuhayb 🌺 is different from the story in the *ḥadīth* of Bilāl 🌺, even though Ibn ʿUmar 🌺 narrated from them both. So it is likely that he heard it from both of them. The *ḥadīth* of Ṣuhayb 🌺 is a *ḥasan ḥadīth*, since we only know it by way of Layth from Bukayr."

9 Its *isnād* is *ḥasan*. It has been transmitted by Bazzār as is mentioned in *Kashf al-Astār* (1/268, no. 554).

10 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ Returning

someone's greeting when in the prayer, 924) from ʿĀṣim. This *ḥadīth* was mentioned earlier.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (The prayer/ How should someone in the prayer respond when he is greeted? 1019) from Yūnus ibn Abī Isḥāq from his father.

12 Its *isnād* is *munqaṭiʿ*. It has been transmitted by Aḥmad (1/407, no. 3884) from Aʿmash from Ibrāhīm.

13 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (1/409, no. 3885) from Muḥammad ibn Fuḍayl.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Mosques/ The prohibition against speaking in the prayer and the abrogration of its permissibility, 1206); and Abū Dāwūd (The prayer/ Returning someone's greeting when in the prayer, 926) with their respective *asānīd* from Zuhayr. It has also been transmitted by Aḥmad (3/352, no. 14848) from Hishām ad-Dastawāʾī. Both of them narrated it from Abū az-Zubayr.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (1205); Nasāʾī (Forgetfulness/ Returning the greeting by making gestures in the prayer, 1190); and Ibn Mājah (The prayer/ How should someone in the prayer respond when he is greeted?, 1018) with their respective *asānīd* from Layth. It has also been transmitted by Nasāʾī (1191) from ʿAmr ibn al-Ḥārith. Both of them narrated it from Abū az-Zubayr.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (3/363, no. 14969) from ʿAffān from Yazīd ibn Ibrāhīm from Abū az-Zubayr; and by Bukhārī (The prayer/ He does not return the greeting in the prayer, 1217); and Muslim in the abovementioned place (1207) with their respective *asānīd* from ʿAṭāʾ. Both of them (Abū az-Zubayr and ʿAṭāʾ) narrated it from Jābir رضي الله عنه.

17 Its *isnād* is *ḥasan*. Ṭaḥāwī transmitted this *ḥadīth* without placing anyone in his *isnād* between Musayyib ibn Rāfiʿ and Jābir ibn Samurah رضي الله عنه, whereas Muslim, Abū Dāwūd and Nasāʾī all transmitted it with Tamīm ibn Ṭarafah in their respective *asānīd* between Musayyib and Jābir رضي الله عنه. Abū Ḥātim said, "It was rare for Musayyib ibn Rāfiʿ to narrate directly from Jābir رضي الله عنه. In fact, I do not think that he heard from him. Rather, Tamīm ibn Ṭarafah should be placed between the two of them." It has been transmitted by Muslim (The prayer/ The command to be still in the prayer etc., 968); Abū Dāwūd (The prayer/ Looking in the prayer, 912); and Nasāʾī (Forgetfulness/ Saying the greeting with one's hands in the prayer, 1185) with their respective *asānīd* from Aʿmash from Musayyib from Tamīm ibn Ṭarafah from Jābir ibn Samurah رضي الله عنه.

٦٧ - بَابُ الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي: هَلْ يَقْطَعُ عَلَيْهِ ذَلِكَ صَلَاتَهُ أَمْ لَا؟

68. DOES PASSING IN FRONT OF SOMEONE DOING THE PRAYER BREAK HIS PRAYER OR NOT?

٢٧٣٢ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ وَمَنْصُورٌ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ إِذَا كَانَ بَيْنَ يَدَيْهِ كَآخِرَةِ الرَّحْلِ»، وَقَالَ: «يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ». قَالَ: قُلْتُ: يَا أَبَا ذَرٍّ، مَا بَالُ الْكَلْبِ الْأَسْوَدِ مِنَ الْأَحْمَرِ وَالْأَبْيَضِ؟ فَقَالَ: يَا ابْنَ أَخِي، سَأَلْتَنِي عَمَّا سَأَلْتُ عَنْهُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «إِنَّ الْكَلْبَ الْأَسْوَدَ شَيْطَانٌ».

2732. It has been transmitted to us [with an *isnād*] from Ḥumayd ibn Hilāl from ʿAbdullāh ibn aṣ-Ṣāmit from Abū Dharr ﷺ that the Messenger of Allah ﷺ said, “Nothing breaks [a person’s] prayer when there is something like a saddle backboard in front of him.” He ﷺ also said, “[A person’s] prayer is broken by a woman, a donkey or a black dog [passing in front of him].” [Ibn aṣ-Ṣāmit] added, “I asked Abū Dharr ﷺ what was the significance of a black dog as opposed to a red or white one and he replied, ‘My nephew, you have asked me the same question I asked the Messenger of Allah ﷺ. He replied that the black dog is Shayṭān.’”[1]

٢٧٣٣ - حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَدْنُ مِنْهَا، لَا يَقْطَعَ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ».

2733. It has been transmitted to us [with an *isnād*] from Nāfiʿ ibn Jubayr from Sahl ibn Abī Ḥathamah ﷺ that the Prophet ﷺ said, "If any of you prays with a *sutrah* in front of him then place it near to you so that Shayṭān cannot break your prayer [by passing in front of you]."[2]

٢٧٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ ﷺ - رَفَعَهُ شُعْبَةُ - قَالَ: «يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ الْحَائِضُ وَالْكَلْبُ».

2734. It has been transmitted to us [with an *isnād*] from Jābir ibn Zayd from Ibn ʿAbbās ﷺ as a *marfūʿ ḥadīth* (according to the narration of Shuʿbah) [that the Prophet ﷺ] said, "[A person's] prayer is broken by a menstruating woman or dog [passing in front of him]."[3]

٢٧٣٥ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ - قَالَ: أَحْسِبُهُ قَدْ أَسْنَدَهُ إِلَى النَّبِيِّ ﷺ - قَالَ: «يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ الْحَائِضُ وَالْكَلْبُ وَالْحِمَارُ وَالْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالْخِنْزِيرُ، وَيَكْفِيكَ إِذَا كَانُوا مِنْكَ قَدْرَ رَمْيَةٍ، لَمْ يَقْطَعُوا عَلَيْكَ صَلَاتَكَ».

2735. It has been transmitted to us [with an *isnād*] from Yaḥyā from ʿIkrimah that Ibn ʿAbbās ﷺ said, and I think he ascribed the statement to the Prophet ﷺ, "[Your] prayer is broken by a menstruating woman, a dog, a donkey, a Jew or a Christian [passing in front of you]. [However,] if they are more than a

stone throw's distance in front of you, then that is enough to not break your prayer."[4]

٢٧٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «يَقْطَعُ الصَّلَاةَ الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ».

2736. It has been transmitted to us [with an *isnād*] from Qatādah from Ḥasan from ʿAbdullāh ibn Mughaffal ﷺ that the Messenger of Allah ﷺ said, "[A person's] prayer is broken by a dog, a donkey or a woman [passing in front of him]."[5]

Abū Jaʿfar ﷺ said, "Some[6] of the people [of knowledge] based their position on these traditions and said that a person's prayer is broken when a black dog, a woman or a donkey passes in front of him."

Others[7] disagreed with them and said that none of the abovementioned things break the prayer. They used the following as proof:

٢٧٣٧ - حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: جِئْتُ أَنَا وَالْفَضْلُ وَنَحْنُ عَلَى أَتَانٍ، وَرَسُولُ اللّٰهِ ﷺ يُصَلِّي بِالنَّاسِ بِعَرَفَةَ، فَمَرَرْنَا عَلَى بَعْضِ الصَّفِّ، فَنَزَلْنَا عَنْهَا، وَتَرَكْنَاهَا تَرْتَعُ، فَلَمْ يَقُلْ لَنَا رَسُولُ اللّٰهِ ﷺ شَيْئًا.

2737. It has been transmitted to us [with an *isnād*] from ʿUbaydullāh ibn ʿAbdillāh that Ibn ʿAbbās ﷺ said, "My brother and I came riding a she-camel when the Messenger of Allah ﷺ was leading the people in prayer at ʿArafah, and passed in front of part of the prayer line and then dismounted leaving the animal to graze. The Messenger of Allah ﷺ said nothing to us [about

that].”[8]

٢٧٣٨ – حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَيُونُسُ عَنِ ابْنِ شِهَابٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: وَرَسُولُ اللّٰهِ ﷺ يُصَلِّي بِالنَّاسِ بِمِنًى.

2738. The like of it has been transmitted to us [with another *isnād*] [from ʿUbaydullāh], except in this version, [Ibn ʿAbbās ﷺ] said, “[. . .]When the Messenger of Allah ﷺ was leading the people in prayer at Minā.”[9]

٢٧٣٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ وَرَوْحٌ وَوَهْبٌ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ صُهَيْبٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: مَرَرْتُ بِرَسُولِ اللّٰهِ ﷺ وَهُوَ يُصَلِّي، وَأَنَا عَلَى حِمَارٍ وَمَعِي غُلَامٌ مِنْ بَنِي هَاشِمٍ، فَلَمْ يَنْصَرِفْ.

2739. It has been transmitted to us [with an *isnād*] from Yaḥyā ibn al-Jazzār from Ṣuhayb that Ibn ʿAbbās ﷺ said, “When I was with [another] boy from the Banū Hāshim, I passed in front of the Messenger of Allah ﷺ riding a donkey and he did not leave [his prayer].”[10]

In the *ḥadīth* of ʿUbaydullāh from Ibn ʿAbbās ﷺ, it simply mentions that they passed in front of the prayer line, so it is possible that they only passed in front of the congregation but not the Imām and that their actions did not break the prayers of the congregation. However, the *ḥadīth* contains no proof regarding what the ruling would be if a donkey were to pass in front of the Imām.

In the *ḥadīth* of Ṣuhayb from Ibn ʿAbbās ﷺ, on the other hand, it specifically mentions that [a donkey] passed in front of the Messenger of

Allah ﷺ when he was praying and that he did not leave his prayer. This proves that even when a donkey passes in front of the Imām, it does not break the prayer.

Ibn ʿAbbās ﷺ is also narrated, in the *ḥadīth* we mentioned earlier (*ḥadīth* 2735), as having mentioned in a statement thought to be from the Prophet ﷺ that donkeys were among those things that break the prayer; because this *ḥadīth* contradicts that narrated from him by ʿUbaydullāh and Ṣuhayb ﷺ, we wanted to know which *ḥadīth* abrogated the other. So we looked into the matter and found the following:

٢٧٤٠ – فَإِذَا أَبُو بَكْرَةَ قَدْ حَدَّثَنَا قَالَ: حَدَّثَنَا مُؤَمَّلٌ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ قَالَ: ذُكِرَ عِنْدَ ابْنِ عَبَّاسٍ ﷺ مَا يَقْطَعُ الصَّلَاةَ؟ قَالُوا: الْكَلْبُ وَالْحِمَارُ. فَقَالَ ابْنُ عَبَّاسٍ ﷺ: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾، وَمَا يَقْطَعُ هَذَا، وَلَكِنَّهُ يُكْرَهُ.

> 2740. It has been transmitted to us [with an *isnād*] from Simāk from ʿIkrimah that when the matter of breaking the prayer was mentioned in the presence of Ibn ʿAbbās ﷺ, [the people] said, "Dogs and donkeys." So Ibn ʿAbbās ﷺ recited {All good words rise to Him} (Qurʾan 35:10. and said, "[These things] do not break it, but they are disliked."

Here we find Ibn ʿAbbās ﷺ saying after the lifetime of the Messenger of Allah ﷺ that donkeys do not break the prayer. This proves that that which ʿUbaydullāh and Ṣuhayb ﷺ narrated from him occurred after that which ʿIkrimah narrated from him [and so abrogates it].

There is also something narrated from Faḍl ibn ʿAbbās ﷺ that indicates that donkeys do not break the prayer:

٢٧٤١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ عُمَرَ، عَنْ عَبَّاسِ بْنِ عُبَيْدِ اللّٰهِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ ﷺ قَالَ: زَارَنَا رَسُولُ اللّٰهِ ﷺ فِي بَادِيَةٍ لَنَا، وَلَنَا كُلَيْبَةٌ وَحِمَارٌ تَرْعَيَانِ، فَصَلَّى الْعَصْرَ وَهُمَا بَيْنَ يَدَيْهِ، فَلَمْ يُزْجَرَا وَلَمْ يُؤَخَّرَا.

2741. It has been transmitted to us [with an *isnād*] from Muḥammad ibn ʿUmar from ʿAbbās ibn ʿUbaydillāh that Faḍl ibn ʿAbbās ﷺ said, "The Messenger of Allah ﷺ came out to one of our country estates for a visit and [on the estate] we had a puppy and a donkey. Then, when he prayed ʿAṣr, they both came in front of him, but [their passing] did not force him away [from his prayer place] nor cause him to postpone it."[11]

٢٧٤٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ. . . فَذَكَرَ بِإِسْنَادِهِ نَحْوَهُ.

2742. The like of it has been transmitted to us [with another *isnād*] from Muḥammad ibn ʿUmar ibn ʿAlī ibn Abī Ṭālib [from ʿAbbās ibn ʿAbdillāh from Faḍl ibn ʿAbbās ﷺ from the Prophet ﷺ].[12]

٢٧٤٣/ ٢٧٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ عَنْ يَحْيَى بْنِ أَيُّوبَ، ح: وَحَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوب، قَالَ عَبْدُ اللّٰهِ بْنُ صَالِحٍ فِي حَدِيثِهِ: عَنْ مُحَمَّدِ بْنِ عُمَرَ، وَقَالَ ابْنُ أَبِي مَرْيَمَ فِي حَدِيثِهِ: قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عُمَرَ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: زَارَ رَسُولُ اللّٰهِ ﷺ عَبَّاسًا.

2743/2744. The like of it has been transmitted to us [with two more *asānīd*] from Muḥammad ibn ʿUmar [from ʿAbbās ibn

ʿAbdillāh], except in this version Faḍl ibn ʿAbbās ﷺ said, "The Messenger of Allah ﷺ visited ʿAbbās ﷺ."[13]

This *ḥadīth* coincides with those of Ṣuhayb, ʿUbaydullāh and Ibn ʿAbbās ﷺ that we transmitted earlier in this chapter.

Then we returned to the matter of the ruling for when a dog passes in front someone performing the prayer—does that break his prayer or not?

One of those who narrated from the Prophet ﷺ that that does break the prayer was Ibn ʿAbbās ﷺ, and we transmitted that *ḥadīth* at the beginning of this chapter. Then we transmitted the opposite of that from [Ibn ʿAbbās ﷺ] in the *ḥadīth* [in which he is accompanied by] Faḍl ﷺ, as well as his own statement after the lifetime of the Messenger of Allah ﷺ that dogs do not break the prayer. This proves that he considered the abrogation [of the ruling that dogs break the prayer] to be established, and proves that the distinction mentioned in the *ḥadīth* of Faḍl ﷺ from the Prophet ﷺ, that black dogs break the prayer and others do not, to be important since the black dog is Shayṭān. This shows that it is not its being a dog that breaks the prayer but rather that it is Shayṭān.

So, having determined that, we wanted to find out if there were any *aḥādīth* which contradicted that and discovered the following:

٢٧٤٥ - فَإِذَا يُونُسُ قَدْ حَدَّثَنَا قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكًا أَخْبَرَهُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدَعَنَّ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ، وَلْيَدْرَأْهُ مَا اسْتَطَاعَ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ؛ فَإِنَّمَا هُوَ شَيْطَانٌ».

2745. It has been transmitted to us [with an *isnād*] from Zayd ibn Aslam from ʿAbd al-Raḥmān ibn Abī Saʿīd al-Khudrī from Abū

Saʿīd al-Khudrī ﷺ that the Messenger of Allah ﷺ said, “When you perform the prayer, do not let anyone pass in front of you and prevent him from doing so if you can. If he refuses [to stop] then fight him for he is Shayṭān.”[14]

٢٧٤٦ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَبُو ظَفَرَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2746. The like of it has been transmitted to us [with an *isnād*] from Abū Ṣāliḥ from Abū Saʿīd al-Khudrī ﷺ from the Prophet ﷺ.[15]

٢٧٤٧ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ – وَعَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ جَمِيعًا – عَنْ أَبِي سَعِيدٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2747. The like of it has been transmitted to us [with another *isnād*] from ʿAbd al Raḥmān ibn Abī Saʿīd al-Khudrī from Abū Saʿīd al-Khudrī ﷺ from the Prophet ﷺ.[16]

In this *ḥadīth*, it states that everyone who passes in front of someone performing the prayer is Shayṭān, and it makes no difference whether it is a black dog or a human being that does the passing.

The like of that has also been narrated from Ibn ʿUmar ﷺ from the Prophet ﷺ:

٢٧٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدَعَنَّ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ؛ فَإِنَّ مَعَهُ الْقَرِينَ شَيْطَانٌ».

2748. It has been transmitted to us [with an *isnād*] from Ḍaḥḥāk ibn ʿUthmān from Ṣadaqah from Ibn ʿUmar ﷺ that the Messenger of Allah ﷺ said, "When you perform the prayer, do not let anyone pass in front of you and prevent him from doing so if you can. If he refuses [to stop] then fight him for his inseparable comrade, Shayṭān, is with him."[17]

Abū Jaʿfar ﷺ said, "This *ḥadīth* means exactly the same as that narrated by Abū Jaʿfar ﷺ, and that is that, when a human being passes in front of another human being who is doing the prayer, his inseparable comrade, Shayṭān, also passes in front of him."

By consensus, one person's prayer is not broken by another passing in front of him, and that has been transmitted from the Messenger of Allah ﷺ by more than one narrator:

٢٧٤٩ - حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ كَثِيرِ بْنِ كَثِيرٍ، عَنْ بَعْضِ أَهْلِهِ أَنَّهُ سَمِعَ الْمُطَّلِبَ ﷺ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي مِمَّا يَلِي بَابَ بَنِي سَهْمٍ، وَالنَّاسُ يَمُرُّونَ بَيْنَ يَدَيْهِ، وَلَيْسَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ شَيْءٌ.

2749. It has been transmitted to us [with an *isnād*] from Kathīr ibn Kathīr from one of his family that he heard Muṭṭalib ﷺ say, "I saw the Prophet ﷺ doing the prayer next to the gate of Banū Sahm with many people passing by in front of him and with nothing between him and the *qiblah*."[18]

٢٧٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ ابْنَ جُرَيْجٍ يُحَدِّثُ عَنْ كَثِيرِ بْنِ كَثِيرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ ﷺ. . . فَذَكَرَ مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: لَيْسَ بَيْنَهُ وَبَيْنَ الطَّوَافِ سُتْرَةٌ. قَالَ سُفْيَانُ: فَحَدَّثَنَا كَثِيرُ بْنُ كَثِيرٍ بَعْدَمَا سَمِعْتُهُ مِنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي بَعْضُ أَهْلِي، وَلَمْ أَسْمَعْهُ مِنْ أَبِي.

2750. The like of it has been transmitted to us [with an *isnād*] from Kathīr ibn Kathīr from his father from Muṭṭalib ibn Abī Wadāʿah ﷺ, except in this version he said, "[. . .] with no *sutrah* between him and the *ṭawāf*."[19] [One of the narrators], Sufyān added that his chain of narration of Ibn Jurayj had '[. . .] from Kathīr ibn Kathīr from one of his family,' not from his father.[20]

٢٧٥١ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا هِشَامٌ - أَرَاهُ: - عَنِ ابْنِ عَمِّ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ، عَنْ كَثِيرِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ، عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

2751. The like of it has been transmitted to us [with an *isnād*] from Kathīr ibn Kathīr ibn al-Muṭṭalib ibn Abī Wadāʿah from his father from his father ﷺ from the Prophet ﷺ.[21]

٢٧٥٢ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ أَنَّهُ قَالَ: تَذَاكَرُوا عِنْدَ عَائِشَةَ ﷺ مَا يَقْطَعُ الصَّلَاةَ، فَقَالُوا: يَقْطَعُ الصَّلَاةَ الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ. فَقَالَتْ عَائِشَةُ ﷺ: لَقَدْ عَدَلْتُمُونَا بِالْكِلَابِ وَالْحَمِيرِ، وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى وَسَطِ السَّرِيرِ وَأَنَا عَلَيْهِ مُضْطَجِعَةٌ، وَالسَّرِيرُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَتَبْدُو لِي الْحَاجَةُ، فَأَكْرَهُ أَنْ أَجْلِسَ بَيْنَ يَدَيْهِ فَأُوذِيَهُ، فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَيْهِ انْسِلَالًا.

2752. It has been transmitted to us [with an *isnād*] from Muslim

ibn Ṣubayḥ that Masrūq said, “People were discussing what breaks the prayer in the company of ʿĀʾishah ﵂ and some of them said that dogs, donkeys and women break the prayer. So ʿĀʾishah ﵂ said, ‘You have placed us on the same level as donkeys and dogs. The Messenger of Allah ﷺ, however, used to pray towards the centre of the bed whilst I was lying down upon it since the bed was between him and the *qiblah*. Then, when I felt the need [to go to the bathroom], I did not want to sit up in front of him and disturb him, so I slowly and gradually slipped away from near his legs.”[22]

٢٧٥٣ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا وَهْبٌ وَبِشْرُ بْنُ عُمَرَ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كَانَ رَسُولُ اللّٰهِ ﷺ يُصَلِّي وَأَنَا بَيْنَهُ وَبَيْنَ الْقِبْلَةِ. فَإِذَا أَرَدْتُ أَنْ أَقُومَ كَرِهْتُ أَنْ أَقُومَ بَيْنَ يَدَيْهِ، فَأَنْسَلُّ انْسِلَالًا.

2753. It has been transmitted to us [with an *isnād*] from Ibrāhīm from Aswad that ʿĀʾishah ﵂ said, “The Messenger of Allah ﷺ used to pray with me between him and the *qiblah*. But when I wanted to get up, I used to hate standing up in front of him so I would slip away [quietly and unobtrusively].”[23]

٢٧٥٤/ ٢٧٥٥ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ، ح: وَحَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ وَأَشْهَبُ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كُنْتُ أَمُدُّ رِجْلَيَّ فِي قِبْلَةِ رَسُولِ اللّٰهِ ﷺ وَهُوَ يُصَلِّي، فَإِذَا سَجَدَ غَمَزَنِي فَرَفَعْتُهُمَا، فَإِذَا قَامَ مَدَدْتُهُمَا.

2754/2755. It has been transmitted to us [with two *asānīd*] from Abū an-Naḍr from Abū Salamah that ʿĀʾishah ﵂ said, “I used to

stretch out my legs in the *qiblah* of the Messenger of Allah ﷺ while he was praying. Then, when he went into prostration, he would signal to me and I would lift them up, and when he stood back up I would stretch them out again."[24]

٢٧٥٦ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ قَالَ: أَخْبَرَنَا زَائِدَةُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ قَالَ: أَخْبَرَتْنِي عَائِشَةُ ﵂: أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُصَلِّي وَهِيَ مُعْتَرِضَةٌ أَمَامَهُ فِي الْقِبْلَةِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ غَمَزَهَا بِرِجْلِهِ، فَقَالَ: «تَنَحَّيْ».

2756. It has been transmitted to us [with an *isnād*] from Muḥammad ibn ʿAmr from Abū Salamah from ʿĀʾishah ﵂ that when the Messenger of Allah ﷺ prayed and she was lying down in front of him in the *qiblah*, whenever he wanted to perform the *Witr*, he would nudge her with his leg to tell her to move aside.[25]

٢٧٥٧ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُونُسَ الْبَصْرِيُّ قَالَ: حَدَّثَنَا الْمُقْرِئُ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَيُّوبَ عَنْ عَمِّهِ إِيَاسَ بْنِ عَامِرٍ الْغَافِقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﵁ قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يُسَبِّحُ مِنَ اللَّيْلِ، وَعَائِشَةُ ﵂ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ.

2757. It has been transmitted to us [with an *isnād*] from Mūsā ibn Ayyūb from his paternal uncle, Iyās ibn ʿĀmir al-Ghāfiqī that ʿAlī ibn Abī Ṭālib ﵁ said, "When the Messenger of Allah ﷺ used to pray during the night, ʿĀʾishah ﵂ would remain lying down [in front of him] between him and the *qiblah*."[26]

٢٧٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂ قَالَتْ: كَانَ رَسُولُ اللّٰهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى الْفِرَاشِ الَّذِي يَرْقُدُ عَلَيْهِ هُوَ وَأَهْلُهُ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأُوتِرُ.

2758. It has been transmitted to us [with an *isnād*] from Hishām ibn ʿUrwah from his father that ʿĀʾishah ﵂ said, "The Messenger of Allah ﷺ used to pray during the night while I lay down between him and the *qiblah* on the bed upon which he and his wife used to sleep. Then, when he wanted to pray *Witr*, he would wake me up and do the *Witr*."[27]

٢٧٥٩ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي وَهِيَ مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ.

2759. It has been transmitted to us [with an *isnād*] from ʿAṭāʾ from ʿUrwah from ʿĀʾishah ﵂ that the Prophet ﷺ used to pray while she lay down between him and the *qiblah*.[28]

٢٧٦٠ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ ﵂ قَالَتْ: كَانَ يُفْرَشُ لِي حِيَالَ مُصَلَّى رَسُولِ اللّٰهِ ﷺ، كَانَ يُصَلِّي وَإِنِّي حِيَالُهُ.

2760. It has been transmitted to us [with an *isnād*] from Abū Qilābah from Zaynab bint Abī Salamah ﵂ that Umm Salamah ﵂ said, "My bed was made in front of the place in which the Messenger of Allah ﷺ used to pray, and he would pray while I was in front of him."[29]

٢٧٦١ - حَدَّثَنَا صَالِحٌ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الشَّيْبَانِيُّ عَنْ عَبْدِ اللّٰهِ بْنِ شَدَّادٍ قَالَ: حَدَّثَتْنِي خَالَتِي مَيْمُونَةُ بِنْتُ الْحَارِثِ ﵂ قَالَتْ: كَانَ فِرَاشِي حِيَالَ مُصَلَّى رَسُولِ اللّٰهِ ﷺ، فَرُبَّمَا وَقَعَ ثَوْبُهُ عَلَيَّ وَهُوَ يُصَلِّي.

2761. It has been transmitted to us [with an *isnād*] from ʿAbdullāh ibn Shaddād ﵀ that his maternal aunt, Maymūnah bint al-Ḥārith ﵂ said, "My bed was in front of the place in which the Messenger of Allah ﷺ used to pray, and sometimes his garment would fall upon me while he was praying."[30]

Abū Jaʿfar ﵀ said, "Thus, the *aḥādīth* which show that the prayer of the Messenger of Allah ﷺ was not broken by human beings [being in front of him] are *mutawātir*, and everyone who passes in front of someone doing the prayer is Shayṭān according to the narrations of Ibn ʿUmar and Abū Jaʿfar ﵀ from the Prophet ﷺ. Furthermore, the *ḥadīth* of Abū Dharr ﵁ tells us that the only reason the black dog breaks the prayer is because it is Shayṭān. The reason for which the black dog breaks the prayer also exists in human beings, and since it is proven from the Prophet ﷺ that they do not break the prayer, it follows that any other creature passing in front of someone doing the prayer also not break his prayer.

Another proof that the position we have taken is correct is that despite what he narrated from the Prophet ﷺ, Ibn ʿUmar ﵄ is reported as having said the following after his lifetime:

٢٧٦٢ - مَا حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ قَالَ: قِيلَ لِابْنِ عُمَرَ ﵄: إِنَّ عَبْدَ اللّٰهِ بْنَ عَيَّاشِ بْنِ رَبِيعَةَ يَقُولُ: يَقْطَعُ الصَّلَاةَ الْكَلْبُ وَالْحِمَارُ. فَقَالَ ابْنُ عُمَرَ ﵄: لَا يَقْطَعُ صَلَاةَ الْمُسْلِمِ شَيْءٌ.

2762. It has been transmitted to us [with an *isnād*] from Zuhrī that Sālim said, "Ibn ʿUmar ﵁ was told that ʿAbdullāh ibn ʿAyyāsh ﵁ was telling people that dogs and donkeys break the prayer, so he said, 'Nothing breaks the prayer of a Muslim.'"

٢٧٦٣ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ عَنْ شُعْبَةَ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ، عَنْ نَافِعٍ وَسَالِمٍ، عَنِ ابْنِ عُمَرَ ﵄ قَالَ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ، وَادْرَءُوا مَا اسْتَطَعْتُمْ.

2763. It has been transmitted to us [with an *isnād*] from ʿUbaydullāh ibn ʿUmar from Nāfiʿ and Sālim that Ibn ʿUmar ﵁ said, "Nothing breaks the prayer, but do prevent [people from passing in front of you] if you can."

٢٧٦٤ – حَدَّثَنَا صَالِحٌ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﵄ مِثْلَهُ.

2764. The like of it has been transmitted to us [with an *isnād*] from ʿUbayd from Nāfiʿ from Ibn ʿUmar ﵁,

The fact that Ibn ʿUmar ﵁ said this after hearing that which he heard from the Prophet ﷺ proves that he considered what he heard from the Prophet ﷺ to be abrogated and considered the position mentioned above (*ḥadīth* 2762) to be preferred.

As for [the instruction], mentioned in both the *ḥadīth* of Ibn ʿUmar and that of Abū Jaʿfar ﵁, that the one doing the prayer fight the one who passes in front of him, it is probable that that was only allowed at the time when it was permissible to do extraneous acts during the prayer, and then was abrogated when the permission to do those extraneous actions was removed. This is the position arrived at by means

of comparing the traditions.

As for the position suggested by reasoning, it is as follows:

We have seen that in the case of a dog which is not black, there is a consensus among the scholars that it does not break a person's prayer if it passes in front of him, so we decided to examine the black dog to see if it should share the same ruling or not.

We have seen that it is unlawful to eat dog meat, regardless of whether the dog is black or not. The reason for their meat being unlawful has nothing to do with their colour, but has to do with some intrinsic quality of dogs in general. The same is true with respect to all animals whose meat is unlawful—wild animals which have claws, birds which have talons and donkeys which are domesticated—the ruling which governs them or any of their leftovers does not vary depending on their colour.

Therefore, by reasoning and analogy, all dogs should share the same ruling when it comes to their passing in front of someone doing the prayer—if a non-black dog does not break the prayer, then a black dog should also not break the prayer.

As reasoning has established what we have said when it come to dogs, then the same should be true of donkeys since, [unlike dogs], there is a difference of opinion regarding whether their meat is unlawful or not, some people permitting it and some people disliking it. If an animal whose meat is unlawful by consensus of the Muslims does not break the prayer, then it is all the more appropriate that an animal about whose meat there is disagreement not break the prayer.

This is the position arrived at through reasoning in this chapter and was the verdict of Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may

Allah have mercy on them.

This position has also been narrated from a number of the Companions of the Messenger of Allah ﷺ, some of whom we mentioned earlier in this chapter, and others whose positions are transmitted in the following:

٢٧٦٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا شُعْبَةُ وَسَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهِشَامُ بْنُ أَبِي عَبْدِ اللّٰهِ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ عَلِيًّا وَعُثْمَانَ ﷺ قَالَا: لَا يَقْطَعُ صَلَاةَ الْمُسْلِمِ شَيْءٌ، وَادْرَءُوا عَنْهَا مَا اسْتَطَعْتُمْ.

2765. It has been transmitted to us [with an *isnād*] from Qatādah from Saʿīd ibn al-Musayyib that ʿAlī and ʿUthmān ﷺ said, "Nothing breaks the prayer of a Muslim, but do prevent [people from passing in front of you] if you can."

٢٧٦٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا رَوْحٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ ﷺ، قَالَ: لَا يَقْطَعُ صَلَاةَ الْمُسْلِمِ الْكَلْبُ وَلَا الْحِمَارُ وَلَا الْمَرْأَةُ، وَلَا مَا سِوَى ذَلِكَ مِنَ الدَّوَابِّ، وَادْرَءُوا مَا اسْتَطَعْتُمْ.

2766. It has been transmitted to us [with an *isnād*] from Abū Isḥāq from Ḥārith that ʿAlī ﷺ said, "Neither dogs nor donkeys nor women nor any other type of beast break the prayer of a Muslim. Do, however, prevent [people from passing in front of you] if you can."

٢٧٦٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا وَهْبٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ: أَنَّهُ كَانَ يُصَلِّي، فَمَرَّ بَيْنَ يَدَيْهِ رَجُلٌ، قَالَ: فَمَنَعْتُهُ فَغَلَبَنِي إِلَّا أَنْ يَمُرَّ بَيْنَ يَدَيَّ. فَذَكَرْتُ ذَلِكَ لِعُثْمَانَ بْنِ عَفَّانَ ﷺ - وَكَانَ خَالَ ابْنِهِ - فَقَالَ: لَا يَضُرُّكَ.

2767. It has been transmitted to us [with an *isnād*] from Saʿīd ibn Ibrāhīm from his father that he was praying when a man made to pass in front of him. [His father] said, “I [tried] to prevent him, but he physically overcame me and passed in front of me. So I mentioned that to ʿUthmān ibn ʿAffān ﷺ, who was my son’s maternal uncle, and he said, ‘There is no harm done to you[r prayer].’”

٢٧٦٨ – حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ: أَنَّ بُسْرَ بْنَ سَعِيدٍ وَسُلَيْمَانَ بْنَ يَسَارٍ حَدَّثَاهُ أَنَّ إِبْرَاهِيمَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَدَّثَهُمَا أَنَّهُ كَانَ فِي صَلَاةٍ، فَمَرَّ بِهِ سَلِيطُ بْنُ أَبِي سَلِيطٍ، فَجَذَبَهُ إِبْرَاهِيمُ، فَخَرَّ فَشُجَّ. فَذَهَبَ إِلَى عُثْمَانَ بْنِ عَفَّانَ ﷺ، فَأَرْسَلَ إِلَيَّ، فَقَالَ لِي: مَا هَذَا؟ فَقُلْتُ: مَرَّ بَيْنَ يَدَيْ فَرَدَدْتُهُ، لِئَلَّا يَقْطَعَ صَلَاتِي. قَالَ: وَيَقْطَعُ صَلَاتُكَ؟ قُلْتُ: أَنْتَ أَعْلَمُ. قَالَ: إِنَّهُ لَا يَقْطَعُ صَلَاتَكَ.

2768. It has been transmitted to us [with an *isnād*] from Bukayr ibn Bashr ibn Saʿīd and Sulaymān ibn Yasār that Ibrāhīm ibn ʿAbd al-Raḥmān ibn ʿAwf said, “When I was in the prayer, Salīṭ ibn Abī Salīṭ passed in front of me, so I dragged him back and he fell over and fractured [his skull]. So he went to ʿUthmān ibn ʿAffān ﷺ [to complain]. [ʿUthmān ﷺ] sent for me and said, ‘What is this [you have done]?’ I replied, ‘He made to pass in front of me so I pushed him back so that he might not break my prayer.’ [ʿUthmān ﷺ] said, ‘Break your prayer?’ so I replied, ‘You know best.’ He replied, ‘That does not break your prayer.’”

٢٧٦٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا إِسْرَائِيلُ قَالَ: حَدَّثَنَا الزُّبَيْرُ قَالَ: حَدَّثَنَا الزُّبَيْرُ بْنُ عَبْدِ اللَّهِ عَنْ كَعْبِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ حُذَيْفَةَ ﷺ يَقُولُ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ.

2769. It has been transmitted to us [with an *isnād*] from Kaʿb ibn ʿAbdillāh that he heard Ḥudhayfah ﷺ say, “Nothing breaks the prayer.”

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ The size of the *sutrah* for someone doing the prayer, 1137); and Nasāʾī (The *qiblah*/ Mentioning what breaks the prayer and what does not break it, 751) with their respective *asānīd* from Yūnus; and by Tirmidhī (The prayer/ What has come down regarding the prayer not being broken by anything except for a dog etc., 338) from Yūnus and Manṣūr ibn Zādhān; and again by Muslim (1138) from Sulaymān ibn al-Mughīrah, Jarīr, Salam ibn Abī Dhayyāl, ʿĀṣim al-Aḥwal and Shuʿbah; Abū Dāwūd (The prayer/ What breaks the prayer and what does not break it, 702) from Sulaymān ibn al-Mughīrah and Shuʿbah; and Ibn Mājah (The prayer/ What breaks the prayer, 952) from Shuʿbah. The seven of them (Yūnus, Manṣūr, Sulaymān, Jarīr, Salam, ʿĀṣim and Shuʿbah) all narrated it from Ḥumayd ibn Hilāl. And Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer/ Getting close to the *sutrah*, 695); and Nasāʾī (The *qiblah*/ The command to get close to the *sutrah*, 749) with their respective *asānīd* from Sufyān. Abū Dāwūd said, “Wāqid ibn Muḥammad narrated it from Ṣafwān from Muḥammad ibn Sahl ﷺ from the Prophet ﷺ.” Others said, “from Nāfiʿ ibn Jubayr from Sahl ibn Saʿd ﷺ,” with differences in the *isnād*.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by It has been transmitted by Abū Dāwūd (The prayer/ What breaks the prayer and what does not break it, 703); Nasāʾī (The *qiblah*/ Mentioning what breaks the prayer etc., 752); and Ibn Mājah (The prayer/ What breaks the prayer, 949) with their respective *asānīd* from Yaḥyā al-Qaṭṭān from Shuʿbah; and again by Nasāʾī with his *isnād* from Hishām. Both of them (Hishām and Shuʿbah) narrated it from Qatādah. Nasāʾī said that Yaḥyā said, “Shuʿbah narrated it as *marfūʿ*.” And Abū Dāwūd said, “Saʿīd, Hishām and Hammām all narrated it from Qatādah from Jābir ibn Zayd from Ibn ʿAbbās ﷺ as a *mawqūf* tradition.”

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd in the abovementioned place (704) from Muʿādh ibn Hishām. Abū Dāwūd said, “I personally have certain reservations about this *ḥadīth*, for I used to study it with Ibrāhīm and others and never saw anyone come with an *isnād*

for it from Hishām nor name him. Nor did I see anyone narrate it from Hishām, so I consider that to be a mistake on the part of Ibn Abī Samīnah. The part that is rejected in it is the mention that is made of the Magian, where he says, ‘at a stone’s throw’s distance,’ and the mention that is made of the pig, which is repugnant. The only person from whom I heard this *ḥadīth* was Muḥammad ibn Ismāʿīl, and I consider it a mistake since he used to narrate to us from memory.”

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (The prayer/ What breaks the prayer, 951) from Saʿīd ibn Abī ʿArūbah.

6 Those who adopted this position included Imām Aḥmad according to one narration, ʿIkrimah and Ḥasan al-Baṣrī.

7 Those who adopted this position included the three Imāms.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ The *sutrah* of the one doing the prayer and the recommendation etc., 1126) Nasāʾī (The *qiblah*/ Mentioning what breaks the prayer and what does not break it, etc., 753); Abū Dāwūd (The prayer/ The one who said that a donkey does not break the prayer, 715); and Ibn Mājah (The prayer/ What breaks the prayer, 948) with their respective *asānīd* from Sufyān.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Knowledge/ When is it proper to hear the young, 76), and (The prayer/ The *sutrah* of the Imām is *sutrah* to those behind him, 493); Muslim in the abovementioned place (1124); and Abū Dāwūd in the abovementioned place (715) with their respective *asānīd* from Mālik; and again by Muslim (1125) from Yūnus. The two of them (Mālik and Yūnus) both narrated it from Zuhrī.

10 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī in the abovementioned place (755); and Abū Dāwūd in the abovementioned place (716) with their respective *asānīd* from Ḥakam ibn ʿUtaybah.

11 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (The *qiblah*/ The strong disapproval of passing in front of someone doing the prayer etc., 758) from Ibn Jurayj.

12 Its *isnād* is *ḥasan*.

13 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ The one who said that dogs do not break the prayer, 718) with his *isnād* from Layth from Yaḥyā. It has also been transmitted by Ṭabarānī in *al-Kabīr* (18/295, no. 756) with his *isnād* from Ibn Abī Maryam.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (The prayer/ The *sutrah* of the one doing the prayer and the recommendation etc., 1128); and Abū Dāwūd (The prayer/ What the one doing the prayer is commanded to do to prevent people walking in front of him, 697) with their respective *asānīd* from Mālik.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ The one doing the

prayer blocking people from passing in front of him, 509); Muslim in the abovementioned place (1129); and Abū Dāwūd in the abovementioned place (700) with their respective *asānīd* from Ibn al-Mughīrah; and again by Bukhārī (509) from Yūnus ibn ʿUbayd. Both of them narrated it from Ḥumayd ibn Hilāl.

16 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (Bloody money/ The one who seeks retribution and gets his right without the Sultan etc., 4866) with his *isnād* from ʿAṭāʾ ibn Yasār; and by Ibn Mājah (The prayer/ Prevent it as much as you are able, 954); and Abū Dāwūd in the abovementioned place (698) with their respective *asānīd* from Ibn ʿAjlān from Zayd ibn Aslam. Both of them (ʿAṭāʾ and Zayd) narrated it from ʿAbd al-Raḥmān ibn Abī Saʿīd.

17 Its *isnād* is *ḥasan*. It has been transmitted by Muslim (The prayer/ The *sutrah* of the one doing the prayer and the recommendation etc., 1131) with his *isnād* from Ḍaḥḥāk; and Muslim again (1130); and Ibn Mājah (The prayer/ Prevent it as much as you are able, 955) with their respective *asānīd* from Muḥammad ibn Ismāʿīl.

18 There is someone unknown in the *isnād*. It has been transmitted by Abū Dāwūd (Ḥajj/ Chapter on Makkah, 2016) from Aḥmad ibn Ḥanbal from Sufyān.

19 Ṭaḥāwī 🙏 said in *Mushkil al-Āthār*, as is mentioned in *al-Muʿtaṣir min al-Mukhtaṣir*, “This *ḥadīth* does not contradict what has been narrated in terms of its being forbidden to pass [in front of the one doing the prayer], since this *ḥadīth* only refers to praying towards the Kaʿbah when it is within eyesight, and the prohibition against passing in front applies to the one who calculates the direction towards the Kaʿbah because it is out of his eye-sight; certain things may be endured when it is within eyesight that may not be endured when it is out of eyesight. Also, there is a certain leniency when it comes to passing in front that applies specifically to when someone is at the Kaʿbah, because it is usual for the nobleness of the Kaʿbah to take hold of people’s hearts and prevent them from being distracting by anything else. Being told something is not the same as seeing it firsthand.” Ibn ʿĀbidīn transmitted in *Radd al-Muḥtār*, “That it appears to apply to those doing *ṭawāf*, since *ṭawāf* is a form of prayer, and the one doing it is very much like someone praying with rows of other people doing the prayer in front of him.” Mullā ʿAlī al-Qārī quoted this from *Mushkil al-Āthār* of Ṭaḥāwī. This, as you can see, suggests that the ruling on passing in front [of someone praying] is general and not specific to a particular situation; also what it indicates is logically a proof of the ruling being general.

20 Its *isnād* is *munqaṭiʿ*, because Kathīr did not hear it directly from his father. Sufyān said, “Kathīr ibn Kathīr told us later that he did not hear it from his father, but was told it by a member of his family.” It has been transmitted by Abū Dāwūd in the abovementioned place (2016); Nasāʾī (The *qiblah*/ The dispensation to do that, 759), and (Ḥajj/ Where he prays the two *rakʿahs* of *ṭawāf*, 2962); and Ibn Mājah (Ḥajj/ The two *rakʿahs* after *ṭawāf*, 2958) with their

respective *asānīd* from Ibn Jurayj. Abū Dāwūd said that Aḥmad said that Sufyān said that Ibn Jurayj said, “Kathīr narrated it to me from his father, so I asked him about that and he replied that he had not heard it from his father directly, but rather from a member of his family from his father.”

21 There is someone unknown in the *isnād*.

22 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (The prayer/ A man facing another man while he is praying, 511); and Muslim (The prayer/ An obstruction in front of the one doing the prayer, 1143) with their respective *asānīd* from Aʿmash.

23 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ Praying towards the bed, 508); and Muslim in the abovementioned place (1144) with their respective *asānīd* from Jarīr; and by Nasāʾī (The prayer/ The amount of that, 756) from Shuʿbah. Both of them (Shuʿbah and Jarīr) narrated it from Manṣūr ibn al-Muʿtamir.

24 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (The prayer/ Praying on the bed, 382); Muslim in the abovementioned place (1145); and Nasāʾī (Purification/ A man not doing *wuḍūʾ* on account of touching his wife etc., 168) with their respective *asānīd* from Mālik.

25 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ The one who said that the wife does not break the prayer, 714) from Muḥammad ibn ʿAmr ibn ʿAlqamah.

26 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (1/99, no. 772) from Maqrī.

27 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAmr ibn Yūnus. It has been transmitted by Bukhārī (The prayer/ Praying behind one who is sleeping, 512); Muslim (An obstruction in front of the one doing the prayer, 1141); Nasāʾī (The *qiblah*/ The dispensation to pray behind someone who is sleeping, 760); and Abū Dāwūd (The prayer/ The one who said that the wife does not break the prayer, 711) with their respective *asānīd* from Hishām ibn ʿUrwah.

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (6/201, no. 26166) from Bakr from Ibn Jurayj.

29 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Clothing/ Chapter on bedding, 4148) with his *isnād* from Khālid al-Ḥadhdhāʾ; and Ibn Mājah (The prayer/ The one who prayed with something between him and the *qiblah*, 957) from Khālid al-Ḥadhdhāʾ.

30 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (The prayer/ When he prayed towards a bed in which a menstruating woman was lying, 517); Muslim (the prayer/ An obstruction is front of the one doing the prayer, 1146); Abū Dāwūd (Purification/ The dispensation for that, 369); and Ibn Mājah (The prayer/ The one who prayed with something between him and the *qiblah*, 958) with their respective *asānīd* from Shaybānī.

٦٨ - بَابُ الرَّجُلِ يَنَامُ عَنِ الصَّلَاةِ أَوْ يَنْسَاهَا: كَيْفَ يَقْضِيهَا

68. HOW SHOULD SOMEONE MAKE UP THE PRAYER IF HE FORGETS IT OR SLEEPS THROUGH ITS TIME?

٢٧٧٠ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ الدَّارِمِيُّ قَالَ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الرَّحْمَنِ - مَوْلَى بَنِي هَاشِمٍ - عَنْ ذِي مِخْبَرٍ - ابْنِ أَخِي النَّجَاشِيِّ ﷺ - قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَنُمْنَا، فَلَمْ نَسْتَيْقِظْ إِلَّا بِحَرِّ الشَّمْسِ، فَتَنَحَّيْنَا مِنْ ذَلِكَ الْمَكَانِ. قَالَ: فَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، فَلَمَّا كَانَ مِنَ الْغَدِ حِينَ بَزَغَ الشَّمْسُ، أَمَرَ بِلَالًا فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ، فَصَلَّى بِنَا الصَّلَاةَ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «هَذِهِ صَلَاتُنَا بِالْأَمْسِ».

2770. It has been transmitted to us [with an *isnād*] from ʿAbbās ibn ʿAbd al-Raḥmān, the freedman of Banū Hāshim, that Dhū Makhbar ibn Akhī an-Najāshī ﷺ said, "[One time] when we were travelling with the Messenger of Allah ﷺ, we went to sleep and did not wake up until we felt the heat of the Sun upon us, so we went away from that place. Then the Messenger of Allah ﷺ prayed with us. Then, the next morning when the Sun had risen, he commanded Bilāl ﷺ to call the *adhān* and the *iqāmah* and then prayed the prayer with us. Then, when he completed the prayer, he said to us, 'This is our prayer from yesterday.'"[1]

٢٧٧١ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي مِجْلَزٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا مِنَ الْغَدِ لِلْوَقْتِ».

2771. It has been transmitted to us [with an *isnād*] from ʿĀṣim al-Aḥwal from Abū Mijlaz from Samurah ibn Jundub ﷺ that the Prophet ﷺ said, "If anyone forgets a prayer then he should pray it when he remembers it at its time during the next day."[2]

٢٧٧٢ - حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ الْجَوْهَرِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ بِشْرِ بْنِ الْحَرْبِ: سَمِعْتُ سَمُرَةَ بْنَ جُنْدَبٍ ﷺ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ... ثُمَّ ذَكَرَ مِثْلَهُ.

2772. The like of it[3] has been transmitted to us [with an *isnād*] from Ḥammād ibn Salamah from Bashar ibn al-Ḥarb from Samurah ibn Jundub ﷺ from the Messenger of Allah ﷺ.[4]

Abū Jaʿfar ﷺ said, "Some[5] of the people [of knowledge] based their position on these *aḥādīth* and said that what is mentioned above is what a person should do when he sleeps through the time of a prayer or forgets it."

Others disagreed with them and said that he should pray [that missed prayer] with the obligatory prayer that follows it, but need do nothing else. They based their position on the following:

٢٧٧٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ جَعْفَرِ بْنِ سَعْدٍ السَّمُرِيُّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ خُبَيْبِ ابْنِ سُلَيْمَانَ بْنِ سَمُرَةَ عَنْ جَعْفَرِ بْنِ سَعْدِ بْنِ سَمُرَةَ، عَنْ خُبَيْبِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ ﷺ: أَنَّهُ كَتَبَ إِلَى بَنِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُهُمْ إِذَا شُغِلَ أَحَدُهُمْ عَنِ الصَّلَاةِ أَوْ نَسِيَهَا حَتَّى يَذْهَبَ حِينُهَا الَّذِي تُصَلَّى فِيهِ: أَنْ يُصَلِّيَهَا مَعَ الَّتِي تَلِيهَا مِنَ الصَّلَاةِ الْمَكْتُوبَةِ.

2773. It has been transmitted to us [with an *isnād*] from Khubayb ibn Sulaymān from his father that Samurah ibn Jundub ﷺ wrote to his son saying that the Messenger of Allah ﷺ used to command them, when they were too busy or forgot to pray a prayer until after its time had passed, to pray that [missed prayer] with the obligatory prayer that followed it.[6]

Others[7] disagreed with them both and said, "Rather, a person should make up the prayer as soon as he remembers it, even if that is before the time of the next prayer has come in, and that is all that he has to do." They based their position on the *aḥādīth* of Abū Qatādah,[8] ʿImrān and Abū Hurayrah ﷺ that when the Messenger of Allah ﷺ slept through the time of Ṣubḥ until after the sun had risen, he prayed it when [the sun had risen above the horizon] and did not wait for the time of Ẓuhr to come in. These *aḥādīth* are mentioned elsewhere in this book with their full *asānīd*.

٢٧٧٤ – وَقَدْ حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ عَنْ خَالِدٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أبيه ﷺ قَالَ: نَامَ رَسُولُ اللّٰهِ ﷺ وَأَصْحَابُهُ عَنْ صَلَاةِ الْفَجْرِ حَتَّى طَلَعَتِ الشَّمْسُ، فَأَمَرَ رَسُولُ اللّٰهِ ﷺ بِلَالًا فَأَذَّنَ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى بِهِمُ الْمَكْتُوبَةَ.

2774. It has been transmitted to us [with an *isnād*] from ʿAṭāʾ ibn as-Sāʾib from Burayd ibn Abī Maryam that his father said, "When the Prophet ﷺ and his Companions ﷺ slept through the time of Fajr until after the Sun had risen, the Messenger of Allah ﷺ commanded Bilāl ﷺ to call the *adhān*, then prayed two *rakʿahs*. Then he commanded [Bilāl ﷺ] to call the *iqāmah*, then prayed the obligatory prayer with them."[9]

٢٧٧٥ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا زَافِرُ بْنُ سُلَيْمَان عَنْ شُعْبَةَ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ ﷺ، قَالَ: كُنَّا مَعَ رَسُولِ اللّٰهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَلَمَّا كُنَّا بِدَهَاسٍ مِنَ الْأَرْضِ قَالَ رَسُولُ اللّٰهِ ﷺ: «مَنْ يَكْلَؤُنَا اللَّيْلَةَ؟» قَالَ بِلَالٌ: أَنَا. قَالَ: «إِذًا تَنَامُ». فَنَامَ حَتَّى طَلَعَتِ الشَّمْسُ، فَاسْتَيْقَظَ فُلَانٌ وَفُلَانٌ، فَقَالُوا: تَكَلَّمُوا حَتَّى يَسْتَيْقِظَ. فَاسْتَيْقَظَ رَسُولُ اللّٰهِ ﷺ فَقَالَ: «افْعَلُوا مَا كُنْتُمْ تَفْعَلُونَ، وَكَذَلِكَ يَفْعَلُ مَنْ نَامَ أَوْ نَسِيَ».

2775. It has been transmitted to us [with an *isnād*] from Jāmiʿ ibn Shaddād from ʿAbd al-Raḥmān ibn ʿAlqamah that Ibn Masʿūd ﷺ said, "We were with the Messenger of Allah ﷺ during the military expedition of Tabūk. When we reached a patch of soft, flat ground, the Messenger of Allah ﷺ said, 'Who will guard us tonight?' Bilāl ﷺ said, 'I will,' so the [Prophet ﷺ] said, 'Then, you will sleep.' So he slept until after the Sun had risen. Then so-and-so and so-and-so woke up and said [to one another], 'Speak out loud until he wakes up.' So the Messenger of Allah ﷺ woke up and said, 'Continue to do what you were doing. That is what somebody who sleeps or forgets [a prayer] should do.'"[10]

The following has also been narrated from the Messenger of Allah ﷺ regarding that:

٢٧٧٦ – مَا حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا». قَالَ هَمَّامٌ: ثُمَّ سَمِعْتُ قَتَادَةَ يُحَدِّثُ بِهِ مِنْ بَعْدِ ذَلِكَ فَقَالَ: ﴿أَقِمِ الصَّلَاةَ لِذِكْرِي﴾.

2776. It has been transmitted to us [with an *isnād*] from Hammām

from Qatādah from Anas ﷺ that the Messenger of Allah ﷺ said, “Anyone who forgets a prayer should pray it when he remembers it.” Hammām added, “Then I heard Qatādah say that after that he ﷺ said, [quoting from the Qurʾan], {Establish the prayer upon remembering Me.} (Qurʾan 20:14)”[11]

٢٧٧٧ – حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا».

2777. It has been transmitted to us [with an *isnād*] from Abū ʿAwānah from Qatādah from Anas ﷺ that the Prophet ﷺ said, “Anyone who forgets a prayer should pray it when he remembers it.”[12]

٢٧٧٨ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ عَبْدِ اللّٰهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2778. The like of it has been transmitted to us [with an *isnād*] from Thābit from ʿAbdullāh ibn Rabāḥ from Abū Qatādah ﷺ from the Messenger of Allah ﷺ.

The statement of the Messenger of Allah ﷺ in these *aḥādīth* proves that the only thing that someone who forgets the prayer must do is to make it up, and nothing else. This is clear from the fact that he mentions the one who forgets the prayer and then mentions what it is obligatory for him to do.

There are also other *aḥādīth* which narrate this same statement but with an addition:

٢٧٧٩ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ». قَالَ: ثُمَّ سَمِعْتُهُ يُحَدِّثُ وَيَزِيدُ فِيهِ: ﴿أَقِمِ الصَّلَاةَ لِذِكْرِي﴾.

2779. It has been transmitted to us [with an *isnād*] from Hammām from Qatādah from Anas ﷺ that the Messenger of Allah ﷺ said, "Anyone who forgets a prayer should pray it when he remembers it. No other expiation need be performed except that." [One of the narrators] said, "Later I heard him narrate [the same statement] but add [the Quranic verse], {Establish the prayer upon remembering Me.} (Qurʾan 20:14)"[13]

٢٧٨٠ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ قَالَ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَإِنَّ كَفَّارَتَهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا».

2780. It has been transmitted to us [with an *isnād*] from Saʿīd from Qatādah from Anas ﷺ that the Prophet ﷺ said, "The expiation for someone who forgets a prayer or sleeps through its time is to pray it [as soon as] he remembers it."[14]

The fact the Prophet ﷺ said, 'No other expiation need be performed except that,' makes it impossible that any other action need be performed [along with making up the prayer]. If it had been obligatory to do something else as well, then simply making up the prayer would not have served as an expiation [for his forgetfulness].

It has also come down in the *ḥadīth* of ʿImrān ibn Ḥuṣayn ﷺ about sleeping through the time of the prayer until after the Sun rises, that after the Messenger of Allah ﷺ prayed the prayer with them, they said, "Messenger of Allah, should we not repeat the prayer within its proper

time tomorrow?" and that the Prophet ﷺ replied, "Does Allah forbid you from *ribā* and yet accept it from you?" This *ḥadīth* is mentioned in full with its *isnād* elsewhere in this book.

Given the fact that they asked this question of the Messenger of Allah ﷺ and he responded in the way he did, it is impossible that they could have come know about making up the prayer the next day except through seeing the Messenger of Allah ﷺ himself do that on some prior occasion, or through being given a command by [the Messenger of Allah ﷺ] indicating what Dhū Makhmar and Samurah ﷺ narrated to be abrogated. Thus this *ḥadīth* must have taken place later that those ones [narrated by Dhū Makhmar and Samurah ﷺ] and so must abrogate them. This is the position suggested by a comparison of the traditions.

As for that suggested by reasoning, it is as follows: We have seen that Allah, Mighty and Majestic, made the prayer obligatory at certain times and made fasting obligatory at certain times, i.e. in the month of Ramaḍān. We have also seen that, when someone misses fasting days during Ramaḍān, he has to make up the days he missed during the other months of the year, but does not have to fast another like number of days in addition to that. Reasoning suggests that the same be true with regard to the prayer—if someone forgets or misses a prayer and its time passes, then it should be obligatory on him to make up that prayer even if its time has not yet come round again, and it should not be obligatory to make up that prayer a second time [during its proper time the next day]. This is what is suggested by use of reasoning, and by making an analogy with fasting as we described above.[15]

This was the verdict of Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

This position has also been transmitted from a number of the early scholars:

٢٧٨١ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ قَالَ: مَنْ نَسِيَ صَلَاةً فَذَكَرَهَا مَعَ الْإِمَامِ فَلْيُصَلِّهِ مَعَهُ، ثُمَّ لِيُصَلِّ الَّتِي نَسِيَ، ثُمَّ لِيُصَلِّ الْأُخْرَى بَعْدَ ذَلِكَ.

2781. It has been transmitted to us [with an *isnād*] from Mālik ibn Anas from Nāfiʿ that Ibn ʿUmar ﷺ said, “Anyone who forgets a prayer and then remembers it while praying behind an Imām, should complete the prayer with the Imām, then pray the prayer he forgot and then repeat the other (i.e. the prayer he had prayed behind the Imām) after that.”

٢٧٨٢ – حَدَّثَنَا ابْنُ أَبِي عِمْرَانَ قَالَ: حَدَّثَنَا أَبُو إِبْرَاهِيمَ التُّرْجُمَانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2782. The like of it has been transmitted to us [with an *isnād*] from ʿUbaydullāh ibn ʿUmar from Nāfiʿ from Ibn ʿUmar ﷺ from the Prophet ﷺ.[16]

٢٧٨٣ – حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، وَلَمْ يَرْفَعْهُ.

2783. The like of it has been transmitted to us [with another *isnād*] from [ʿUbaydullāh ibn ʿUmar from Nāfiʿ from Ibn ʿUmar ﷺ], except in this version he did not attribute the statement to the Messenger of Allah ﷺ.

As for completing the prayer with the Imām, it is probable, in our opinion, that he did that with the intention of praying it as a supererogatory prayer.

٢٧٨٤ – حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مُغِيرَةُ عَنْ إِبْرَاهِيمَ فِي رَجُلٍ نَسِيَ الظُّهْرَ، فَذَكَرَهَا وَهُوَ فِي الْعَصْرِ. قَالَ: يَنْصَرِفُ فَيُصَلِّي الظُّهْرَ، ثُمَّ يُصَلِّي الْعَصْرَ.

2784. It has been transmitted to us [with an *isnād*] from Hushaym from Mughīrah that Ibrāhīm said about someone who forgets Ẓuhr and then remembers it while he is praying ʿAṣr, "He should break off from his prayer, pray Ẓuhr and then repeat ʿAṣr."

٢٧٨٥ – حَدَّثَنَا صَالِحٌ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورٌ وَيُونُسُ عَنِ الْحَسَنِ أَنَّهُ كَانَ يَقُولُ: يُتِمُّ الْعَصْرَ الَّتِي دَخَلَ فِيهَا، ثُمَّ يُصَلِّي الظُّهْرَ بَعْدَ ذَلِكَ.

2785. It has been transmitted to us [with an *isnād*] from Manṣūr and Yūnus that Ḥasan used to say, "He should complete the ʿAṣr prayer that he has already started and then pray Ẓuhr."[17]

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1 Its *isnād* is *ḍaʿīf* on account of ʿAbbās ibn ʿAbd al-Raḥmān. It has been transmitted by Ṭabarānī in *al-Kabīr* (4/234, no. 4228). Haythamī said in *al-Mujmaʿ* (1/320), "It contains ʿAbbās ibn ʿAbd al-Raḥmān. Dāwūd ibn Abī Hind narrated from him, but he is the only narrator from him that I have seen. He himself narrated from a number of the Companions ﷺ."

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ṭabarānī in *al-Kabīr* (7/335, no. 6978). Haythamī said in *al-Mujmaʿ* (1/322), "Its narrators are the narrators of the *Ṣaḥīḥ* collections."

3 In the narration of Abū Qatādah found in the collection of Muslim, it says, "If it is the next day, then he should pray it at is time." In the version of Abū Dāwūd, it says, "When you reach the *Ṣubḥ* of the next day, pray the like of it with it."

4 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (5/22, no. 20522) from Yūnus and Surayj, and (no. 20521) from ʿAffān. The three of them narrated it from Ḥammād ibn Salamah.

Haythamī said in *al-Mujmaʿ* (1/321), “Bashar ibn Ḥarb was considered weak by Ibn al-Madīnī and considered trustworthy by Ibn ʿAdī who said, ‘I have not seen a *munkar ḥadīth* narrated from him.’”

5 Including a number of the Ẓāhirī scholars and a number of the people of *ḥadīth*.

6 Its *isnād* is *ḍaʿīf* on account of Khubayb ibn Sulaymān. It has been transmitted by Ṭabarānī in *al-Kabīr* (7/ no. 7034) with his *isnād* from Marwān ibn Jaʿfar.

7 Those who adopted this position included the four Imāms.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Mosques/ Making up missed prayers etc., 1562); Abū Dāwūd (The prayer/ The one who sleeps through the time of a prayer or forgets it, 441); and Nasāʾī (The prayer/ Chapter on one who sleeps through the time of the prayer etc., 617) with their respective *asānīd* from Sulaymān ibn al-Mughīrah; and by Tirmidhī (The prayer/ What has come down regarding sleeping through the time of a prayer, 177); Abū Dāwūd again (437); and Nasāʾī again (616) with their respective *asānīd* from Ḥammād. Both of them (Sulaymān and Ḥammād) narrated it from Thābit.

9 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ How should one make up missed prayers, 622) with his *isnād* from ʿAṭāʾ ibn as-Sāʾib.

10 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (The prayer/ The one who sleeps through the time of the prayer or forgets it, 447) with his *isnād* from Shuʿbah.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Mosques/ Making up missed prayers etc., 1567); Tirmidhī (The prayer/ What has come down regarding a man forgetting the prayer, 178); Nasāʾī (Times/ Concerning the one who forgets the prayer, 614); and Ibn Mājah (The prayer/ The one who sleeps through the time of the prayer or forgets it, 696) with their respective *asānīd* from Abū ʿAwānah. Tirmidhī said that it was *ḥasan ṣaḥīḥ*.

12 Its *isnād* is *ṣaḥīḥ*.

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer/ The one who forgets the prayer should pray etc., 597); Muslim in the abovementioned place (1566); and Abū Dāwūd (The prayer/ The one who sleeps through the time of the prayer or forgets it, 442) with their respective *asānīd* from Hammām.

14 Its *isnād* is *ḥasan*. It has been transmitted by Muslim in the abovementioned place (1568) with his *isnād* from Saʿīd ibn Abī ʿArūbah.

15 Some people made a mistake in their interpretation of what has come through some of the paths of transmission of the *ḥadīth* of Abū Qatādah , ‘If it is the next day, then he should pray it at is time,’ thinking that it meant that a missed prayer should be repeated twice—once when you remember it and once when you come to the time at which it should be prayed the next day.

But the wording of the text does not prove that, since it is possible that the words, ‘then he should pray it at is time,’ refer to the prayer whose time has arrived. And given that the time on the next day was the very thing that was forgotten the previous day, with respect to the fact that it was one prayer of five, like *Fajr* or *Ẓuhr* for example, it is valid for the pronoun to refer back to it. So, the intention behind the command is for people is to keep the prayer within its rightful time, and the fact that the prayer of today is to be made up outside of its time does not change the fact that people must mind its time for future prayers. So it is telling people not to delay their prayers, but to make it their habit to pray them in their times.

But in Abū Dāwūd’s version of the *ḥadīth* of Abū Qatādah ﷺ relating this story, it says, ‘When you reach the *Ṣubḥ* of the next day, pray the like of it with it,’ and that contradicts this interpretation. Similarly, the *ḥadīth* of Dhū Makhmar ﷺ corroborates the *ḥadīth* of Abū Qatādah ﷺ. But none of the early scholars said that was recommended, let alone obligatory, but rather considered it to be a mistake, as was mentioned by Tirmidhī and others from Bukhārī. However, Ṭaḥāwī, on the other hand, says that these *ḥadīth* are abrogated without saying that there was any mistake, and that is the safest position to take. The prohibition against the *ribā* of increase came down during the battle of Khaybar. Before that, the Prophet ﷺ made up [each] prayer [he missed] twice and commanded that that be done. Then that ruling was abrogated by the *ḥadīth* of ʿImrān ibn Ḥuṣayn ﷺ.

16 Its *isnād* is *ḥasan*. It has been transmitted by Bayhaqī (The prayer/ Chapter on the one who remembers the prayer when he is in a different prayer etc., 2/221); and Dāraquṭnī (The prayer/ The man who remembers the prayer etc., 2/400–401). And Dāraquṭnī said, “Abū Ibrāhīm at-Tarjumānī traced it back to the Prophet ﷺ, but he made a mistake in doing that. The correct position is that it is a statement of Ibn ʿUmar’s ﷺ, for both ʿUbaydullāh and Mālik ibn Nāfiʿ narrated it thus from Ibn ʿUmar ﷺ. Ibn ʿAdī attributed the mistake to Saʿīd ibn ʿAbd al-Raḥmān. But their words are confused and any addition made by someone trustworthy is accepted.

17 Meaning that the one who remembers a missed prayer in the course of another should complete the prayer he is in, then make up the missed prayer, and then repeat the prayer in which he remembered the missed prayer. But completing the prayer you are in is not obligatory, for that prayer becomes a supererogatory one. As for Imām Shāfiʿī, his position was that you complete the prayer you are in and then make up the missed prayer and you do not need to do anything else, since for him the order between the missed prayer and the prayer in its time is only recommended, whereas it is obligatory according to Imām Abū Ḥanīfah, Imām Aḥmad and Imām Mālik.

٦٩ - بَابُ دِبَاغِ الْمَيْتَةِ: هَلْ يُطَهِّرُهَا أَمْ لَا؟

69. DOES THE TANNING PROCESS MAKE [THE SKIN] OF CARRION (UNSLAUGHTERED) ANIMALS PURE OR NOT?

٢٧٨٦ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ وَوَهْبُ بْنُ جَرِيرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللّٰهِ بْنِ عُكَيمٍ قَالَ: قُرِئَ عَلَيْنَا كِتَابُ رَسُولِ اللّٰهِ ﷺ وَنَحْنُ بِأَرْضِ جُهَيْنَةَ، وَأَنَا غُلَامٌ شَابٌّ: أَنْ لَا تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ.

2786. It has been transmitted to us [with an *isnād*] from Ibn Abī Laylā that ʿAbdullāh ibn ʿUkaym said, "When I was a young boy and we were in the land of Juhaynah, a letter of the Messenger of Allah ﷺ was read out to us, saying, 'Do not make use of the skin (ihāb) or sinew of carrion animals."[1]

٢٧٨٧ - حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا شُجَاعٌ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي غَنِيَّةَ، عَنِ الْحَكَمِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: جَاءَنَا كِتَابُ رَسُولِ اللّٰهِ ﷺ.

2787. The like of it has been transmitted to us [with another *isnād*] from [Ibn Abī Laylā from ʿAbdullāh ibn ʿUkaym], except in this version he said, "A letter came to us from the Messenger of Allah ﷺ."[2]

٢٧٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ يُونُسَ قَالَ: حَدَّثَنِي أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الشَّيْبَانِيِّ، عَنِ الْحَكَمِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ. غَيْرَ أَنَّهُ قَالَ: كَتَبَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ.

2788. The like of it has been transmitted to us with another *isnād* from [Ibn Abī Laylā from ʿAbdullāh ibn ʿUkaym], except in this version he said, "The Messenger of Allah ﷺ wrote to us [. . .]."[3]

٢٧٨٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الدِّمَشْقِيُّ أَبُو زُرْعَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ قَالَ: حَدَّثَنِي أَشْيَاخُ جُهَيْنَةَ، قَالُوا: أَتَانَا كِتَابُ رَسُولِ اللَّهِ ﷺ، - أَوْ قُرِئَ إِلَيْنَا كِتَابُ رَسُولِ اللَّهِ ﷺ - : أَنْ لَا تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِشَيْءٍ.

2789. It has been transmitted to us [with an *isnād*] from Qāsim ibn Mukhaymara from ʿAbdullāh ibn ʿUkaym that the elders of Juhaynah said, "A letter from the Messenger of Allah ﷺ came to us—or, "a letter from the Messenger of Allah ﷺ was read to us—saying, 'Do not make any use whatsoever of carrion animals.'"[4]

Abū Jaʿfar ﷺ said, "Some[5] of the people [of knowledge] based their position on these *aḥādīth* and said that there is no way of purifying the skin of carrion animals, not even through tanning, and so it is not permissible to pray on them."

Others[6] disagreed with them and said that if the skin or sinew of a carrion animal was tanned then it became pure, and so there is nothing wrong with selling them, making use of them or even praying on them. One of the proofs they used against the first group of scholars was to point out that it was possible that the statement of the Messenger of Allah ﷺ in the above-mentioned *ḥadīth* of Abū Laylā, 'Do not make use

of the skin (*ihāb*) or sinew of carrion animals,' only applied to them when they were untanned. This is because the Messenger of Allah ﷺ said what he said in response to a question about making use of the fat of carrion animals:

٢٧٩٠ – حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي زَمْعَةُ بْنُ صَالِحٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ قَالَ: بَيْنَا أَنَا عِنْدَ رَسُولِ اللّٰهِ ﷺ إِذْ جَاءَهُ نَاسٌ، فَقَالُوا: يَا رَسُولَ اللّٰهِ، إِنَّ سَفِينَةً لَنَا انْكَسَرَتْ، وَإِنَّا وَجَدْنَا نَاقَةً سَمِينَةً مَيْتَةً، فَأَرَدْنَا أَنْ نَدْهُنَ بِهَا سَفِينَتَنَا وَإِنَّمَا هِيَ عُودٌ وَهِيَ عَلَى الْمَاءِ. فَقَالَ رَسُولُ اللّٰهِ ﷺ: «لَا تَنْتَفِعُوا بِشَيْءٍ مِنَ الْمَيْتَةِ».

2790. It has been transmitted to us [with an *isnād*] from Abū az-Zubayr that Jābir ibn ʿAbdillāh ﷺ said, "While I was with the Messenger of Allah ﷺ, some people came to him and said, 'Messenger of Allah, one of our boats has broken and we have found a dead fat she-camel. We want to coat our boat in its fat, for it is only wood and it travels upon water.' The Messenger of Allah ﷺ replied, 'Do not make any use whatsoever of carrion animals.'"

٢٧٩١ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُونُسَ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا زَمْعَةُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2791. The like of it has been transmitted to us with another *isnād* [from Abū az-Zubayr from Jābir ibn ʿAbdillāh ﷺ from the Messenger of Allah ﷺ].

Jābir ibn ʿAbdillāh ﷺ informs of the request for which the statement of the Messenger of Allah ﷺ, 'Do not make use of carrion animals,' was a response, and shows that he said that in order to forbid them from using

its fat.

If the skin however undergoes the tanning process until it no longer resembles carrion and is no longer '*ihāb*,' then it has become pure.[7] Indeed, there are *mutawātir aḥādīth* from the Messenger of Allah ﷺ that, when interpreted, show skin to be pure when it has been tanned:

٢٧٩٢ – مَا حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرٌو عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: مَرَّ النَّبِيُّ ﷺ بِشَاةٍ مَيْتَةٍ لِمَيْمُونَةَ ﷺ، فَقَالَ: «لَوْ أَخَذُوا إِهَابَهَا فَدَبَغُوهُ فَانْتَفَعُوا بِهِ!»

2792. It has been transmitted to us [with an *isnād*] from ʿAṭāʾ from ʿAmr that Ibn ʿAbbās ﷺ said, "When the Messenger of Allah ﷺ passed by a dead sheep belonging to Maymūnah ﷺ, he said, "If they were to take its skin and tan it, they would be able to make use of it."[8]

٢٧٩٣ – حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا أُسَامَةُ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَهْلِ شَاةٍ مَاتَتْ: «أَلَا نَزَعْتُمْ جِلْدَهَا فَدَبَغْتُمُوهُ فَاسْتَمْتَعْتُمْ بِهِ؟»!

2793. It has been transmitted to us [with an *isnād*] from ʿAṭāʾ from Ibn Abī Rabāḥ from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ said to the owners of a sheep that had died, "Will you not remove its skin and tan it, thereby getting some enjoyment out of it?"[9]

٢٧٩٤ – حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي عَطَاءٌ مُنْذُ حِينٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ عَنْ شَاةٍ مَاتَتْ، فَقَالَ النَّبِيُّ ﷺ: «هَلَّا دَبَغْتُمْ إِهَابَهَا فَاسْتَمْتَعْتُمْ بِهِ؟»!

2794. It has been transmitted to us [with an *isnād*] from ʿAṭāʾ that Ibn ʿAbbās ﷺ said, “Maymūnah ﷺ told me that [one time when] a sheep died, the Messenger of Allah ﷺ said, ‘Have you not tanned its skin thereby getting some benefit out of it?’”[10]

٢٧٩٥ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ وَأَسَدُ بْنُ مُوسَى قَالَا: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّهُ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ ﷺ يَقُولُ: مَاتَتْ شَاةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَهْلِهَا: «أَلَا نَزَعْتُمْ جِلْدَهَا فَدَبَغْتُمُوهُ فَاسْتَمْتَعْتُمْ بِهِ؟»!

2795. It has been transmitted to us [with an *isnād*] from ʿAṭāʾ ibn Abī Rabāḥ that he heard Ibn ʿAbbās ﷺ say, “When a sheep died, the Messenger of Allah ﷺ said to its owners, ‘Will you not remove its skin and tan it, thereby getting some benefit out of it?’”[11]

٢٧٩٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْقُوبَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: مَاتَتْ شَاةٌ لِمَيْمُونَةَ، فَقَالَ النَّبِيُّ ﷺ: «هَلَّا انْتَفَعْتُمْ بِإِهَابِهَا؟» قَالُوا: إِنَّهَا مَيْتَةٌ، فَقَالَ: «إِنَّ دِبَاغَ الْأَدِيمِ طُهُورُهُ».

2796. It has been transmitted to us [with an *isnād*] from Yaʿqūb ibn ʿAṭāʾ from his father that Ibn ʿAbbās ﷺ said, “When one of Maymūnah’s ﷺ sheep died, the Prophet ﷺ said, ‘Have you not made use of its skin?’ They replied, ‘It is carrion,’ so he said, ‘All skins which are tanned are pure.’”[12]

٢٧٩٧ – حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَيُّمَا إِهَابٍ دُبِغَ، فَقَدْ طَهُرَ».

2797. It has been transmitted to us [with an *isnād*] from ʿAbd al-Raḥmān ibn Waʿlah from Ibn ʿAbbās ﷺ that the Prophet ﷺ said, “Any skin that has been tanned is pure.”[13]

٢٧٩٨ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «إِذَا دُبِغَ الْأَدِيمُ فَقَدْ طَهُرَ».

2798. It has been transmitted to us [with another *isnād*] from Ibn Waʿlah from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ said, “When a skin is tanned, it becomes pure.”[14]

٢٧٩٩ – حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ أَنَّهُ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ ﷺ: إِنَّا نَغْزُو أَرْضَ الْمَغْرِبِ وَإِنَّمَا أَسْقِيَتُنَا جُلُودُ الْمَيْتَةِ. فَقَالَ ابْنُ عَبَّاسٍ ﷺ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «أَيُّمَا مَسْكٍ دُبِغَ، فَقَدْ طَهُرَ».

2799. It has been transmitted to us [with another *isnād*] from ʿAbd al-Raḥmān ibn Waʿlah who said, “When I said to Ibn ʿAbbās ﷺ, ‘When we are fighting in the lands of the Maghrib, all of our waterskins are made from the skin of carrion,’ he replied, ‘I heard the Messenger of Allah ﷺ say, ‘Any skin that has been tanned has been made pure.’’”[15]

٢٨٠٠ – حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ قَالَ: حَدَّثَنَا أَبِي عَنْ جَعْفَرِ بْنِ رَبِيعَةَ أَنَّهُ سَمِعَ أَبَا الْخَيْرِ يُخْبِرُ عَنِ ابْنِ وَعْلَةَ أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ ﷺ فَقَالَ: إِنَّا نَغْزُو هَذَا الْمَغْرِبَ، وَلَهُمْ قِرَبٌ يَكُونُ فِيهَا الْمَاءُ، وَهُمْ أَهْلُ وَثَنٍ. فَقَالَ ابْنُ عَبَّاسٍ ﷺ: الدِّبَاغُ طُهُورٌ. فَقَالَ لَهُ ابْنُ وَعْلَةَ: عَنْ رَأْيِكَ أَمْ شَيْءٍ سَمِعْتَهُ عَنْ رَسُولِ اللّٰهِ ﷺ؟ قَالَ: بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللّٰهِ ﷺ.

2800. It has been transmitted to us [with an *isnād*] from Abū al-Khayr from Ibn Waʿlah that he said to Ibn ʿAbbās ﷺ, "In this [land of] the Maghrib where we are fighting, the people, who are idolators, have skins full of water [from which we must drink]." Ibn ʿAbbās ﷺ replied, "Tanned [skins] are pure," so Ibn Waʿlah said, "Is that your opinion or is it something you heard from the Messenger of Allah ﷺ?" [Ibn ʿAbbās ﷺ] replied, "I heard it from the Messenger of Allah ﷺ."[16]

٢٨٠١/ ٢٨٠٢ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، ح: وَحَدَّثَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ بْنِ سَهْلٍ الْكُوفِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى الْعَبْسِيُّ، قَالَا جَمِيعًا: عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ، عَنْ سَوْدَةَ ﷺ - زَوْجِ النَّبِيِّ ﷺ - قَالَتْ: مَاتَتْ لَنَا شَاةٌ فَدَبَغْنَا مَسْكَهَا، فَمَا زِلْنَا نَنْتَبِذُ فِيهِ، حَتَّى صَارَ شَنًّا.

2801/2802. It has been transmitted to us [with two *asānīd*] from ʿĀmir from ʿIkrimah from Ibn ʿAbbās ﷺ that Sawdah ﷺ, the wife of the Prophet ﷺ, said, "One of our sheep died so we tanned its skin and continued to use it [as a receptacle] for *nabīdh* until it became old and worn."[17]

٢٨٠٣/ ٢٨٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ دَاوُدَ وَفَهْدٌ قَالَا: حَدَّثَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «دِبَاغُ الْمَيْتَةِ طُهُورُهَا». هَذَا لَفْظُ مُحَمَّدٍ، وَأَمَّا فَهْدٌ فَقَالَ: «دِبَاغُ الْمَيْتَةِ ذَكَاتُهَا».

2803/2804. It has been transmitted to us [with an *isnād*] from Ibrāhīm from Aswad from ʿĀʾishah ﷺ that the Messenger of Allah ﷺ said, "The tanning of carrion is its purification [using *ṭuhūr*]."

This is the version of Muḥammad [ibn ʿAlī], but according to Fahd, he ﷺ said, “The tanning of carrion is its purification [using *dhakāh*].”[18]

٢٨٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْمُرْوَذِيُّ قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ ﵂ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «دِبَاغُ الْمَيْتَةِ طُهُورُهَا».

2805. It has been transmitted to us [with an *isnād*] from ʿAmārah ibn ʿUmayr from Aswad from ʿĀʾishah ﵂ that the Messenger of Allah ﷺ said, “The tanning of carrion is its purification [using *ṭuhūr*].”[19]

٢٨٠٦ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنَا أَصْحَابُنَا عَنْ عَائِشَةَ ﵂، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2806. The like of it has been transmitted to us [with an *isnād*] from Aʿmash from his companions from ʿĀʾishah ﵂ from the Prophet ﷺ.[20]

٢٨٠٧ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ عَنْ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: سَأَلْتُ عَائِشَةَ ﵂ عَنْ جُلُودِ الْمَيْتَةِ، فَقَالَتْ: لَعَلَّ دِبَاغَهَا يَكُونُ طُهُورُهَا.

2807. It has been transmitted to us [with an *isnād*] from Ibrāhīm from Aswad that when he asked ʿĀʾishah ﵂ about the skin of carrion animals, she replied, “Perhaps the tanning of carrion is its purification.”

٢٨٠٨ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ عَنْ كَثِيرِ بْنِ فَرْقَدٍ أَنَّ عَبْدَ اللّٰهِ بْنَ مَالِكِ بْنِ حُذَافَةَ حَدَّثَهُ عَنْ أُمِّهِ الْعَالِيَةِ بِنْتِ سُبَيْعٍ: أَنَّ مَيْمُونَةَ ﵂ - زَوْجَ النَّبِيِّ ﷺ - حَدَّثَتْهَا: أَنَّهُ مَرَّ عَلَى رَسُولِ اللّٰهِ ﷺ رِجَالٌ مِنْ قُرَيْشٍ يَجُرُّونَ شَاةً لَهُمْ مِثْلَ الْحِمَارِ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «لَوْ أَخَذْتُمْ إِهَابَهَا؟!» «قَالُوا: إِنَّهَا مَيْتَةٌ. قَالَ: «يُطَهِّرُهَا الْمَاءُ وَالْقَرَظُ».

2808. It has been transmitted to us [with an *isnād*] from ʿAbdullāh ibn Mālik ibn Hudhāfah from his mother, ʿĀliyah bint Subayʿ from Maymūnah ﵂, the wife of the Prophet ﷺ, that some men of Quraysh passed by the Prophet ﷺ dragging a sheep behind them as if it were a donkey, so the Prophet ﷺ said to them, "Would that you had taken its skin." They replied, "But it is carrion," so he said, "It is purified by water and mimosa flavour (*qaraẓ*) leaves."[21] [22]

٢٨٠٩ - حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ عَنْ كَثِيرِ بْنِ فَرْقَدٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2809. The like of it has been transmitted to us with another *isnād* [from ʿAbdullāh ibn Mālik ibn Hudhāfah from his mother, ʿĀliyah bint Subayʿfrom Maymūnah ﵂].[23]

٢٨١٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عُمَرَ الْحَوْضِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللّٰهِ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ جَوْنِ ابْنِ قَتَادَةَ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ ﵁: أَنَّ رَسُولَ اللّٰهِ ﷺ دَعَا بِقِرْبَةٍ مِنْ عِنْدِ امْرَأَةٍ فِيهَا مَاءٌ، فَقَالَتْ: إِنَّهَا مَيْتَةٌ. فَقَالَ النَّبِيُّ ﷺ: «أَدَبَغْتِيهَا؟» فَقَالَتْ: نَعَمْ. فَقَالَ: «دِبَاغُهَا ذَكَاتُهَا».

2810. It has been transmitted to us [with an *isnād*] from Ḥasan

from Ḥārith ibn Qatādah from Salamah ibn al-Muḥabbiq ﷺ that the Messenger of Allah ﷺ called for a waterskin full of water to be brought to him from a certain woman. She said, however, that it was made from carrion, so the Prophet ﷺ asked her if she had tanned it. She replied that she had so he said, "The tanning of carrion is its purification."[24]

Thus, the *aḥādīth* which state unambiguously that tanning the skin of carrion renders it pure are *mutawātir*, and so they must be preferred to the *ḥadīth* of ʿAbdullāh ibn ʿUkaym which itself does not stand up as proof for the opposing position.

Some might say that the *aḥādīth* which make it permissible to make use of the tanned skin of carrion and declare it to be pure preceded those which made carrion forbidden. If they do say this, then they should be made aware of the proofs against that:

The following *ḥadīth* proves that these *aḥādīth* took place after carrion was forbidden and that this (i.e. what is tanned) is not something that is included amongst the parts of carrion that are forbidden:

٢٨١١/ ٢٨١٢ - أَنَّ ابْنَ أَبِي دَاوُدَ قَدْ حَدَّثَنَا قَالَ: حَدَّثَنَا الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، ح: حَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ عَدِيٍّ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: مَاتَتْ شَاةٌ لِسَوْدَةَ بِنْتِ زَمْعَةَ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، مَاتَتْ فُلَانَةُ - تَعْنِي الشَّاةَ - قَالَ: «فَلَوْ لَا أَخَذْتُمْ مَسْكَهَا؟» فَقَالَتْ: نَأْخُذُ مَسْكَ شَاةٍ قَدْ مَاتَتْ؟ فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا قَالَ اللَّهُ: ﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ﴾ الْآيَةَ، فَإِنَّهُ لَا بَأْسَ بِأَنْ تَدْبُغُوهُ فَتَنْتَفِعُوا بِهِ». قَالَتْ: فَأَرْسِلْتُ إِلَيْهَا فَسَلَخَتْ مَسْكَهَا فَدَبَغَتْهُ، فَاتَّخَذَتْ مِنْهُ قِرْبَةً، حَتَّى تَخَرَّقَتْ.

2811/2812. It has been transmitted to us [with two *asānīd*] from Simāk from ʿIkrimah that Ibn ʿAbbās ﷺ said, "When one of the sheep of Sawdah bint Zamʿah ﷺ died, she said, 'Messenger of Allah, so-and-so has died,' referring to her sheep, so he asked her, 'Have you not taken its skin?' She replied, 'May we take the skin of a sheep that has died?' so the Prophet ﷺ said, 'Allah says, {Say: 'I do not find in what has been revealed to me, any food it is unlawful to eat [. . .].}' reciting the whole Quranic verse. Then he said, 'There is nothing wrong with tanning it and then making use of it.' So [Sawdah ﷺ said], 'So the sheep was sent for, its skin was removed, tanned, made it into a waterskin [and it was used] until it wore out.'"[25]

In this *ḥadīth*, when the Prophet ﷺ was asked about [making use of carrion skin], he recited to her the Quranic verse in which carrion was forbidden, thereby informing her that the only part of carrion that was forbidden were those parts which could have been eaten if it had been slaughtered, and that the skin, so long as it had been tanned, was not one of those parts that are forbidden.

ʿUbaydullāh ibn ʿAbdillāh also narrated something similar on the authority of Ibn ʿAbbās ﷺ:

٢٨١٣ – حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللّٰهِ بْنُ عَبْدِ اللّٰهِ بْنِ عُتْبَةَ عَنِ ابْنِ عَبَّاسٍ ﷺ: أَنَّ رَسُولَ اللّٰهِ ﷺ وَجَدَ شَاةً مَيْتَةً أُعْطِيَتَهَا مَوْلَاةٌ لِمَيْمُونَةَ ﷺ مِنَ الصَّدَقَةِ، فَقَالَ رَسُولُ اللّٰهِ ﷺ: «أَلَّا انْتَفَعْتُمْ بِجِلْدِهَا؟» قَالُوا: إِنَّهَا مَيْتَةٌ. قَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا».

2813. It has been transmitted to us [with an *isnād*] from Ibn

> Shihāb from ʿUbaydullāh ibn ʿAbdillāh ibn ʿUtbah from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ found a dead sheep which had been given as *ṣadaqah* to a freedwoman of Maymūnah ﷺ, so he asked them, "Have you not made use of its skin?" They replied, "But it is carrion," so he said, "It is only forbidden to eat it."[26]

This proves that the only part of a sheep which is forbidden when it dies is the edible part, not other parts such as its skin and sinews. This is the position suggested in this chapter by means of comparing the traditions.

As for the position suggested by reasoning, it is as follows: we have seen that there is a consensus that it is fine to drink or make use of grape juice so long as it has not taken on any of the characteristics of wine. If it does take on some of the characteristics of wine, [i.e when it becomes alcohol], then it becomes unlawful, and it continues to be unlawful until it takes on the characteristics of vinegar. If that happens then it becomes lawful again. Thus, although the body [of the juice] remains the same, the appearance of one type of characteristic makes it unlawful and then the appearance of another type of characteristic makes it lawful again.

Reasoning suggests that the same be true in the case of the skin of a carrion animal—it becomes unlawful by dying in the way that it died but then it becomes lawful again by taking on the characteristics of clothing and furnishing. When animal skins are tanned, they take on the characteristics of clothing and furnishing and so take on the characteristics of things which are lawful. Therefore, in the light of what we have said, reasoning suggests that they be lawful too since they are characterised by something lawful.[27]

Another proof is that we have seen that the Messenger of Allah ﷺ did not command his Companions ﷺ, when they entered the religion of Islam, to throw away their sandals, *khuffs* and sheepskin rugs, which they had acquired during their pre-Islamic days and which had been made from carrion animals or animals slaughtered to idols, as had been their custom before Islam—and indeed, the unlawfulness of animals slaughtered to idols is just as strong as that of carrion. The fact that he did not command them to throw them away or stop making use of them proves that by undergoing the tanning process, such items go from being under the ruling of carrion to being under the ruling of other types of clothing and furniture—they go from impurity to purity.

In the same way, whenever the Messenger of Allah ﷺ captured the lands of idolators, he never commanded them to cast aside their sandals, *khuffs*, sheepskin rugs or other items made from leather nor prevented them from using them. This is another proof that tanning makes animal skins pure.

There is also something narrated from Jābir ibn ʿAbdillāh ﷺ concerning this matter:

٢٨١٤ – مَا قَدْ حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ قَالَ: كُنَّا نُصِيبُ مَعَ رَسُولِ اللّٰهِ ﷺ فِي مَغَانِمِنَا مِنَ الْمُشْرِكِينَ الْأَسْقِيَةَ، فَنَقْتَسِمُهَا وَكُلُّهَا مَيْتَةٌ، فَنَنْتَفِعُ بِذَلِكَ.

2814. It has been transmitted to us [with an *isnād*] from ʿAṭāʾ ibn Abī Rabāḥ that Jābir ibn ʿAbdillāh ﷺ said, “When we were with the Messenger of Allah ﷺ, we would [sometimes] receive waterskins as part of our share of the booty won from the

idolators, and even though they were all from carrion animals, we would still make use of them."[28]

This also backs up what we have been saying. As this is the same Jābir ﷺ who narrated that the Messenger of Allah ﷺ said, "Do not make any use at all of carrion animals," proving that he did not consider that statement to contradict what is mentioned in this *ḥadīth* in any way.

Therefore, it is proven that when the Prophet ﷺ said, 'Do not make any use at all of carrion animals,' he was referring to [making use of carrion] in some way other than that mentioned in this other *ḥadīth* (2814), and it is proven that the part of carrion that was forbidden in that first *ḥadīth* is not the same as that part which is permitted in this *ḥadīth*.

Similarly, when ʿAbdullāh ibn ʿUkaym mentioned the Messenger of Allah ﷺ forbidding the usage of carrion, he must have been referring to something other than the tanned skins whose usage is made permissible in those traditions above. It is necessary to interpret the *ḥadīth* in this way in order to reconcile the conflicting traditions.

The position that we have taken in this chapter—that the skins of carrion animals are made pure by tanning them—was the verdict of Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Clothing/ The one who narrated that you can make use of the skin of carrion, 4127); Nasāʾī (Ritual [pagan] sacrifices/ What may be used to tan the skins of carrion, 4254); and Ibn Mājah (Clothing/ The one who said that one make not make use of the skin or sinew of carrion, 3613) with their respective *asānīd* from Shuʿbah; and again by Nasāʾī (4255); and Ibn Mājah again (3613) with their respective *asānīd* from Manṣūr. Both of them (Shuʿbah and Manṣūr) narrated it from Ḥakam.

2 Its *isnād* is *ḥasan*.

3 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAmr ibn Yūnus. It has been transmitted by Tirmidhī (Clothing/ What has come down regarding skins of carrion when they are tanned, 1729); and Ibn Mājah in the abovementioned place (3613) with their respective *asānīd* from Shaybānī; and again by Tirmidhī from Aʿmash. Both of them narrated it from Ḥakam. And Tirmidhī said that it was a *ḥasan ḥadīth*.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Ḥibbān in his *Ṣaḥīḥ* (Purification/ Chapter on the skins of carrion, 1276) with his *isnād* from Ṣadaqah ibn Khālid. But in the *isnād* of Ibn Ḥibbān, we find added, 'from Qāsim ibn Mukhaymirah from Ḥakam from ʿAbd al-Raḥmān from ʿAbdullāh ibn ʿUkaym.' But what becomes apparent after doing some research is that this addition found in Ibn Ḥibbān, 'from Ḥakam' is not sound, since the narration of Qāsim is established as being from ʿAbdullāh ibn ʿUkaym directly without anyone in the *isnād* between them, [Ḥakam] is nowhere mentioned in any of the books of narrators, and the narration of Ṣadaqah ibn Khālid is established as being from Yazīd ibn Maryam. Nawawī said in *al-Khulāṣah*, "I consider the *ḥadīth* of Ibn ʿUkaym weak on three accounts: the first is that there is confusion with regard to its *isnād*, the second is that there is confusion with regard to its text, and the third is that there is a difference of opinion as to whether he was a Companion or not." Tirmidhī said, "Aḥmad took the position mentioned in this *ḥadīth* two months before his death. Then he left it on account of the confused nature of its *isnād*, since some narrated it from ʿAbdullāh from one of the teachers of his from Juhaynah."

5 Those who adopted this position included Imām Aḥmad according to one narration and Imām Mālik according to one narration.

6 Those who adopted this position included Imām Abū Ḥanīfah, Abū Yūsuf, Muḥammad and Imām Shāfiʿī.

7 Meaning that *ihāb*; 'skin,' is considered to have the same ruling as skin before it has been tanned. After it has been tanned, it is no longer called *ihāb*, but is instead called *qurbah* and other things.

8 Its *isnād* is *ṣaḥīḥ*.

9 Its *isnād* is *ṣaḥīḥ*.

10 Its *isnād* is *ḥasan* on account of Riqqī. It has been transmitted by Muslim (Purification/ The proof that the one who is certain of purity and then feels doubt as to whether he is impure, 810); and Nasāʾī (Ritual [pagan] sacrifices/ The skins of carrion, 4242) with their respective *asānīd* from Ibn Jurayj.

11 Its *isnād* is *ṣaḥīḥ*.

12 Its *isnād* is *ḍaʿīf*. It has been transmitted by Aḥmad in *al-Musnad* (1/371, no. 3521) from Rūḥ.

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim in the abovementioned place (813); Tirmidhī (Clothing/ What has come regarding the skins of carrion etc., 1728); and Nasāʾī in the abovementioned place (4246) with their respective *asānīd* from Sufyān.

14 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Imām Mālik in *al-Muwaṭṭā* (Hunting/ What has come down regarding the skins of carrion, 4982) from Zayd ibn Aslam.

15 Its *isnād* is *ṣaḥīḥ*.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī in the abovementioned place (4247) from Rabīʿ al-Jīzī.

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī in the abovementioned place (4245) with his *isnād* from Ismāʿīl ibn Abī Khālid.

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Ritual [pagan] sacrifices/ Chapter on the skins of carrion, 4252) with his *isnād* from Abū Ghassān.

19 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī in the abovementioned place (4249) with his *isnād* from Ḥusayn ibn Muḥammad al-Marrūdhī.

20 Its *isnād* is *ḍaʿīf* on account of the fact that it is unknown who ‘his companions’ are.

21 Leaves used in the tanning process.

22 Its *isnād* is *ḥasan*.

23 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (Chapter on what is used to tan skins of carrion, 4253); and Abū Dāwūd (Clothing/ Chapter on the skin of carrion, 4126) with their respective *asānīd* from ʿAmr ibn al-Ḥārith.

24 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Ritual [pagan] sacrifices/ The skin of carrion, 4248) with his *isnād* from Hishām ad-Dastawāʾī; and Abū Dāwūd (Clothing/ The skin of carrion, 4125) with his *isnād* from Hammām. The two of them (Hishām and Hammām) both narrated it from Qatādah.

25 Its *isnād* is *ḥasan* on account of the confused nature of the *aḥādīth* of Simāk from ʿIkrimah. It has been transmitted by Bayhaqī (Purification/ Its inside is purified by tanning just as its outside is purified etc., 1/18); and Aḥmad (1/327, no. 3027) with their respective *asānīd* from Abū ʿAwānah.

26 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Zakāh/ Giving *ṣadaqah* to the freedmen of the wives of the Prophet ﷺ, 1492); and Muslim (Purification/ The proof that the one who is certain of purity and then feels doubt etc., 807) with their respective *asānīd* from

ʿAbdullāh ibn Wahb.

27 Nawawī said in *al-Khulāṣah*, "I consider the *ḥadīth* of Ibn ʿUkaym weak on three accounts: the first is that there is confusion with regard to its *isnād* as was mentioned before, the second is that there is confusion with regard to its text—for it is narrated 'three days before his death,' 'two months before his death' and 'forty days before his death,' and the third is that there is a difference of opinion as to whether he was a Companion or not, for Bayhaqī and others said that he was not a Companion so the *ḥadīth* was *mursal*." Ḥāzimī said, "There is much confusion in the *ḥadīth* of Ibn ʿUkaym. Furthermore, the *ḥadīth* of Ibn ʿAbbās was heard while that of Ibn ʿUkaym was written. And as we know, what is written, or taken from pages you have found, or pages you are given are all weaker forms of narration, since the fact that it has not been passed down by word of mouth is almost like the *isnād* has been cut. So even were it *ṣaḥīḥ*, it does not match up to the *ḥadīth* of Ibn ʿAbbās in terms of the degree of its soundness. Also, it is a precondition of any abrogating *ḥadīth* that it be sounder in terms of its *isnād* and built upon a stronger base with respect to all aspects. So it is clear for anyone who has any familiarity with *ḥadīth* that the *ḥadīth* of Ibn ʿUkaym does not match up to that of Ibn ʿAbbās in one of those things that give one a greater weight than the other, let alone all of them." [See] *Naṣb ar-Rāyah*.

28 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (Foods/ Chapter on using the receptacles of the people of the Book, 3838); and Aḥmad (3/326, no. 14555) with their respective *asānīd* from ʿAṭāʾ ibn Abī Rabāḥ.

٧٠ - بَابُ الْفَخِذِ: هَلْ هُوَ مِنَ الْعَوْرَةِ أَمْ لَا؟

70. IS THE UPPER LEG PART OF THE *ʿAWRAH* OR NOT?

٢٨١٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو خَالِدٍ عَنْ عَبْدِ اللّٰهِ بْنِ سَعِيدٍ الْمَدِينِيِّ قَالَ: حَدَّثَتْنِي حَفْصَةُ بِنْتُ عُمَرَ ﵄ قَالَتْ: كَانَ رَسُولُ اللّٰهِ ﷺ ذَاتَ يَوْمٍ قَدْ وَضَعَ ثَوْبَهُ بَيْنَ فَخِذَيْهِ، فَجَاءَ أَبُو بَكْرٍ ﵁ فَاسْتَأْذَنَ، فَأَذِنَ لَهُ النَّبِيُّ ﷺ عَلَى هَيْئَتِهِ، ثُمَّ جَاءَ عُمَرُ ﵁ بِمِثْلِ هَذِهِ الصِّفَةِ. ثُمَّ جَاءَ أُنَاسٌ مِنْ أَصْحَابِهِ، وَالنَّبِيُّ ﷺ عَلَى هَيْئَتِهِ. ثُمَّ جَاءَ عُثْمَانُ، فَاسْتَأْذَنَ عَلَيْهِ، فَأَذِنَ لَهُ، ثُمَّ أَخَذَ رَسُولُ اللّٰهِ ﷺ ثَوْبَهُ فَتَجَلَّلَهُ، فَتَحَدَّثُوا ثُمَّ خَرَجُوا. فَقُلْتُ: يَا رَسُولَ اللّٰهِ، جَاءَ أَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ وَنَاسٌ مِنْ أَصْحَابِكَ وَأَنْتَ عَلَى هَيْئَتِكَ، فَلَمَّا جَاءَ عُثْمَانُ تَجَلَّلْتَ ثَوْبَكَ؟ فَقَالَ: «أَوَلَا أَسْتَحْيِي مِمَّنْ تَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ؟» قَالَتْ: وَسَمِعْتُ أَبِي وَغَيْرُهُ يُحَدِّثُونَ نَحْوًا مِنْ هَذَا.

2815. It has been transmitted to us [with an *isnād*] from ʿAbdullāh ibn Saʿīd al-Madīnī that Ḥafṣah bint ʿUmar ﵂ said, “One time when the Messenger of Allah ﷺ had his garment hitched up between his thighs [leaving them exposed], Abū Bakr ﵁ came and asked permission to enter, so the Prophet ﷺ remained as he was and bade him enter. Then ʿUmar ﵁ and other men from amongst the Companions ﵃ came in the same way [as Abū Bakr ﵁ had done] and all the time the Prophet ﷺ stayed as he was. Then, when ʿUthmān ﵁ came and asked permission to enter, the Prophet ﷺ bade him enter after first covering up his upper legs properly with his garment. After they conversed [with the

Prophet ﷺ] and had gone away, I remarked, 'Messenger of Allah, when Abū Bakr, ʿUmar and others of your Companions ﷺ came, you remained as you were. But when ʿUthmān ﷺ came, you covered yourself up with your garment.' He replied, 'Should I not be shy of the one of whom the angels are shy?'" Then [Ḥafṣah ﷺ] added, "Also, I heard my father and others say something similar."[1]

Abū Jaʿfar ﷺ said, "Some[2] of the people [of knowledge] based their position on this *ḥadīth* and said that the upper leg is not part of the *ʿawrah*." Others[3] disagreed with them and said that the upper leg was part of the *ʿawrah*. They said, "This *ḥadīth* has been narrated by a number of the people of the household [of the Prophet ﷺ] in a way which differs from the version you have taken as proof."

٢٨١٦ - مَا حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ بْنِ فَارِسٍ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﷺ أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ وَرَسُولُ اللَّهِ لَابِسٌ مِرْطَ أُمِّ الْمُؤْمِنِينَ، فَأَذِنَ لَهُ، فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ خَرَجَ. ثُمَّ اسْتَأْذَنَ عَلَيْهِ عُمَرُ وَهُوَ عَلَى تِلْكَ الْحَالِ، فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ خَرَجَ. فَاسْتَأْذَنَ عَلَيْهِ عُثْمَانُ فَاسْتَوَى جَالِسًا وَقَالَ لِعَائِشَةَ: «اجْمَعِي عَلَيْكِ ثِيَابَكِ». فَلَمَّا خَرَجَ قَالَتْ لَهُ عَائِشَةُ: مَا لَكَ لَمْ تَفْزَعْ لِأَبِي بَكْرٍ وَعُمَرَ كَمَا فَزِعْتَ لِعُثْمَانَ؟ فَقَالَ: «إِنَّ عُثْمَانَ رَجُلٌ كَثِيرُ الْحَيَاءِ، وَلَوْ أَذِنْتُ لَهُ عَلَى تِلْكَ الْحَالِ خَشِيتُ أَنْ لَا يَبْلُغَ فِي حَاجَتِهِ».

2816. It has been transmitted to us [with an *isnād*] from Zuhrī from Yaḥyā ibn Saʿīd from his father from ʿĀʾishah ﷺ that Abū Bakr ﷺ [came] and asked permission to enter when the Messenger of Allah ﷺ was wearing a blanket of the Mother of the Believers, so the Messenger of Allah ﷺ bade him enter,

whereupon [Abū Bakr ﷺ] carried out his business and left. Then ʿUmar ﷺ sought permission to enter while the Messenger of Allah ﷺ was still dressed in that way, so [he bade him enter whereupon ʿUmar ﷺ] carried out his business and left. Then ʿUthmān ﷺ sought permission to enter, so the Messenger of Allah ﷺ sat up straight and told ʿĀʾishah ﷺ to gather her clothes around her. Then, after [ʿUthmān ﷺ] had gone, ʿĀʾishah ﷺ said, "Why did you not become alarmed when Abū Bakr or ʿUmar ﷺ entered, but did become alarmed when ʿUthmān ﷺ came in?" He replied, "'ʿUthmān ﷺ is a very shy man, and so I was afraid that if I had bade him enter while I was [dressed] in that way, he would not have informed me of his need."[4]

٢٨١٧ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2817. The like of it has been transmitted to us [with another *isnād*] from Zuhrī from Yaḥyā ibn Saʿīd from his father from ʿĀʾishah ﷺ from the Prophet ﷺ.[5]

٢٨١٨ – حَدَّثَنَا مُحَمَّدُ بْنُ عَزِيزٍ الْأَيْلِيُّ قَالَ: حَدَّثَنَا سَلَامَةُ بْنُ رَوْحٍ قَالَ: حَدَّثَنَا عُقَيْلٌ: حَدَّثَنِي ابْنُ شِهَابٍ قَالَ: أَخْبَرَنِي يَحْيَى ابْنُ سَعِيدِ بْنِ الْعَاصِ أَنَّ سَعِيدَ بْنَ الْعَاصِ ﷺ أَخْبَرَهُ: أَنَّ أَبَا بَكْرٍ ﷺ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ . . . ثُمَّ ذَكَرَ مِثْلَهُ.

2818. It has been transmitted to us [with an *isnād*] from Ibn Shihāb from Yaḥyā ibn Saʿīd from Saʿīd ibn al-ʿĀṣ ﷺ that Abū Bakr ﷺ asked the Messenger of Allah ﷺ for permission to enter.

Then he mentioned the like of what is in the previous *ḥadīth*.[6]

٢٨١٩ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ الْعَاصِ أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ: أَنَّ عَائِشَةَ ﵂ - زَوْجَ النَّبِيِّ ﷺ - وَعُثْمَانَ ﵁ حَدَّثَاهُ أَنَّ أَبَا بَكْرٍ ﵁ اسْتَأْذَنَ عَلَى رَسُولِ اللّٰهِ ﷺ. . . ثُمَّ ذَكَرَ مِثْلَهُ.

2819. It has been transmitted to us [with another *isnād*] from Ibn Shihāb from Yaḥyā ibn Saʿīd ibn al-ʿAṣ from Saʿīd ibn al-ʿAṣ ﵁ from ʿĀʾishah ﵂, the wife of the Prophet ﷺ, and ʿUthmān ﵁ that Abū Bakr ﵁ asked the Messenger of Allah ﷺ for permission to enter. Then he mentioned the like of what is in the previous *ḥadīth*.[7]

Abū Jaʿfar ﵀ said, "This is the original version of this *ḥadīth* and it makes no mention whatsoever of the Prophet's ﷺ upper legs."

Moreover, there are *mutawātir ṣaḥīḥ aḥādīth* from the Messenger of Allah ﷺ stating that the upper leg is a part of the *ʿawrah*. Some of these are narrated below:

٢٨٢٠ - حَدَّثَنَا ابْنُ أَبِي عِمْرَانَ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ ﵁ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «الْفَخِذُ عَوْرَةٌ».

2820. It has been transmitted to us [with an *isnād*] from Ḥabīb ibn Abī Thābit from ʿĀṣim ibn Ḍamrah from ʿAlī ﵁ that the Messenger of Allah ﷺ said, "The upper leg is [part of the] *ʿawrah*."[8]

٢٨٢١ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ: خَرَجَ النَّبِيُّ ﷺ، فَرَأَى فَخِذَ رَجُلٍ، فَقَالَ: «فَخِذُ الرَّجُلِ مِنْ عَوْرَتِهِ».

2821. It has been transmitted to us [with an *isnād*] from Abū Yaḥyā from Mujāhid that Ibn ʿAbbās ﷺ said, "[One time when] the Prophet ﷺ went out he saw a man's upper leg, and so he said, 'A man's upper leg is [part of] his ʿ*awrah*.'"[9]

٢٨٢٢ - وَحَدَّثَنَا بَحْرُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ جَحْشٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى مَعْمَرٍ بِفِنَاءِ الْمَسْجِدِ كَاشِفًا عَنْ طَرَفِ فَخِذِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خَمِّرْ فَخِذَكَ يَا مَعْمَرُ، إِنَّ الْفَخِذَ عَوْرَةٌ».

2822. It has been transmitted to us [with an *isnād*] from ʿAlā ibn ʿAbd al-Raḥmān from Abū Kathīr from Muḥammad ibn Jaḥsh ﷺ that when the Messenger of Allah ﷺ passed by Maʿmar ﷺ [sitting] in the mosque courtyard with the edge of his upper leg exposed, he said, "Cover up your upper leg, Maʿmar. The upper leg is [part of the] ʿ*awrah*."[10]

٢٨٢٣ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: حَدَّثَنَا أَبُو مُصْعَبٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ، عَنْ أَبِي كَثِيرٍ - مَوْلَى مُحَمَّدِ بْنِ جَحْشٍ - عَنْ مُحَمَّدِ بْنِ جَحْشٍ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

2823. The like of it has been transmitted to us [with another *isnād*] from ʿAlāʾ from Abū Kathīr, the freedman of Muḥammad ibn Jaḥsh, from Muḥammad ibn Jaḥsh ﷺ from the Messenger of Allah ﷺ.[11]

٢٨٢٤ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا الْحِمَّانِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ وَعَبْدُ الْعَزِيزِ قَالَا: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي كَثِيرٍ - مَوْلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ - عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَحْشٍ ﷺ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ أَمْشِي فِي السُّوقِ، فَمَرَّ بِمَعْمَرٍ جَالِسًا عَلَى بَابِهِ مَكْشُوفَةً فَخِذُهُ، فَقَالَ: «خَمِّرْ فَخِذَكَ، أَمَا عَلِمْتَ أَنَّهَا مِنَ الْعَوْرَةِ؟»

2824. It has been transmitted to us [with another *isnād*] from ʿAlāʾ ibn ʿAbd al-Raḥmān from Abū Kathīr, the freedman of Muḥammad ibn ʿAbdillāh, that Muḥammad ibn ʿAbdullāh ibn Jaḥsh ﷺ said, "When I was walking with the Prophet ﷺ in the marketplace, he passed by Maʿmar ﷺ sitting by his door with his upper leg uncovered, so he said to him, 'Cover up your upper leg. Do you not know that it is part of the *ʿawrah*?'"[12]

٢٨٢٥ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَرْهَدٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «فَخِذُ الرَّجُلِ مِنْ عَوْرَتِهِ»، أَوْ قَالَ: «مِنَ الْعَوْرَةِ».

2825. It has been transmitted to us [with an *isnād*] from ʿAbdullāh ibn Muḥammad ibn ʿAqīl from ʿAbdullāh ibn Muslim ibn Jarhad[13] from his father that the Prophet ﷺ said, "A man's upper leg is part of his *ʿawrah*." Or he said, "[. . .] part of the *ʿawrah*."[14]

٢٨٢٦ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: ثنا حَسَنٌ - هُوَ ابْنُ صَالِحِ بْنِ حَيٍّ - عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَرْهَدٍ الْأَسْلَمِيِّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2826. The like of it has been transmitted to us [with another *isnād*] from ʿAbdullāh ibn Muḥammad ibn ʿAqīl from ʿAbdullāh ibn Jurhad al-Aslamī from his father from the Prophet ﷺ.[15]

٢٨٢٧ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي النَّضْرِ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ جَرْهَدٍ، عَنْ أَبِيهِ ﷺ - وَكَانَ مِنْ أَصْحَابِ الصُّفَّةِ - أَنَّهُ قَالَ: جَلَسَ رَسُولُ اللّٰهِ ﷺ عِنْدِي وَفَخِذِي مُنْكَشِفَةٌ، فَقَالَ: «خَمِّرْ عَلَيْكَ، أَمَا عَلِمْتَ أَنَّ الْفَخِذَ عَوْرَةٌ؟»

2827. It has been transmitted to us [with an *isnād*] from Abū an-Naḍr from Zarʿah ibn ʿAbd al-Raḥmān ibn Jurhad that his father, one of the Companions of the Porch, said, "The Messenger of Allah ﷺ sat with me when my upper leg was uncovered, so he said to me, 'Cover yourself up. Do you not know that the upper leg is part of the *ʿawrah*?'"[16]

٢٨٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مِسْعَرٍ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ عَمِّهِ، زُرْعَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ جَرْهَدٍ، عَنْ جَدِّهِ جَرْهَدٍ ﷺ قَالَ: مَرَّ بِي رَسُولُ اللّٰهِ ﷺ وَعَلَيَّ بُرْدَةٌ قَدْ كَشَفْتُ عَنْ فَخِذِي، فَقَالَ: «غَطِّ فَخِذَكَ، الْفَخِذُ عَوْرَةٌ».

2828. It has been transmitted to us [with an *isnād*] from Abū az-Zinād from his paternal uncle, Zarʿah ibn ʿAbd al-Raḥmān ibn Jarhad, that his grandfather, Jarhad ﷺ, said, "The Messenger of Allah ﷺ passed by me when I was wearing a cloak and my upper leg had become exposed, so he said to me, 'Cover your upper leg. The upper leg is [part of] the *ʿawrah*.'"[17]

Abū Jaʿfar ﷺ said, "These *aḥādīth*, which are all transmitted from the Prophet ﷺ say that the upper leg is part of the *ʿawrah* and there is no *ṣaḥīḥ ḥadīth* that contradicts them."

This proves that the upper leg is part of the *ʿawrah* and that the prayer is made invalid when it is exposed during it, just as it is made

invalid when other parts of the *ʿawrah* are exposed during it. This is the position arrived at by means of comparison of the traditions.

As for the position suggested by reasoning, it is as follows: we have seen that a man may only look at the face and hands of a non-*maḥram* female, and may not look at any part above that such as her head nor any part below that such as her stomach, back, upper leg or lower leg. We have also seen that, in the case of *maḥram* females, he may look at their chest, hair, face, head and lower leg, but may not look at the parts of the body that lie in between. And this same ruling applies in the case of non-*maḥram* slavegirls who do not belong to him.

Thus, just as he is forbidden from looking at the private parts of *maḥram* females and non-*maḥram* slavegirls who do not belong to him, he is also forbidden from looking at their upper legs and thighs. This means that the ruling on woman's upper legs is like the ruling on their private parts, not the ruling on their lower legs.

So reasoning suggests that the same be true with respect to men; the ruling on looking at a man's upper leg should be the same as the ruling on looking at his private parts, not that for looking at his lower leg. Since it is unlawful to look at his private parts, it should also be unlawful to look at his upper leg. Similarly, with every other part of a *maḥram* female's body that it is unlawful for a man to look at, it is also unlawful for him to look at those same parts on the body on another man. The reverse is also true, all those parts of a *maḥram* female's body towards that it is lawful for a man to look at, he may also look at those same parts on another man.

This is the basis of the reasoning we have used in this chapter, and it fully accords with the narrations we transmitted earlier from the

Messenger of Allah ﷺ. It is also our position and the verdict of Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḍaʿīf*. It has been transmitted by Aḥmad (6/287, no. 26999) with his *isnād* from Ibn Jurayj, and (27000) from Abū Ayyūb. Both of them narrated it from ʿAbdullāh ibn Abī Saʿīd.

2 Those who adopt this position includes the Ẓāhirīs and Imām Aḥmad according to one narration.

3 Those who adopt this position includes the four Imāms.

4 Its *isnād* is *ṣaḥīḥ*.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (6/155, no. 25732) from ʿUthman ibn ʿUmar.

6 Its *isnād* is *ḥasan*.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Virtues/ Some of the virtues of ʿUthmān ibn ʿAffān ﷺ, 6210) with his *isnād* from ʿAqīl, and (6211) with his *isnād* from Ṣāliḥ ibn Kīsān. Both of them narrated it from Zuhrī.

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Funerals/ Chapter on covering the dead person when you wash it, 3140) with his *isnād* from Ḥajjāj; and Ibn Mājah (Funerals/ What has come down regarding washing the dead person, 1460) with his *isnād* from Rūḥ. Both of them narrated it from Ibn Jurayj from Ḥabīb. Abū Dāwūd mentioned this *ḥadīth* again in (The bathroom/ The prohibition against being naked, 4015), and said, “There is something unknown in this *ḥadīth*, for Ibn Jurayj did not hear it directly from Ḥabīb but there was a man in the *isnād* between them. This is what Ibn al-Muʿīn said.” But this *ḥadīth* has also been transmitted by Dāraquṭnī (Menstruation/ Clarification of the *ʿawrah* and the fact that the upper leg is part of it, 1/225) with his *isnād* from Rūḥ that Ibn Jurayj said, “Ḥabīb ibn Abī Thābit told me [. . .].” So in his version, it is clearly mentioned that Ibn Jurayj heard it directly from Ḥabīb, so the *ḥadīth* is *ṣaḥīḥ*. Ḥāfiẓ ibn Ḥajr said, “It is a mistake in my view.” Ibn Muʿīn said, “Ḥabīb did not hear it from ʿĀṣim. Rather there was an untrustworthy man between them in the *isnād*.” This is another weakness [of the *ḥadīth*].

9 Its *isnād* is *ḥasan*. It has been transmitted by Tirmidhī (Manners/ What has come down regarding the upper leg being part of the *ʿawrah*, 2794) with his *isnād* from Isrāʾīl, and he said that it was *ḥasan gharīb*.

10 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (5/289, no. 22861) with his *isnād*

from Ḥafṣ.

11 Its *isnād* is *ḥasan*. It has been transmitted by Ibn Shāhīn as is mentioned in *Nukhab al-Afkār* (4/508).

12 Its *isnād* is *ḥasan*. It has been transmitted by Ṭabarānī in *al-Kabīr* (19/246, no. 554) with his *isnād* from Yaḥyā al-Ḥammānī as is mentioned in *Nukhab al-Afkār* (4/508).

13 In some scripts it is ʿAbdullāh ibn Muslim ibn Jarhad.

14 Its *isnād* is *ḥasan*. It has been transmitted by Tirmidhī (Manners/ What has come down regarding the upper leg being *ʿawrah*, 2797) with his *isnād* from Ḥasan ibn Ṣāliḥ from ʿAbdullāh ibn Muḥammad ibn ʿAqīl from ʿAbdullāh ibn Jarhad from his father. For ʿAbdullāh ibn Jarhad, it is said ʿAbdullāh ibn Muslim ibn Jarhad.

15 Its *isnād* is *ḥasan*.

16 Its *isnād* is *ḍaʿīf*. It has been transmitted by Abū Dāwūd (The bathroom/ The prohibition against being naked, 4014) with his *isnād* from Mālik. But it has been transmitted by Tirmidhī in the abovementioned place from Sufyān from Abū an-Naḍr from Zarʿah ibn Muslim ibn Jurhud from his grandfather Jarhad .

17 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī in the abovementioned place (2798); and Aḥmad (3/380, no. 16029) with their respective *asānīd* from Abū az-Zinād.

٧١ - بَابُ الْأَفْضَلُ فِي صَلَاةِ التَّطَوُّعِ: هَلْ هُوَ طُولُ الْقِيَامِ أَوْ كَثْرَةُ الرُّكُوعِ وَالسُّجُودِ؟

71. WHEN IT COMES TO SUPEREROGATORY PRAYERS, IS IT BETTER TO MAKE THE RECITATION LONG OR TO PRAY LOTS OF *RAKʿAHS*?

٢٨٢٩ - حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَّانِيُّ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ وَحُدَيْجٌ عَنْ أَبِي إِسْحَاقَ عَنِ الْمُخَارِقِ قَالَ: خَرَجْنَا حُجَّاجًا فَمَرَرْنَا بِالرَّبَذَةِ، فَوَجَدْنَا أَبَا ذَرٍّ ﵁ قَائِمًا يُصَلِّي، فَرَأَيْتُهُ لَا يُطِيلُ الْقِيَامَ، وَيُكْثِرُ الرُّكُوعَ وَالسُّجُودَ، فَقُلْتُ لَهُ فِي ذَلِكَ، فَقَالَ: مَا أَلَوْتُ أَنْ أُحْسِنَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَكَعَ رَكْعَةً وَسَجَدَ سَجْدَةً رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً».

> 2829. It has been transmitted to us [with an *isnād*] from Abū Isḥāq that Mukhāriq said, “When we went out to perform the Ḥajj pilgrimage, we passed by Rabadhah and found Abū Dharr ﵁ there standing in prayer. When I saw him, he did not stand for a long time, but performed many *rukūʿ*s and prostrations. Then, when I asked him about that, he said, ‘I will not cut short in doing my best, I heard the Messenger of Allah ﷺ say, ‘Allah will raise the degree of anyone who does a *rakʿah* and does a prostration, and will remove one of his wrong actions.’”[1]

Abū Jaʿfar ﵀ said, “Some[2] of the people [of knowledge] based their position on this *ḥadīth* and said that it was better, when praying

supererogatory prayers, to do lots of *rukūʿs* and prostrations than to spend a long time standing or a long time in recitation."

Others[3] disagreed with them and said that spending a long time in standing was better. One of their proofs was the *ḥadīth* we narrated earlier in this book that, when the Messenger of Allah ﷺ was asked which prayer was best, he replied, "[The one in which] the recitation is long," according to some versions, and "[The one in which] the standing is long" according to other versions.

Thus, the Messenger of Allah ﷺ preferred someone to stand for a long time than to do many *rukūʿs* and prostrations. Furthermore, in our opinion, there is nothing in the *ḥadīth* of Abū Dharr ﷺ that contradicts this, since it is possible that the words of the Messenger of Allah ﷺ, 'Allah will raise the degree of anyone who does a *rakʿah* and does a prostration, and will remove one of his wrong actions,' are to be understood in the context of the standing also being done for a long time before them.

It is possible that Allah will raise the degree of anyone who does a *rakʿah* and does a prostration, and will remove one of his wrong actions,' but if he were to stand for a long time as well, that would be even better for him and Allah would give him an even greater reward. This is the best way of interpreting this *ḥadīth* since it ensures that there is no contradiction between it and the *aḥādīth* we mentioned before.

One of those who held this second position, that standing for a long time was better than doing lots of *rukūʿ*s and prostrations, was Muḥammad ibn al-Ḥasan;

٢٨٣٠ - حَدَّثَنِي بِذَلِكَ ابْنُ أَبِي عِمْرَانَ عَنْ مُحَمَّدِ بْنِ سِمَاعَةَ، عَنْ مُحَمَّدِ بِنِ الْحَسَنِ ﷺ.

2830. It has been transmitted to me [with an *isnād*] from Ibn Abī ʿImrān from Muḥammad ibn Simāʿah from Muḥammad ibn al-Ḥasan, may Allah have mercy on him.

It was also the verdict of Imām Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

٢٨٣١ – حَدَّثَنَا فَهْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ أَرْطَاةَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ: أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ رَأَى فَتًى وَهُوَ يُصَلِّي قَدْ أَطَالَ صَلَاتَهُ. فَلَمَّا انْصَرَفَ مِنْهَا قَالَ: مَنْ يَعْرِفُ هَذَا؟ قَالَ رَجُلٌ: أَنَا. فَقَالَ عَبْدُ اللّٰهِ: لَوْ كُنْتُ أَعْرِفُهُ لَأَمَرْتُهُ أَنْ يُطِيلَ الرُّكُوعَ وَالسُّجُودَ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ: «إِذَا قَامَ الْعَبْدُ يُصَلِّي أُتِيَ بِذُنُوبِهِ، فَجُعِلَتْ عَلَى رَأْسِهِ وَعَاتِقَيْهِ، فَكُلَّمَا رَكَعَ أَوْ سَجَدَ تَسَاقَطَتْ عَنْهُ».

2831. It has been transmitted to us [with an *isnād*] from Yazīd ibn Arṭāh from Jubayr ibn Nafīr that ʿAbdullāh ibn ʿUmar ﷺ saw a young man who, when he did the prayer, spent a long time in it. When [the young man] finished, [ʿAbdullāh ﷺ] said, "Who knows this [young man]?" A man replied, "I do," so ʿAbdullāh ﷺ said, "If I had known him, I would have told him to make his *rukūʿ*s and prostrations longer. I heard the Messenger of Allah ﷺ say, 'When a slave stands up to pray, his sins are brought forward and placed upon his head and shoulders. Then, whenever he goes into *rukūʿ* or prostration, they fall off him.'"[4]

Some people say, "But this *ḥadīth* indicates that *rukūʿ* and prostration are preferable to standing."

In response, let it be said to them, "It does not say that at all. Rather, it only mentions the gift Allah gives His slave of taking away his sins

when he goes into *rukūʿ* or prostration. The gift he is given for standing for a long time may be even greater.

Moreover, that which is narrated from the Prophet ﷺ, that standing for a long time is better, is preferable to that which is narrated from Ibn ʿUmar رضي الله عنه.

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1 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (5/14, no. 21633); and Bayhaqī (The prayer/ The one who preferred doing lots of *rukūʿs* and prostrations, 3/10, no. 4696) with their respective *asānīd* from Abū al-Aḥwaṣ.

2 Those who adopted this position included Imām Shāfiʿī according to one narration and Imām Aḥmad according to one narration.

3 Those who adopted this position included Imām Abū Ḥanīfah, Abū Yūsuf, Imām Shāfiʿī and Imām Aḥmad according to one narration.

4 Its *isnād* is *ḥasan*. It has been transmitted by Bayhaqī (The prayer/ The one who preferred doing lots of *rukūʿs* and prostrations, 3/10, no. 4697) with his *isnād* from Muʿāwiyah ibn Ṣāliḥ.

كِتَابُ الْجَنَائِزِ

THE BOOK OF FUNERALS

١ - بَابُ الْمَشْيِ فِي الْجِنَازَةِ، كَيْفَ هُوَ؟

1. HOW SHOULD ONE WALK IN A FUNERAL PROCESSION?

٢٨٣٢ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا مُحَمَّدُ بْنُ جَعْفَرٍ الْمَدَائِنِيُّ قَالَ: ثنا شُعْبَةُ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ: كُنَّا فِي جِنَازَةِ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، أَوْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، فَكَانُوا يَمْشُونَ بِهَا مَشْيًا لَيِّنًا. قَالَ: فَكَأَنَّ أَبَا بَكْرَةَ انْتَهَرَهُمْ وَرَفَعَ عَلَيْهِمْ صَوْتَهُ، وَقَالَ: لَقَدْ رَأَيْتُنَا نَرْمُلُ بِهَا مَعَ النَّبِيِّ ﷺ.

2832. It has been transmitted to us by way of ʿUyaynah ibn ʿAbd ar-Raḥmān that his father said, “When we were in the funeral procession of ʿAbd ar-Raḥmān ibn Samurah ﷺ or ʿUthmān ibn Abī al-ʿĀṣ ﷺ, the people were walking at a very gentle pace. So it was though as Abū Bakrah ﷺ reproached them and raised his voice, saying, ‘I saw us walk quickly with [the funeral procession] when we were with the Prophet ﷺ.’”[1]

٢٨٣٣ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ أَنَّهُ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ بِالْبَقِيعِ، فَطُلِعَ عَلَيْنَا بِجِنَازَةٍ. فَأَقْبَلَ عَلَيْنَا ابْنُ جَعْفَرٍ يَتَعَجَّبُ مِنْ مَشْيِهِمْ بِهَا، فَقَالَ: عَجَبًا لِمَا تَغَيَّرَ مِنْ حَالِ النَّاسِ، وَاللَّهِ إِنْ كَانَ إِلَّا الْجَمْزَ، وَإِنْ كَانَ الرَّجُلُ لَيُلَاحِيَ الرَّجُلَ، فَيَقُولُ: يَا عَبْدَ اللَّهِ، اتَّقِ اللَّهَ، فَوَاللَّهِ لَكَأَنَّكَ قَدْ جُمِزَ بِكَ.

2833. It has been transmitted to us by way of Abū az-Zinād that his father said, "I was sitting [near] ʿAbdullāh ibn Jaʿfar ibn Abī Ṭālib ﷺ at Baqīʿ when a funeral procession came into view. Ibn Jaʿfar ﷺ came up to us, overcome with astonishment at the way they were walking, and said, 'It is astonishing how much the state of the people has changed! By Allah, people used to only walk [in funeral processions] at a fast pace, and men used to insult one another saying, "Slave of Allah, have *taqwā* of Allah! By Allah, you are like [a dead body] being moved quickly [to the grave]."'"[2]

٢٨٣٤ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: ثنا أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ كَانَتْ صَالِحَةً قَرَّبْتُمُوهَا إِلَى الْخَيْرِ، وَإِنْ كَانَتْ غَيْرَ ذَلِكَ كَانَ شَرًّا تَضَعُونَهُ عَنْ رِقَابِكُمْ».

2834. It has been transmitted to us by way of Abū Umāmah ibn Sahl ibn Ḥunayf from Abū Hurayrah ﷺ that he heard the Messenger of Allah ﷺ say, "Walk quickly in the funeral procession. If the body was that of a right-acting [person] then you have brought him closer to goodness, and if he was other than that, then you have removed an evil from around your

necks."[3]

٢٨٣٥ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي زَمْعَةُ بْنُ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2835. The like of it has been transmitted to us by way of Ibn Shihāb from Saʿīd ibn al-Musayyib from Abū Hurayrah ﷺ from the Prophet ﷺ.[4]

٢٨٣٦ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2836. It has been transmitted to us by way of Zuhrī from Saʿīd ibn al-Musayyib from Abū Hurayrah ﷺ from the Prophet ﷺ.[5]

٢٨٣٧ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ أَنَّ أَبَا هُرَيْرَةَ ﷺ حِينَ حَضَرَتْهُ الْوَفَاةُ، قَالَ: أَسْرِعُوا بِي، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا وُضِعَ الرَّجُلُ الصَّالِحُ عَلَى سَرِيرِهِ، قَالَ: قَدِّمُونِي قَدِّمُونِي، وَإِذَا وُضِعَ الرَّجُلُ السُّوءُ عَلَى سَرِيرِهِ، قَالَ: يَا وَيْلَتِي، أَيْنَ تَذْهَبُونَ بِي؟»

2837. It has been transmitted to us by way of Saʿīd al-Maqburī from ʿAbd ar-Raḥmān ibn Mihrān that Abū Hurayrah ﷺ said when he felt his death approaching, "Take me quickly [to the grave] for the Messenger of Allah ﷺ said, 'When a right-acting man is placed upon his bier, he says, "Forward! Forward!" And when a wrong-acting man is placed upon his bier, he says, "Woe is to me! Where are you taking me?"'"[6]

Abū Jaʿfar ﷺ said, "Some[7] of the people of knowledge based their

position on these traditions and said that it is best to walk quickly in the funeral procession."

Others[8] disagreed with them and said, "Rather, it is best for the procession to carry the dead body at a gentle pace." They based their position on the following:

٢٨٣٨ – حَدَّثَنَا مُبَشِّرُ بْنُ الْحَسَنِ قَالَ: ثنا أَبُو عَامِرٍ قَالَ: ثنا شُعْبَةُ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، قَالَ: سَمِعْتُ أَبَا بُرْدَةَ يُحَدِّثُ عَنْ أَبِيهِ ﷺ أَنَّ النَّبِيَّ ﷺ مُرَّ عَلَيْهِ بِجِنَازَةٍ وَهُمْ يُسْرِعُونَ بِهَا، فَقَالَ: «لِيَكُنْ عَلَيْكُمُ السَّكِينَةُ».

2838. It has been transmitted to us by way of Layth ibn Abī Sulaym from Abū Burdah from his father ﷺ that when a funeral procession rushed past the Messenger of Allah ﷺ conveying the body, he said [to them], "Have more tranquility."[9]

In our opinion, this *ḥadīth* is not really a proof against the first group of scholars since it is possible that there was an aggressiveness to their walking that went above and beyond the fast pace with which they had been commanded in the first group of *aḥādīth*. Therefore, we decided to look further to discover if there was any *ḥadīth* providing clear proof in the matter. We discovered the following:

٢٨٣٩ – فَإِذَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ خُشَيْشٍ الْبَصْرِيُّ قَدْ حَدَّثَنَا قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا زَائِدَةُ، عَنْ لَيْثٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ ﷺ، قَالَ: مُرَّ عَلَى رَسُولِ اللَّهِ ﷺ بِجِنَازَةٍ يُسْرِعُونَ بِهَا الْمَشْيَ، وَهُوَ تَمْخُضُ كَمَخْضِ الزِّقِّ، فَقَالَ: «عَلَيْكُمْ بِالْقَصْدِ بِجَنَائِزِكُمْ».

2839. It has been transmitted to us by way of Layth from Abū Burdah that his father ﷺ said, "A funeral procession passed by the Messenger of Allah ﷺ conveying the body so quickly that it

was being tossed around like a wineskin [tied to a belt], so he said to them, 'Walk with more moderation when you are conveying your dead [to the grave].'"[10]

In this *ḥadīth*, since it states that the body was being tossed around like a wineskin [tied to a belt], it is possible that he commanded them to walk with more moderation because the speed at which they were walking was so great that he feared something might come out of the dead body, so he forbade them from walking like that. This would mean that when he commanded them to walk quickly in funeral processions in the first set of *aḥādīth*, he meant at a speed more moderate than the one mentioned in this *ḥadīth*. Therefore, we decided to look further into the matter to see if anything has been narrated which proved this to be the case. We discovered the following:

٢٨٤٠ – فَإِذَا أَبُو أُمَيَّةَ قَدْ حَدَّثَنَا قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أنا الْحَسَنُ بْنُ صَالِحٍ، عَنْ يَحْيَى الْجَابِرِ، عَنْ أَبِي مَاجِدٍ، عَنِ ابْنِ مَسْعُودٍ ﷺ، قَالَ: سَأَلْنَا نَبِيَّنَا ﷺ عَنِ السَّيْرِ بِالْجِنَازَةِ، فَقَالَ: «مَا دُونَ الْخَبَبِ، فَإِنْ يَكُ مُؤْمِنًا فَمَا عُجِّلَ فَخَيْرٌ، وَإِنْ يَكُ كَافِرًا فَبُعْدًا لِأَهْلِ النَّارِ».

2840. It has been transmitted to us by way of Yaḥyā al-Jābir from Abū Mājid that Ibn Masʿūd ﷺ said, "When we asked our Prophet ﷺ about how we should walk in funeral processions, he said, '[Walk] at a pace slightly slower than that of jogging. If [the dead body is that] of a believer then the faster he is conveyed the better, and if it is that of an unbeliever then away with the inhabitants of the Fire!'"[11]

In this *ḥadīth*, the Messenger of Allah ﷺ tells us that a funeral procession

should convey the body [to the grave] at a speed slightly slower than that of jogging. In our opinion, that is slower than the speed at which they were conveying the body in the *ḥadīth* of [Layth from Abū Burdah] which is the reason why the Messenger of Allah ﷺ commanded them to do what he commanded them to do, and it is the same as the speed mentioned in the *ḥadīth* of Abū Hurayrah رضي الله عنه.

This is the position we have taken and was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (Funerals/ 3182) with his *isnād* from Shuʿbah. It has also been transmitted by Abū Dāwūd (3183); and Nasāʾī (Funerals, 1913) with their respective *asānīd* from ʿUyaynah.

2 Its *isnād* is *ḥasan*. It has been transmitted by Ḥakīm in *al-Mustadrak* (Funerals, 1/355, no. 1312) with his *isnād* from Rabīʿ.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Funerals, 944) with his *isnād* from ʿAbdullāh ibn Wahb; and Nasāʾī (Funerals, 1912) with his *isnād* from Yūsuf al-Aylī.

4 Its *isnād* is *ḍaʿīf*.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Funerals, 1315); Muslim (Funerals, 944); Abū Dāwūd (Funerals, 3181); Nasāʾī (Funerals, 1911); Tirmidhī (Funerals, 1015); and Ibn Mājah (Funerals, 1477) with their respective *asānīd* from Sufyān ibn ʿUyaynah. Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Funerals, 944) with his *isnād* from ʿAbdullāh ibn Wahb; and Nasāʾī (Funerals, 1912) with his *isnād* from Yūsuf al-Aylī.

Its *isnād* is *ḍaʿīf*.

Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Funerals, 1315); Muslim (Funerals, 944); Abū Dāwūd (Funerals, 3181); Nasāʾī (Funerals, 1911); Tirmidhī (Funerals, 1015); and Ibn Mājah (Funerals, 1477) with their respective *asānīd* from Sufyān ibn ʿUyaynah.

6 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (Funerals, 1909) with his *isnād* from Ibn Abī Dhiʾb.

7 Those who adopted this position included the four Imams.

8 Those who adopted this position included some of the early scholars.

9 Its *isnād* is *ḥasan*. It has been transmitted by Ibn Mājah (Funerals, 1479) with his *isnād* from

Shuʿbah.

10 Its *isnād* is *ḥasan*. It has been transmitted by Bayhaqī (Funerals, The one who dislikes walking quickly in it, 6851) with his *isnād* from Zāʾidah ibn Qudāmah.

11 Its *isnād* is *ḍaʿīf*. It has been transmitted by Tirmidhī (Funerals, 1011); Abū Dāwūd (Funerals, 3184); and Ibn Mājah (Funerals, 1484) with their respective *asānīd* from Yaḥyā al-Jābir. Tirmidhī said, “Bukhārī considers this *ḥadīth* of Abū Mājid to be weak.” Sufyān ibn ʿUyaynah said, “It was said to Yaḥyā, ‘Who is this Abū Mājid?’ He replied, ‘A bird who flew away.’ Abū Mājid is an unknown man, whereas Yaḥyā is the Imam of the Banū Taymullāh, and is a pillar of trustworthiness.”

٢ - بَابُ الْمَشْيِ فِي الْجِنَازَةِ: أَيْنَ يَنْبَغِي أَنْ يَكُونَ مِنْهَا؟

2. WHEREABOUTS SHOULD ONE WALK IN RELATION TO THE DEAD BODY BEING CARRIED ON THE BIER?

٢٨٤١ - حَدَّثَنَا يُونُسُ قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ ﷺ يَمْشُونَ أَمَامَ الْجِنَازَةِ.

2841. It has been transmitted to us by way of Sufyān [ibn ʿUyaynah] from Zuhrī from Sālim that his father said, "I saw the Messenger of Allah ﷺ, Abū Bakr and ʿUmar ﷺ all walk in front of the funeral bier."[1]

٢٨٤٢ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ﷺ كَانَ يَمْشِي أَمَامَ الْجِنَازَةِ، قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَفْعَلُ ذَلِكَ وَأَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ وَعُثْمَانُ بْنُ عَفَّانَ ﷺ.

2842. It has been transmitted to us by way of Yūnus from Ibn Shihāb from Sālim that ʿAbdullāh ibn ʿUmar ﷺ used to walk in front of the funeral bier. [Then Sālim said], "The Messenger of Allah ﷺ used to also do that, as did Abū Bakr, ʿUmar and ʿUthmān ﷺ."[2]

٢٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عُزَيْزٍ الْأَيْلِيُّ قَالَ: ثنا سَلَامَةُ، عَنْ عُقَيْلٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَ . . . ثُمَّ ذَكَرَ مِثْلَهُ.

2843. The like of it has been transmitted to us by way of *Salām*ah from ʿUqayl from Ibn Shihāb from Sālim [from Ibn ʿUmar ﷺ from the Prophet ﷺ].[3]

٢٨٤٤/ ٢٨٤٥ - حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ وَابْنُ أَبِي دَاوُدَ قَالَا: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ قَالَ: ثنا عُقَيْلُ بْنُ خَالِدٍ. . . ثُمَّ ذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

2844/2845. The like of it has been transmitted to us by way of Layth from ʿUqayl ibn Khālid [from Ibn Shihāb from Sālim from Ibn ʿUmar ﷺ from the Prophet ﷺ].[4]

٢٨٤٦ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ قَالَ: ثنا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: ثَنَى يَحْيَى بْنُ أَيُّوبَ قَالَ: ثنا عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّهُ كَانَ يَمْشِي أَمَامَ الْجِنَازَةِ، وَأَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَمْشِي بَيْنَ يَدَيِ الْجِنَازَةِ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ ﷺ، وَكَذَلِكَ السُّنَّةُ فِي اتِّبَاعِ الْجِنَازَةِ.

2846. It has been transmitted to us by way of Yaḥyā ibn Ayyūb from ʿUqayl from Ibn Shihāb from Sālim from Ibn ʿUmar ﷺ that he used to walk in front of the body and that the Messenger of Allah ﷺ used to walk in front of the funeral bier, as did Abū Bakr, ʿUmar and ʿUthmān ﷺ. This was the *Sunnah* when it came to walking in funeral processions.[5]

٢٨٤٧/ ٢٨٤٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا الْقَعْنَبِيُّ قَالَ: ثنا مَالِكٌ، ح: وَحَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ أَنَّ مَالِكًا أَخْبَرَهُ عَنِ ابْنِ شِهَابٍ، قَالَ: كَانَ رَسُولُ اللّٰهِ ﷺ يَمْشِي أَمَامَ الْجِنَازَةِ، وَابْنُ عُمَرَ ﷺ وَالْخُلَفَاءُ هَلُمَّ جَرًّا إِلَى يَوْمِنَا هَذَا.

2847/2848. It has been transmitted to us [with two *asānīd*] from

Mālik that Ibn Shihāb said, “The Messenger of Allah ﷺ used to walk in front of the funeral bier, as did Ibn ʿUmar ﷺ and all of the *khulafāʾ* up until the present day.”[6]

Abū Jaʿfar ﷺ said, “Some[7] of the people of knowledge based their position on these *aḥādīth* and said that it was better to walk in front of the funeral bier rather than behind it.” Others[8] disagreed with them and said, “It is better to walk behind the funeral bier rather than in front of it.”

One of their proofs against those who held the first position was to point out that in the *ḥadīth* narrated by Ibn ʿUyaynah from Zuhrī from Sālim, his father said, “I saw the Messenger of Allah ﷺ, Abū Bakr and ʿUmar ﷺ all walk in front of the funeral bier.” So the *ḥadīth* is an account of what Ibn ʿUmar ﷺ saw the Messenger of Allah ﷺ, Abū Bakr and ʿUmar ﷺ do, [not something the Prophet ﷺ said or commanded]. Hence, there is the possibility that they only did that to show its permissibility even though it was actually preferable to do something else, just like the Messenger of Allah ﷺ did with *wuḍū* when, on occasions, he was seen washing each limb only once, even though it is better to wash each limb twice and even better to wash them three times; the only reason he did that was to show the permissibility of doing such a thing.

Then there is also the fact that all the other companions of Zuhrī differed with respect to the attribution of the *ḥadīth*; Mālik narrated it as a statement of Zuhrī in which Zuhrī said, “The Messenger of Allah ﷺ used to walk in front of the funeral bier;” and both ʿUqayl and Yūnus narrated it from Ibn Shihāb as a statement of Sālim in which he said that

the Messenger of Allah ﷺ, Abū Bakr, ʿUmar and ʿUthmān ﷺ all used to walk in front of the funeral bier. Although those were not his exact words, since Sālim actually said, "ʿAbdullāh ibn ʿUmar ﷺ used to walk in front of the funeral bier, and the Messenger of Allah ﷺ used to also do that, as did Abū Bakr, ʿUmar and ʿUthmān ﷺ," that was what he meant. Therefore, everything that is said in this *ḥadīth* is from Sālim, not from Ibn ʿUmar ﷺ, and this makes the *ḥadīth munqatiʿ*.[9]

Then we find the statement, 'This was the *Sunnah* when it came to walking in funeral processions,' in the narration of Yaḥyā ibn Ayyūb from ʿUqayl, but not in the narrations of *Salāma*h and Layth from him. However, since this statement is one that is made by either Sālim or Zuhrī, it is not submittable as proof.

He also narrated [other differing narrations] from Ibn ʿUmar ﷺ, which we shall mention, Allah willing, in their appointed place in the course of this chapter.

The group of scholars who adopted the first position said, "But it has been narrated from a number of the Companions ﷺ that they used to walk in front of the funeral bier in the funeral procession," and then they mentioned the following:

٢٨٤٩ - حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ سَمِعَ رَبِيعَةَ بْنَ هَدِيرٍ، يَقُولُ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ ﷺ يَقْدُمُ النَّاسَ أَمَامَ جِنَازَةِ زَيْنَبَ ﷺ.

2849. It has been transmitted to us by way of Ibn al-Munkadir that he heard Rabīʿah ibn Hadīr say, "I saw ʿUmar ibn al-Khaṭṭāb ﷺ leading the people in front of the funeral bier in the funeral procession of Zaynab ﷺ."

٢٨٥٠ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ، عَنِ ابْنِ الْمُنْكَدِرِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2850. The like of it has been transmitted to us by way of Ibn al-Munkadir [from Rabīʿah ibn Hadīr].

٢٨٥١ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا إِسْرَائِيلُ، عَنْ عَبْدِ الْأَعْلَى، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الْمَشْيِ أَمَامَ الْجِنَازَةِ، فَقَالَ: نَعَمْ، رَأَيْتُ ابْنَ عَبَّاسٍ ﷺ يَمْشِي أَمَامَ الْجِنَازَةِ.

2851. It has been transmitted to us by way of Isrāʾīl that ʿAbd al-Aʿlā said, "When I asked Saʿīd ibn Jubayr about whether to walk in front of the funeral bier, he said, 'Yes. I saw Ibn ʿAbbās ﷺ walk in front of the funeral bier during funeral processions.'"

٢٨٥٢ – حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ لَهِيعَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْمُغِيرَةِ أَنَّ أَبَا رَاشِدٍ مَوْلَى مُعَيْقِيبِ بْنِ أَبِي فَاطِمَةَ، أَخْبَرَهُ أَنَّهُ رَأَى عُثْمَانَ بْنَ عَفَّانَ وَطَلْحَةَ بْنَ عُبَيْدِ اللَّهِ وَالزُّبَيْرَ بْنَ الْعَوَّامِ ﷺ يَفْعَلُونَهُ.

2852. It has been transmitted to us by way of ʿUbaydullāh ibn al-Mughīrah from Abū Rāshid, the freedman of Muʿayqīb ibn Abī Fāṭimah that he saw ʿUthmān ibn ʿAffān, Ṭalḥah ibn ʿUbaydillāh and Zubayr ibn al-ʿAwwām ﷺ all do that.

٢٨٥٣ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنْ صَالِحٍ، مَوْلَى التَّوْأَمَةِ، أَنَّهُ رَأَى أَبَا هُرَيْرَةَ وَعَبْدَ اللَّهِ بْنَ عُمَرَ وَأَبَا أُسَيْدٍ السَّاعِدِيَّ وَأَبَا قَتَادَةَ ﷺ يَمْشُونَ أَمَامَ الْجِنَازَةِ.

2853. It has been transmitted to us by way of Ṣāliḥ, the freedman of Tawʾamah that he saw Abū Hurayrah, ʿAbdullāh ibn ʿUmar, Abū Usayd as-Sāʿidī and Abū Qatādah ﷺ all walk in front of the funeral bier at funeral processions.

[This group of scholars] said, “These traditions prove that it is preferable to walk in front of the funeral bier rather than to walk behind it at funeral processions.”

In response, let it be said to them, “These traditions do not prove what you have said at all. Rather, they only show it to be permissible to walk in front of the funeral bier and that is not disputed by any of those who disagree with your position. They only disagree with you with regard to which is preferable, walking behind or walking in front. If you do not have any sound *ḥadīth* to prove that it is better to walk in front of the funeral bier at funeral processions, then your position is exactly equal to their position in terms of its strength.”

Some of them then quote the following as proof:

٢٨٥٤ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: لَيْسَ مِنَ السُّنَّةِ الْمَشْيُ خَلْفَ الْجِنَازَةِ. قَالَ ابْنُ شِهَابٍ: وَالْمَشْيُ خَلْفَ الْجِنَازَةِ مِنْ خَطَأِ السُّنَّةِ.

> 2854. It has been transmitted to us by way of Mālik that Ibn Shihāb said, “Walking behind the funeral bier at funeral processions is not a part of the *Sunnah*.” [Then] Ibn Shihāb, “Walking behind the funeral bier is a mistake with regards to the *Sunnah*.”

If they say this, then let it be said to them, “These are words of Ibn Shihāb. His opinion in this matter is like your opinion in this matter, since those who disagree with you and him have their own proofs as we shall demonstrate, Allah willing, in the course of this chapter.”

Then we went back to the body of traditions to find out if there were any *aḥādīth* which demonstrated it to be permissible to walk behind the

funeral bier at funeral processions and discovered the following:

٢٨٥٥/٢٨٥٦ - فَإِذَا رَبِيعٌ الْجِيزِيُّ وَابْنُ أَبِي دَاوُدَ قَدْ حَدَّثَانَا قَالَا: ثنا أَبُو زُرْعَةَ قَالَ: أنا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَأَبَا بَكْرٍ وَعُمَرَ ﷺ، كَانُوا يَمْشُونَ أَمَامَ الْجِنَازَةِ وَخَلْفَهَا.

2855/2856. It has been transmitted to us by way of Yūnus ibn Yazīd from Ibn Shihāb from Anas ibn Mālik ﷺ that the Messenger of Allah ﷺ, Abū Bakr and ʿUmar ﷺ used to walk both in front of the funeral bier and behind it at funeral processions.[10]

٢٨٥٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: ثنا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ، عَنْ يُونُسَ بْنِ يَزِيدَ. . . ثُمَّ ذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2857. The like of it has been transmitted to us by way of Yūnus ibn Yazīd [from Ibn Shihāb from Anas ibn Mālik ﷺ].[11]

In this *ḥadīth*, it mentions that the Messenger of Allah ﷺ, as well as walking in front of the funeral bier, used to also walk behind it at funeral processions.

If the fact that the Messenger of Allah ﷺ, Abū Bakr and ʿUmar ﷺ used to walk in front of the funeral bier is a proof for you that doing that is preferable to walking behind it, then the fact that the Messenger of Allah ﷺ, Abū Bakr and ʿUmar ﷺ walked behind the funeral bier must also be a proof for your opponents that doing that is preferable to walking in front of it. Therefore, there is a stalemate between you and your opponents in this matter and neither of you has a proof against the other.

٢٨٥٨/ ٢٨٥٩ - حَدَّثَنَا أَبُو بَكْرَةَ وَابْنُ مَرْزُوقٍ قَالَا: ثنا عُثْمَانُ بْنُ عُمَرَ بْنِ فَارِسٍ قَالَ: ثنا سَعِيدُ بْنُ عُبَيْدِ اللَّهِ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّاكِبُ خَلْفَ الْجِنَازَةِ، وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا».

2858/2859. It has been transmitted to us by way of Ziyād ibn Jubayr from his father from Mughīrah ibn Shuʿbah ﷺ that the Messenger of Allah ﷺ said, "Riders should ride behind the funeral bier at funeral processions, while walkers may walk wherever they wish with respect to it."[12]

So, in this *ḥadīth* as well, the Messenger of Allah ﷺ declared it to be permissible to walk behind the funeral bier, just as he declared it to be permissible to walk in front of it. However, nowhere in what we have mentioned is there anything that proves, one way or the other, which practice is preferable.

There is a *ḥadīth* narrated by Anas ibn Mālik ﷺ which is very similar in meaning to this *ḥadīth* of Mughīrah, although it does not mention whether it is from the Prophet ﷺ or not:

٢٨٦٠ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ، فِي الرَّجُلِ يَتْبَعُ الْجِنَازَةَ، قَالَ: إِنَّمَا أَنْتُمْ مُشَيِّعُونَ لَهَا، فَامْشُوا بَيْنَ يَدَيْهَا وَخَلْفَهَا وَعَنْ يَمِينِهَا وَشِمَالِهَا.

2860. It has been transmitted to us by way of Ḥumayd aṭ-Ṭawīl that Anas ibn Mālik ﷺ said about what men should do when they take part in funeral processions, "You are [the body's] farewell escort, so walk with regard to it [where you want], in front,

behind, to the right or to the left."[13]

٢٨٦١ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا ابْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ مِثْلَهُ.

2861. The like of it has been transmitted to us by way of Ḥumayd from Anas ibn Mālik ﷺ.[14]

There is also the following which has been narrated from the Messenger of Allah ﷺ regarding that:

٢٨٦٢ - حَدَّثَنَا عَبْدُ الْغَنِيِّ بْنُ رِفَاعَةَ اللَّخْمِيُّ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا شُعْبَةُ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُوَيْدِ بْنِ مُقَرِّنٍ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ ﷺ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِاتِّبَاعِ الْجِنَازَةِ.

2862. It has been transmitted to us by way of Muʿāwiyah ibn Suwayd ibn Muqarrin that he heard Barāʾ ibn ʿĀzib ﷺ say, "The Messenger of Allah ﷺ commanded us to follow the funeral bier in the funeral procession."[15]

In this *ḥadīth*, it states that he commanded them to follow [the body], and the word 'follow' implies walking behind it, not in front of it. So there is enough proof in what we have mentioned here to show the unsoundness of Zuhrī's statement that walking behind the body is a mistake with regard to the *Sunnah*.

٢٨٦٣ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَبْدِ اللّٰهِ بْنِ يَسَارٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، قَالَ: قُلْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ: مَا تَقُولُ فِي الْمَشْيِ أَمَامَ الْجِنَازَةِ؟ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ﷺ: الْمَشْيُ خَلْفَهَا أَفْضَلُ مِنَ الْمَشْيِ أَمَامَهَا كَفَضْلِ الْمَكْتُوبَةِ عَلَى التَّطَوُّعِ. قَالَ: قُلْتُ: فَإِنِّي رَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ ﷺ يَمْشِيَانِ أَمَامَهَا، فَقَالَ: إِنَّهُمَا يَكْرَهَانِ أَنْ يُحْرِجَا النَّاسَ.

2863. It has been transmitted to us by way of ʿAbdullāh ibn Yasār that ʿAmr ibn Ḥurayth said, "I asked ʿAlī ibn Abī Ṭālib ﷺ for his opinion on walking in front of the funeral bier at funeral processions and he replied, 'Walking behind [the body] is preferable to walking in front of it to the degree that praying obligatory prayers is preferable to praying supererogatory ones.' So I said, 'But I have seen Abū Bakr and ʿUmar ﷺ walk in front of it.' He replied, 'They only did that because they disliked to make things difficult for the people.'"

٢٨٦٤ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي فَرْوَةَ الْهَمْدَانِيِّ، عَنْ زَائِدَةَ بْنِ خِرَاشٍ قَالَ: ثنا ابْنُ أَبْزَى، عَنْ أَبِيهِ، قَالَ: كُنْتُ أَمْشِي فِي جِنَازَةٍ فِيهَا أَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ ﷺ. فَكَانَ أَبُو بَكْرٍ وَعُمَرَ ﷺ يَمْشِيَانِ أَمَامَهَا، وَعَلِيٌّ ﷺ يَمْشِي خَلْفَهَا، يَدِي فِي يَدِهِ. فَقَالَ عَلِيٌّ ﷺ: أَمَّا إِنَّ فَضْلَ الرَّجُلِ يَمْشِي خَلْفَ الْجِنَازَةِ عَلَى الَّذِي يَمْشِي أَمَامَهَا، كَفَضْلِ صَلَاةِ الْجَمَاعَةِ عَلَى صَلَاةِ الْفَذِّ، وَإِنَّهُمَا لَيَعْلَمَانِ مِنْ ذَلِكَ مِثْلَ الَّذِي أَعْلَمُ، وَلَكِنَّهُمَا سَهْلَانِ يُسَهِّلَانِ عَلَى النَّاسِ.

2864. It has been transmitted to us by way of Ibn Abzā that his father said, "I walked in a funeral procession in which Abū Bakr, ʿUmar and ʿAlī ﷺ were all taking part. Abū Bakr and ʿUmar ﷺ walked in front of the funeral bier and ʿAlī ﷺ walked behind it,

holding me by the hand. Then ʿAlī ﷺ said, 'The degree of excellence of one who walks behind the funeral bier over one who walks in front of it is like that of a prayer in congregation over a prayer on one's own. [Abū Bakr and ʿUmar ﷺ] both know what I know, but they are trying to make things easy for the people.'"

In this *ḥadīth*, it mentions that ʿAlī ﷺ considered it to be preferable to walk behind the funeral bier rather than to walk in front of it. Also, his statement also tells us that Abū Bakr and ʿUmar ﷺ knew that as well, but did not act according to their knowledge because they wanted to make things easy for the people, not because [walking in front] was preferable.

Furthermore, he would not have said something like this based upon his own opinion, but would only have said based on something he knew and had learnt from the Messenger of Allah ﷺ.

So it is proven by what we transmitted here that it is, in fact, preferable to walk behind the funeral bier at funeral processions, and not in front of it.

٢٨٦٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ الْبَهْرَانِيُّ فَقَالَ: ثنا أَبُو بَكْرِ بْنُ أَبِي مَرْيَمَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ نَافِعٍ، قَالَ: خَرَجَ عَبْدُ اللّٰهِ بْنُ عُمَرَ ﷺ وَأَنَا مَعَهُ عَلَى جِنَازَةٍ، فَرَأَى مَعَهَا نِسَاءً فَوَقَفَ، ثُمَّ قَالَ: رُدَّهُنَّ، فَإِنَّهُنَّ فِتْنَةُ الْحَيِّ وَالْمَيِّتِ. ثُمَّ مَضَى فَمَشَى خَلْفَهَا. فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، كَيْفَ الْمَشْيُ فِي الْجِنَازَةِ، أَمَامَهَا أَمْ خَلْفَهَا؟ فَقَالَ: أَمَا تَرَانِي أَمْشِي خَلْفَهَا؟

2865. It has been transmitted to us by way of Rāshid ibn Saʿd that Nāfiʿ said, "ʿAbdullāh ibn ʿUmar ﷺ went out to a funeral procession and I accompanied him. [Before he got there], he saw

> some women accompanying the funeral bier so he stopped and said, ‘Send them back. They are a *fitnah* (sedition) for both the living and the dead.’ Then he continued on [until he came up to the procession] and walked behind the funeral bier so I said to him, ‘Abū ʿAbd ar-Raḥmān, how should one walk in a funeral procession, in front of the body or behind it?’ He replied, ‘Can you not see me walking behind it?’”

Here we find that when ʿAbdullāh ibn ʿUmar 🕞 was asked about where one should walk in funeral processions, he responded to his questioner by telling him that he was behind [the body]. This is the same man from whom we transmitted the *ḥadīth* at the beginning of this chapter that the Messenger of Allah 🕺 used to walk in front of the body, proving that the Messenger of Allah 🕺 used to only do that in order to make things easy on the people and to let them know that, even though walking behind the funeral bier is preferable, it is not something which is obligatory or which places someone who neglects doing it in a position of sin. People may do either without any blame being attached.

In the same way, the *ḥadīth* narrated by Sālim of Ibn ʿUmar 🕞 walking in front of the funeral bier only proves the permissibility of walking in front, not that it is preferable to walking behind, while the *ḥadīth* narrated by Nāfiʿ of him walking behind the funeral bier only proves the permissibility of walking behind, not that it is preferable to walking in front. However, when Nāfiʿ actually asked about that, Ibn ʿUmar 🕞 told him of the position that one should walk in a funeral procession, behind the funeral bier, indicating that to be the preferred place to walk.

Furthermore, we have already transmitted, in the *ḥadīth* of Barāʾ ﷺ, that the Prophet ﷺ commanded people to follow the funeral bier, and the most usual interpretation of 'following' is walking behind. This means therefore, that along with the prayer, it is one of the rights of the dead body to be followed. Also, since the one performing the prayer stands behind the body when the body is one over which the funeral prayer should be performed, it follows by reasoning that the one who follows the body also walk behind it. This reasoning is backed up by corroborating traditions.

٢٨٦٦ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا إِسْرَائِيلُ، عَنْ عَبْدِ اللّٰهِ بْنِ شَرِيكٍ الْعَامِرِيِّ، قَالَ: سَمِعْتُ الْحَارِثَ بْنَ أَبِي رَبِيعَةَ سَأَلَ عَبْدَ اللّٰهِ بْنَ عُمَرَ عَنْ أُمِّ وَلَدٍ لَهُ، نَصْرَانِيَّةٍ مَاتَتْ. فَقَالَ لَهُ ابْنُ عُمَرَ ﷺ: تَأْمُرُ بِأَمْرِكَ وَأَنْتَ بَعِيدٌ مِنْهَا، ثُمَّ تَسِيرُ أَمَامَهَا، فَإِنَّ الَّذِي يَسِيرُ أَمَامَ الْجِنَازَةِ لَيْسَ مَعَهَا.

> 2866. It has been transmitted to us by way of Isrāʾīl that ʿAbdullāh ibn Sharīk al-ʿĀmirī said, "I heard Ḥārith ibn Abī Rabīʿah ask ʿAbdullāh ibn ʿUmar ﷺ about a Christian *umm walad* of his that had died. Ibn ʿUmar ﷺ replied, '[You should] instruct that [the funeral] be carried out while you remain at a distance, then walk in front of the funeral bier [during the funeral procession], for the one who walks in front of the funeral bier is not actually part of the funeral procession.'"

In this tradition, Ibn ʿUmar ﷺ states that the one who walks in front of the funeral bier is not actually part of the funeral procession. It is impossible that he would have said that if he had actually seen the Prophet ﷺ walking in front of the funeral bier, so the origin of the *ḥadīth*

of Sālim which we narrated at the beginning of this chapter must be a *mawqūf* statement of Zuhrī like that narrated by Mālik, or a *mawqūf* statement of Sālim like that narrated by ʿUqayl and Yūnus from Zuhrī. Its origin cannot be a *marfūʿ* statement of Ibn ʿUmar ﷺ like that narrated by Ibn ʿUyaynah from Zuhrī from Sālim.

٢٨٦٧ – حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: ثنا الْفِرْيَابِيُّ قَالَ: ثنا إِسْرَائِيلُ قَالَ: ثنا أَبُو يَحْيَى، عَنْ مُجَاهِدٍ، قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ ﷺ جَالِسًا فَمَرَّتْ جِنَازَةٌ، فَقَامَ ابْنُ عُمَرَ ﷺ، ثُمَّ قَالَ: قُمْ، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ لِجِنَازَةِ يَهُودِيٍّ مَرَّتْ عَلَيْهِ. فَقِيلَ: هَلْ لَكَ أَنْ تَتْبَعَهَا، فَإِنَّ فِي اتِّبَاعِ الْجِنَازَةِ أَجْرًا؟ فَانْطَلَقْنَا نَمْشِي مَعَهَا، فَنَظَرَ فَرَأَى نَاسًا، فَقَالَ: مَا أُولَئِكَ الَّذِينَ بَيْنَ يَدَيِ الْجِنَازَةِ؟ قُلْتُ: هُمْ أَهْلُ الْجِنَازَةِ، فَقَالَ: مَا هُمْ مَعَ الْجِنَازَةِ، وَلَكِنْ كَنَفَيْهَا أَوْ وَرَاءَهَا. فَبَيْنَمَا هُوَ يَمْشِي إِذْ سَمِعَ رَانَّةً، فَاسْتَدَارَنِي وَهُوَ قَابِضٌ عَلَى يَدِي فَاسْتَقْبَلَهَا، فَقَالَ لَهَا: شَرًّا، حَرَمْتِينَا هَذِهِ الْجِنَازَةَ، اذْهَبْ يَا مُجَاهِدُ، فَإِنَّكَ تُرِيدُ الْأَجْرَ وَهَذِهِ تُرِيدُ الْوِزْرَ، إِنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَتْبَعَ الْجِنَازَةَ مَعَهَا رَانَّةٌ.

2867. It has been transmitted to us by way of Abū Yaḥyā that Mujāhid said, “I was sitting with ʿAbdullāh ibn ʿUmar ﷺ when a funeral procession went past us, so Ibn ʿUmar ﷺ stood up and then said to me, ‘Stand up. I saw the Messenger of Allah ﷺ stand up when the funeral procession of a Jew went past him.’ Then someone said to him, ‘Will you follow it? There is a reward for following funeral processions.’ So we started to walk with the funeral procession. Then he looked up, saw some people and said, ‘Who are those [walking] in front of the funeral bier?’ I replied, ‘They are the family of the deceased.’ He said, ‘They are not part of the funeral procession— only those who are level with the body or behind it are part of it.’ Then, while he was walking, he

> heard someone wailing so, taking hold of my hand, he turned to face where the sound was coming from and said, ‘There is evil [in that sound] and it has made this funeral procession unlawful for us. Leave, Mujāhid for although you want reward, [the presence of this sound] makes it a sin [to take part in this funeral procession]. The Messenger of Allah ﷺ forbade us from taking part in funeral processions in which there was wailing.’”

Some people might say, “How is it possible for walking behind the funeral bier to be better than walking in front of the funeral bier when ʿUmar ibn al-Khaṭṭāb ؓ himself did that at the funeral of Zaynab ؓ in the presence of the other Companions ؓ, leading the people present in front of the funeral bier? Surely that proves that he did not believe there to be any basis behind the practice of walking behind the body; and if he had believed there to be any basis to it, then he would have permitted the others to walk behind it.”

In response, let it be said to them, “How is what you mentioned possible? The reason mentioned by you for why he did this contradicts the statement of ʿAlī ibn Abī Ṭālib ؓ himself, ‘They—meaning Abū Bakr and ʿUmar ؓ—know that it is preferable to walk behind the funeral bier than to walk in front of it.’ In our opinion, and Allah knows best, the only reason ʿUmar ؓ did this was because of some particular set of circumstances involved with that funeral; it is possible that the women were walking behind and he wanted to avoid any mixing of the sexes, so he commanded the men to walk in front of the funeral bier for that reason, not because it was preferable to do so.”

I heard Yūnus say that he heard Ibn Wahb say that he heard someone

who used to say that, and it is better that the *ḥadīth* be interpreted in this way in order to avoid any contradiction between it and the statement of ʿAlī ﷺ about Abū Bakr and ʿUmar ﷺ.

٢٨٦٨ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أنا شَرِيكٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الْأَسْوَدُ إِذَا كَانَ مَعَهَا نِسَاءٌ، أَخَذَ بِيَدِي فَتَقَدَّمْنَا نَمْشِي أَمَامَهَا، فَإِذَا لَمْ يَكُنْ مَعَهَا نِسَاءٌ، مَشَيْنَا خَلْفَهَا.

2868. It has been transmitted to us by way of Mughīrah that Ibrāhīm said, "If there were women present [at the funeral procession], Aswad used to take me by the hand and lead me forward until we were walking in front of the funeral bier. If there were no women, then we would walk behind the funeral bier."

Here we find Aswad ibn Yazīd, a man who spent a great deal of time in the company of ʿAbdullāh ibn Masʿūd ﷺ and in the company of ʿUmar ﷺ, choosing to walk behind the funeral bier during funeral processions except in particular circumstances. Furthermore, it was that set of circumstances that caused him to walk in front of the body, not the fact that doing so was preferable [to walking behind].

The same was true of ʿUmar ﷺ, and, in our opinion, what he did and said at the funeral procession of Zaynab ﷺ should be interpreted in this way and Allah knows best.

٢٨٦٩/ ٢٨٧٠ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ أَبِي السَّرِيِّ قَالَ: ثنا فُضَيْلُ بْنُ عِيَاضٍ قَالَ: ثنا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، ح: وَحَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ السَّيْرَ أَمَامَ الْجِنَازَةِ.

2869/2870. It has been transmitted to us [with two *asānīd*] from

Mughīrah that Ibrāhīm said, “They used to consider it disliked to walk in front of the funeral bier at funeral processions.”

This is Ibrāhīm himself saying this, and when he says, ‘they,’ he means the companions of ʿAbdullāh [ibn Masʿūd] ﷺ. They used to dislike doing that, but would sometimes do it in extenuating circumstances [such as when women took part in the procession]. That is because [walking in front of the body] is preferable to mixing with women. This only applies, however, when the women are walking close behind the body. If they are walking a long way behind it or are indeed not taking part, then it is preferable for the men to walk behind the funeral bier rather than to walk in front of it or on either side of it.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ibn al-Ḥasan, may Allah have mercy on them.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Funerals, 3179); Tirmidhī (Funerals, 1007); Nasāʾī (Funerals, 1946); and Ibn Mājah (Funerals, 1482) with their respective *asānīd* from Sufyān ibn ʿUyaynah. Tirmidhī said, “This *ḥadīth* of Ibn ʿUmar ﷺ was narrated in the same way as Sufyān by Ibn Jurayj, Ziyād ibn Saʿd and a few others (Manṣūr and Bakr). Whereas Maʿmar, Yūnus ibn Yazīd, Mālik and a number of the *Ḥāfiẓ* narrators narrated it as a *mursal* tradition from Zuhrī. All of the people of *ḥadīth* consider the *mursal ḥadīth* to be the sounder of the two.”

2 Its *isnād* is *mursal ṣaḥīḥ*.

3 Its *isnād* is *mursal ḍaʿīf*.

4 Its *isnād* is *mursal ḥasan*. It has been transmitted by Aḥmad (2:141, no. 6253) with his *isnād* from Layth.

5 Its *isnād* is *mursal ḥasan*.

6 Its *isnād* is problematic. It has been transmitted by Mālik in *al-Muwaṭṭā* (Funerals, Chapter on walking in front of the funeral bier, 8) with his *isnād*.

7 Those who adopted this position included Imam Mālik, Imam Shāfiʿī and Imam Aḥmad.

8 Those who adopted this position included Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad and Awzāʿī.

9 Tirmidhī transmitted it with his *isnād* from Sufyān ibn ʿUyaynah with a *muttaṣil isnād*, and said, “Ibn Jurayj, Ziyād ibn Saʿd and a few others all narrated this from Zuhrī from Sālim from his father in the same way that Ibn ʿUyaynah narrated it. Whereas Maʿmar, Yūnus ibn Yazīd, Mālik and a number of other *Ḥāfiẓ* narrators narrated from Zuhrī that, ‘the Messenger of Allah ﷺ used to walk in front of the funeral bier.’ All of the people of *ḥadīth* consider the *mursal ḥadīth* to be the sounder of the two.” Ibn al-Mubārak said, “The *mursal ḥadīth* of Zuhrī in this matter is sounder than the *ḥadīth* of Ibn ʿUyaynah.” Ibn al-Mubārak also said, “I think that Ibn Jurayj took it from Ibn ʿUyaynah.” Mundharī said, “Nasāʾī said about the *ḥadīth* of Zuhrī, ‘This is a mistake. The correct position is that it is *mursal*.’” It is said that because Sufyān is one of the strongest memorisers and he added something not found in the versions of those who narrated it being *mursal*, we are obliged to give his narration precedence.

Those who take the position that its being *mursal* is the sounder position say that the *ḥadīth* is Sufyān’s and Ibn Jurayj simply took it from him. The same is true with respect to the *aḥādīth* of Manṣūr, Ziyād and Bakr; they all took it from Sufyān alone. Similarly, Hammām narrated it from him; but this is disputable since Hammām also narrated from these people from Zuhrī, and it is highly unlikely that they would all have committed *tadlīs* against Sufyān, and not actually heard it from Zuhrī. Furthermore, we also find Yaḥyā ibn Saʿīd and Mūsā ibn ʿUqbah narrating it from Zuhrī. Ibn ʿUyaynah was insistent on the fact that he heard it directly, saying, “Zuhrī told it to me on a number of occasions, and I heard it from his own mouth that it was from Sālim from his father.”

10 Its *isnād* is *ḥasan*.

11 Its *isnād* is *ḥasan*. It has been transmitted by Ibn Mājah (Funerals, 1483) with his *isnād* from Muḥammad ibn Bakr; and Tirmidhī (Funerals, 1010) with his *isnād* from Muḥammad ibn Muslim, but in his version, ‘and behind the body,’ is not mentioned. Tirmidhī said that Bukhārī said, “Muḥammad ibn Bakr made a mistake in this *ḥadīth*.”

12 Its *isnād* is *ḥasan*. It has been transmitted by Tirmidhī (Funerals, 1031); and Nasāʾī (Funerals, 1945) with their respective *asānīd* from Saʿīd ibn ʿUbaydillāh; and by Abū Dāwūd (Funerals, 3180) with his *isnād* from Ziyād ibn Jubayr.

13 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (1:97, no. 754) with his *isnād* from Ḥammād ibn Salamah in its long form.

14 Its *isnād* is *ḥasan*. It has been transmitted by Bazzār as is mentioned in *Kashf al-Astār* (829) with his *isnād* from Shuʿbah; and ʿAbd ar-Razzāq in his *Musnad* (3:445, no. 6263) with his *isnād*

from Thawrī. Both of them narrated it from ʿUrwah ibn al-Ḥārith.

15 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (Funerals, 1239); Muslim (Clothing, 2066); Tirmidhī (Asking permission, 2809); and Nasāʾī (Vows and oaths, 3809) with their respective *asānīd* from Shuʿbah; and by Muslim again (2066) with his *isnād* from Ashʿath.

٣ - بَابُ الْجِنَازَةِ تَمُرُّ بِالْقَوْمِ: أَيَقُومُونَ لَهَا أَمْ لَا؟

3. SHOULD PEOPLE STAND UP WHEN A FUNERAL PROCESSION GOES PAST THEM?

٢٨٧١ - حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا مُعَلَّى بْنُ مَنْصُورٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ إِسْمَاعِيلِ بْنِ أُمَيَّةَ، عَنْ مُوسَى بْنِ عِمْرَانَ بْنِ مَنَاحٍ أَنَّ أَبَانَ بْنَ عُثْمَانَ مَرَّتْ بِهِ جِنَازَةٌ، فَقَامَ لَهَا.

2871. It has been transmitted to us by way of Mūsā ibn ʿImrān ibn Manāḥ that when a funeral procession passed by Abān ibn ʿUthmān, he stood up for it.[1]

٢٨٧٢ - حَدَّثَنَا يَزِيدُ قَالَ: ثنا دُحَيْمٌ قَالَ: ثنا سَعِيدُ بْنُ مَسْلَمَةَ بْنِ هِشَامِ بْنِ عَبْدِ الْمَلِكِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: رَأَيْتُ عُثْمَانَ ﷺ يَفْعَلُ ذَلِكَ، وَأَخْبَرَنِي أَنَّ رَسُولَ اللَّهِ ﷺ يَفْعَلُ ذَلِكَ.

2872. The like of it has been transmitted to us by way of Ismāʿīl [from Mūsā ibn ʿImrān ibn Manāḥ], except in this version he said, “I saw ʿUthmān ﷺ do that and he told me that the Messenger of Allah ﷺ had also done it.”[2]

٢٨٧٣ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا لَهَا حَتَّى تُوضَعَ أَوْ تُخَلِّفَكُمْ».

2873. It has been transmitted to us by way of Sālim from his father from ʿĀmir ibn Rabīʿah ﷺ that the Prophet ﷺ said, “When you see a funeral procession, stand up for it and remain standing

until either [the body] has been put down or [the funeral procession] has left you behind."[3]

٢٨٧٤ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: ثنا سُفْيَانُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2874. The like of it has been transmitted to us by way of Sufyān [from his father from ʿĀmir ibn Rabīʿah ﷺ from the Prophet ﷺ].[4]

٢٨٧٥ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا أَزْهَرُ بْنُ سَعْدٍ السَّمَّانِ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ عَامِرِ بْنِ رَبِيعَةَ ﷺ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتَ جِنَازَةً فَقُمْ».

2875. It has been transmitted to us by way of Nāfiʿ from Ibn ʿUmar ﷺ that ʿĀmir ibn Rabīʿah ﷺ said, "The Messenger of Allah ﷺ said to me, 'When you see a funeral procession, stand up.'"[5]

٢٨٧٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا حُسَيْنُ بْنُ مَهْدِيٍّ قَالَ: ثنا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ عَامِرِ بْنِ رَبِيعَةَ ﷺ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا لَهَا حَتَّى تُوضَعَ أَوْ تُخَلِّفَكُمْ».

2876. It has been transmitted to us by way of Nāfiʿ from Ibn ʿUmar ﷺ from ʿĀmir ibn Rabīʿah ﷺ that the Prophet ﷺ said, "When you see a funeral procession, stand up for it and remain standing until either [the body] has been put down or [the funeral procession] has left you behind."[6]

٢٨٧٧ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ، عَنْ عَامِرِ بْنِ رَبِيعَةَ ﷺ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

2877. The like of it has been transmitted to us by way of Nāfiʿ from Ibn ʿUmar ﷺ from ʿĀmir ibn Rabīʿah ﷺ from the Prophet ﷺ.[7]

٢٨٧٨/ ٢٨٧٩ - حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ وَمُبَشِّرُ بْنُ الْحَسَنِ قَالَا: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ قَالَ: ثنا سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ سَيْفٍ الْمَعَافِرِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ﷺ أَنَّهُ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللّٰهِ ﷺ، فَقَالَ: يَا رَسُولَ اللّٰهِ، تَمُرُّ بِنَا جِنَازَةُ الْكَافِرِ فَنَقُومُ لَهَا؟ قَالَ: «نَعَمْ، فَإِنَّكُمْ لَسْتُمْ تَقُومُونَ لَهَا، إِنَّمَا تَقُومُونَ إِعْظَامًا لِلَّذِي يَقْبِضُ النُّفُوسَ».

2878/2879. It has been transmitted to us by way of Abū ʿAbd ar-Raḥmān that ʿAbdullāh ibn ʿAmr ﷺ said, "When a man asked the Messenger of Allah ﷺ whether they should stand up when the funeral procession of an unbeliever went past them, he replied, 'Yes. It is not for his sake that you stand, but rather out of acknowledgement for the greatness of the One who takes the souls [back to Him]."'[8]

٢٨٨٠/ ٢٨٨١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبُ بْنُ جَرِيرٍ قَالَا: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ: قَعَدَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدِ بْنِ عُبَادَةَ ﷺ بِالْقَادِسِيَّةِ، فَمُرَّ عَلَيْهِمَا بِجِنَازَةٍ فَقَامَا. فَقِيلَ لَهُمَا: إِنَّهُ مِنْ أَهْلِ الْأَرْضِ، أَيْ مَجُوسِيٌّ. فَقَالَا: إِنَّ رَسُولَ اللّٰهِ ﷺ مَرَّ عَلَيْهِ بِجِنَازَةٍ فَقَامَ، فَقِيلَ لَهُ: إِنَّهُ يَهُودِيٌّ، فَقَالَ: «أَلَيْسَ مَيِّتًا؟ أَوَلَيْسَ نَفْسًا؟»

2880/2881. It has been transmitted to us [with two *asānīd*] from Ibn Abī Laylā who said, "Sahl ibn Ḥunayf ﷺ was sitting with Qays ibn Saʿd ibn ʿUbādah ﷺ at Qādisiyyah when a funeral procession went past them, so they both stood up. Some people

then told them that [the dead man] was one of the people of the earth, i.e. a Mazdaist, so they said, 'The Messenger of Allah ﷺ stood up when a funeral procession went past him. He was then told that the dead man was a Jew, so he said, "Is he not dead?"—or he said, "Is he not a soul?"'"[9]

٢٨٨٢ – حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ، قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ وَمَنْ مَعَهُ لِجِنَازَةٍ حَتَّى تَوَارَتْ.

2882. It has been transmitted to us by way of Abū az-Zubayr that Jābir ﷺ said, "The Messenger of Allah ﷺ and those with him stood up for a funeral procession [and remained standing] until it had disappeared [from view]."[10]

٢٨٨٣/ ٢٨٨٤ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا أَبَانُ، ح: وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: ثنا أَبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ، قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ مَرَّتْ عَلَيْهِ جِنَازَةٌ فَقُمْنَا لِنَحْمِلَهَا، فَإِذَا جِنَازَةُ يَهُودِيٍّ أَوْ يَهُودِيَّةٍ، فَقُلْنَا: يَا نَبِيَّ اللَّهِ، إِنَّهَا جِنَازَةُ يَهُودِيٍّ أَوْ يَهُودِيَّةٍ، فَقَالَ: «إِنَّ الْمَوْتَ فَزَعٌ، فَإِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا».

2883/2884. It has been transmitted to us [with two *asānīd*] from ʿUbaydullāh ibn Miqsam that Jābir ibn ʿAbdillāh ﷺ said, "While we were with the Messenger of Allah ﷺ, a funeral procession went past, so we stood up to help carry [the dead body] and discovered that it was that of a Jew. So we said [to the Prophet ﷺ], 'Prophet of Allah, the funeral procession is that of a Jew.' He replied, 'Death is an alarming matter, so if you see a funeral procession, stand up.'"[11]

٢٨٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ قَالَ: ثنا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2885. The like of it has been transmitted to us by way of Yaḥya [from ʿUbaydullāh ibn Miqsam from Jābir ibn ʿAbdillāh ﷺ].[12]

٢٨٨٦ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنِ ابْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، قَالَ: مُرَّ عَلَى مَرْوَانَ بِجِنَازَةٍ فَلَمْ يَقُمْ، فَقَالَ أَبُو سَعِيدٍ: إِنَّ رَسُولَ اللَّهِ ﷺ مُرَّ عَلَيْهِ بِجِنَازَةٍ فَقَامَ، فَقَامَ مَرْوَانُ.

2886. It has been transmitted to us by way of Shaʿbī that Abū Saʿīd al-Khudrī ﷺ said, "When Marwān did not stand up as a funeral procession went past, 'When a funeral procession went past the Messenger of Allah ﷺ, he stood up.' So Marwān stood up."[13]

٢٨٨٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ ﷺ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتَّى تُوضَعَ».

2887. It has been transmitted to us by way of Abū Ṣāliḥ from his father from Abū Saʿīd al-Khudrī ﷺ that the Prophet ﷺ said, "If you see a funeral procession, stand up; if anyone follows it, then do not sit down until after the body has been put down."[14]

٢٨٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُسْلِمٌ قَالَ: ثنا أَبَانُ قَالَ: ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2888. The like of it has been transmitted to us by way of Abū Salamah from Abū Saʿīd al-Khudrī ﷺ from the Prophet ﷺ.[15]

٢٨٨٩/ ٢٨٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ مَيْمُونٍ قَالَ: ثنا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ قَالَ: ثنا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: ثنا أَبُو سَعِيدٍ، عَنْ رَسُولِ اللّٰهِ ﷺ مِثْلَهُ.

2889/2890. The like of it has been transmitted to us [with two other *asānīd*] from Abū Salamah from Abū Jaʿfar ﷺ from the Messenger of Allah ﷺ.[16]

٢٨٩١ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْوَهْبِيُّ قَالَ: ثنا ابْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ النَّبِيَّ ﷺ، قَالَ: «إِذَا صَلَّى أَحَدُكُمْ عَلَى جِنَازَةٍ وَلَمْ يَمْشِ مَعَهَا، فَلْيَقُمْ حَتَّى تَغِيبَ عَنْهُ، وَإِنْ مَشَى مَعَهَا، فَلَا يَقْعُدْ حَتَّى تُوضَعَ».

2891. It has been transmitted to us by way of Saʿīd ibn Marjānah from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, “If you pray over a dead body but do not accompany its funeral procession, then remain standing until it has disappeared from view. If you do accompany it, then do not sit until it has been put down.”[17]

Abū Jaʿfar ﷺ said, “Some[18] of the people of knowledge based their position on these traditions, following them to the letter, and made them the basis for their actions. They commanded that people stand up when a funeral procession went past them and remain standing until the body has disappeared into the distance, and that when they follow the procession, they refrain from sitting until the body has been put into the ground.”

Others[19] disagreed with them and said, “People do not have to stand when a funeral procession goes past them; and those who the follow the

procession may sit down even before the body has been put into the ground."

They continued, saying, "It was not the fact that there was a ruling commanding people to stand in funeral processions that made the Messenger of Allah ﷺ stand up when the funeral procession of the Jew went past him in the *ḥadīth* narrated by Qays ibn Saʿd and Sahl ibn Ḥunayf ﷺ. Rather, he did it for a different reason." They used the following *ḥadīth* as proof:

٢٨٩٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عُمَرَ يُحَدِّثُ عَنِ الْحَسَنِ وَابْنِ عَبَّاسٍ ﷺ - أَوْ عَنْ أَحَدِهِمَا - أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّتْ بِهِ جِنَازَةُ يَهُودِيٍّ، فَقَامَ لَهَا، وَقَالَ: «آذَانِي رِيحُهَا».

2892. It has been transmitted to us by way of Muḥammad ibn ʿUmar from Ḥasan and Ibn ʿAbbās ﷺ—or from one of those two men—that when the funeral procession of a Jew went past the Messenger of Allah ﷺ, he stood up saying, "Its smell causes me distress."[20]

This *ḥadīth* indicates that he only stood up to get away from the bad smell that was causing him distress, and not for any other reason.

As for what has been narrated with regards to him standing up for funeral processions [in general], he only did that to do the prayer over the dead body:

٢٨٩٣ – حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ وَالْحَسَنَ بْنَ عَلِيٍّ ﷺ مَرَّتْ بِهِمَا جِنَازَةٌ، فَقَامَ الْعَبَّاسُ وَلَمْ يَقُمِ الْحَسَنُ ﷺ. فَقَالَ الْعَبَّاسُ لِلْحَسَنِ: أَمَا عَلِمْتَ أَنَّ رَسُولَ اللّٰهِ ﷺ مَرَّتْ عَلَيْهِ جِنَازَةٌ، فَقَامَ؟ فَقَالَ: نَعَمْ. وَقَالَ الْحَسَنُ لِلْعَبَّاسِ: أَمَا عَلِمْتَ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُصَلِّي عَلَيْهَا؟ قَالَ: نَعَمْ.

2893. It has been transmitted to us by way of Qatādah from Ḥasan that when a funeral procession went past ʿAbbās ibn ʿAbd al-Muṭṭalib and Ḥasan ibn ʿAlī ﷺ, ʿAbbās ﷺ stood up but Ḥasan ﷺ did not. So Abbās ﷺ said to Ḥasan ﷺ, "Do you not know that a funeral procession went past the Messenger of Allah ﷺ, and he stood up?" and he replied, "Yes." Then Ḥasan ﷺ said to ʿAbbās ﷺ, "Do you not know that the Messenger of Allah ﷺ used to pray over [dead bodies]?" and ʿAbbās ﷺ replied, "Yes."[21]

This *ḥadīth* indicates that the only reason the Messenger of Allah ﷺ stood up for funeral processions was to do the prayer over the dead bodies, since it was his *Sunnah* to pray funeral prayers standing up.

As for what has been narrated regarding the Messenger of Allah ﷺ commanding people to stand up for funeral processions, and forbidding them from sitting down when they followed them until the bodies had been put down, that was the original ruling but it was later abrogated:

٢٨٩٤ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ وَاقِدِ بْنِ عَمْرٍو، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ، قَالَ: قَامَ رَسُولُ اللّٰهِ ﷺ مَعَ الْجِنَازَةِ حَتَّى تُوضَعَ، وَقَامَ النَّاسُ مَعَهُ، ثُمَّ قَعَدَ بَعْدَ ذَلِكَ وَأَمَرَهُمْ بِالْقُعُودِ.

2894. It has been transmitted to us by way of Nāfiʿ ibn Jubayr

from Masʿūd ibn al-Ḥakam that ʿAlī ibn Abī Ṭālib ﷺ said, “The Messenger of Allah ﷺ stood up in funeral processions and remained standing until the body had been put into the ground, and people used to stand with him. Then, later on, he sat down and commanded them to sit.”[22]

٢٨٩٥/ ٢٨٩٦ - حَدَّثَنَا يُونُسُ وَبَحْرٌ قَالَا: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ أَنَّ مُحَمَّدَ بْنَ عَمْرِو بْنِ عَلْقَمَةَ حَدَّثَهُ عَنْ وَاقِدِ بْنِ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ الزُّرَقِيِّ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2895/2896. The like of it has been transmitted to us by way of Saʿd ibn Muʿādh from Masʿūd ibn al-Ḥakam az-Zuraqī from ʿAlī ﷺ from the Prophet ﷺ.[23]

٢٨٩٧ - حَدَّثَنَا يُونُسُ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ عِيَاضٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ وَاقِدِ بْنِ عَمْرٍو، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ أَنَّهُ قَالَ: سَمِعْتُ عَلِيًّا ﷺ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِالْقِيَامِ فِي الْجِنَازَةِ، ثُمَّ جَلَسَ بَعْدَ ذَلِكَ وَأَمَرَنَا بِالْجُلُوسِ.

2897. It has been transmitted to us by way of Nāfiʿ ibn Jubayr from Masʿūd ibn al-Ḥakam that he heard ʿAlī ﷺ say, “The Messenger of Allah ﷺ commanded us to stand in funeral processions. Then, later on, he sat down and commanded us to sit.”[24]

٢٨٩٨ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أنا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ مَسْعُودِ بْنِ الْحَكَمِ الزُّرَقِيِّ، عَنْ أَبِيهِ، قَالَ: شَهِدْتُ جِنَازَةً بِالْعِرَاقِ، فَرَأَيْتُ رِجَالًا قِيَامًا يَنْتَظِرُونَ أَنْ تُوضَعَ، وَرَأَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ﷺ يُشِيرُ إِلَيْهِمْ أَنِ اجْلِسُوا، فَإِنَّ النَّبِيَّ ﷺ قَدْ أَمَرَنَا بِالْجُلُوسِ بَعْدَ الْقِيَامِ.

2898. It has been transmitted to us by way of Ismāʿīl ibn Masʿūd ibn al-Ḥakam az-Zuraqī that his father said, "When I attended a funeral procession in Iraq, I saw men standing up, waiting for the body to be put into the ground and I saw ʿAlī ibn Abī Ṭālib ﷺ gesture to them to sit, and say, 'After the Prophet ﷺ commanded us to stand, he later commanded us to sit.'"[25]

٢٨٩٩ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، ﷺ قَالَ: رَأَيْنَا رَسُولَ اللّٰهِ ﷺ قَامَ فَقُمْنَا، وَرَأَيْنَاهُ قَعَدَ فَقَعَدْنَا.

2899. It has been transmitted to us by way of Muḥammad ibn al-Munkadir from Masʿūd ibn al-Ḥakam that ʿAlī ibn Abī Ṭālib ﷺ said, "We saw the Messenger of Allah ﷺ stand so we stood, and then we saw him sit so we sat."[26]

The abovementioned *aḥādīth* prove that the ruling of standing up for funeral processions has been abrogated.

Some people claimed that the only reason the practice was abrogated was to differentiate the Muslims from the people of the Book. They based their position on the following:

٢٩٠٠ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا صَفْوَانُ بْنُ عِيسَى قَالَ: ثنا بِشْرُ بْنُ رَافِعٍ، عَنْ عَبْدِ اللّٰهِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، ذَكَرَ النَّبِيَّ ﷺ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا اتَّبَعَ جِنَازَةً لَمْ يَجْلِسْ حَتَّى تُوضَعَ فِي اللَّحْدِ. قَالَ: فَعَرَضَ لِلنَّبِيِّ ﷺ حَبْرٌ مِنْ أَحْبَارِ الْيَهُودِ، فَقَالَ: يَا مُحَمَّدُ، هَكَذَا نَفْعَلُ. قَالَ: فَجَلَسَ النَّبِيُّ ﷺ، وَقَالَ: «خَالِفُوهُمْ».

2900. It has been transmitted to us by way of Junādah ibn Abī Umayyah that ʿUbādah ibn aṣ-Ṣāmit mentioned the Prophet ﷺ, saying, "When the Prophet ﷺ followed funeral processions, he used to not sit down until the body was put in the grave. Then one of the Jewish rabbis came before the Prophet ﷺ and said to him, 'Muḥammad, this is the same thing we do.' So the Prophet ﷺ sat down, telling his people to differentiate themselves from the [Jews]."[27]

In our opinion, this *ḥadīth* does not prove their position, since the following has also been narrated from the Messenger of Allah ﷺ:

٢٩٠١ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَسْدُلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ. وَكَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ رُءُوسَهُمْ، وَكَانَ رَسُولُ اللّٰهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ. ثُمَّ فَرَقَ رَسُولُ اللّٰهِ ﷺ رَأْسَهُ.

2901. It has been transmitted to us by way of ʿUbaydullāh ibn ʿAbdillāh ibn ʿUtbah from Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ used to let his hair hang loose while the idolators used to part their hair. The people of the Book used to also let their hair

hang loose, and the Messenger of Allah ﷺ used to like to be in harmony with them whenever he had received no specific instructions regarding a matter. Then, [later on], the Messenger of Allah ﷺ parted his hair.[28]

٢٩٠٢ – حَدَّثَنَا مُحَمَّدُ بْنُ عُزَيْرٍ الْأَيْلِيُّ قَالَ: ثنا سَلَامَةُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللّٰهِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2902. The like of it has been transmitted to us by way of ʿUbaydullāh [from Ibn ʿAbbās ﷺ].[29]

Here, Ibn ʿAbbās ﷺ informs us that the Messenger of Allah ﷺ used to imitate the people of the Book until he was given instructions to do something different. So, it is impossible that when the Messenger of Allah ﷺ commanded them to sit in the *ḥadīth* of ʿUbādah (2899), he was going against the practice of the people of the Book before he had received instructions [from his Lord] to do so. It was the practice of the Messenger of Allah ﷺ to obey the law of the prophet sent before him unless and until a new law had been revealed to him abrogating what had come before. Allah, Mighty and Majestic, says, “They are the ones Allah has guided, so be guided by their guidance” (Qurʾan 6:91).

Therefore, in our opinion, the only reason he abandoned [the practice of standing] was because Allah had revealed to him a new law regarding that matter. That new law was the practice of sitting and it abrogated the earlier law which was that of standing.

This position has also been narrated from ʿAlī ibn Abī Ṭālib ﷺ:

٢٩٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا عَبْدُ الْوَاحِدِ بْنِ زِيَادٍ قَالَ: ثنا لَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ سَخْبَرَةَ، قَالَ: كُنَّا قُعُودًا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ نَنْتَظِرُ جِنَازَةً، فَمُرَّ بِجِنَازَةٍ أُخْرَى، فَقُمْنَا، فَقَالَ: مَا هَذَا الْقِيَامُ؟ فَقُلْتُ: مَا تَأْتُونَا بِهِ، يَا أَصْحَابَ مُحَمَّدٍ ﷺ. قَالَ أَبُو مُوسَى: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمْ جِنَازَةَ مُسْلِمٍ أَوْ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ، فَقُومُوا، فَإِنَّكُمْ لَسْتُمْ لَهَا تَقُومُونَ، إِنَّمَا تَقُومُونَ لِمَنْ مَعَهَا مِنَ الْمَلَائِكَةِ»، فَقَالَ عَلِيٌّ ﷺ: إِنَّمَا صَنَعَ ذَلِكَ رَسُولُ اللَّهِ ﷺ مَرَّةً وَاحِدَةً، كَانَ يَتَشَبَّهُ بِأَهْلِ الْكِتَابِ فِي الشَّيْءِ، فَإِذَا نُهِيَ عَنْهُ تَرَكَهُ.

2903. It has been transmitted to us by way of Mujāhid that Ibn Sakhbarah said, "When we were sitting with ʿAlī ibn Abī Ṭālib ﷺ waiting for a funeral procession, another funeral procession went past so we stood up. [ʿAlī ﷺ] asked us, 'What is this standing [you do]?' I replied, 'It is [the same standing] that you, the Companions of Muḥammad ﷺ, brought to us.'" Abū Mūsā ﷺ said that the Messenger of Allah ﷺ said, "Whenever you see the funeral procession of a Muslim, Jew or Christian then stand up. It is not for the [body] that you stand, but for those angels who accompany it." ʿAlī ﷺ said, "The Messenger of Allah ﷺ only did that on one occasion. He used to act like the people of the Book in certain matters. Then, when he was forbidden from doing that he abandoned [those practices]."[30]

In this *ḥadīth*, ʿAlī ibn Abī Ṭālib ﷺ informs us that the Messenger of Allah ﷺ stood up on one occasion early on [in his prophecy] in order to imitate the practice of the people of the Book and follow the law of the prophets who had come before him. That continued to be his practice until Allah, may He be exalted, revealed a new law to him regarding the matter and that was the practice of sitting. This proves our interpretation

of the *ḥadīth* of ʿUbādah to be the correct one.

٢٩٠٤ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ الْأَصْبَهَانِيُّ قَالَ: ثنا شَرِيكٌ، عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: تَذَاكَرْنَا الْقِيَامَ إِلَى الْجِنَازَةِ وَعِنْدَنَا عَلِيٌّ ﷺ. فَقَالَ أَبُو مَسْعُودٍ ﷺ: قَدْ كُنَّا نَقُومُ، فَقَالَ عَلِيٌّ ﷺ: ذَلِكَ وَأَنْتُمْ يَهُودٌ.

2904. It has been transmitted to us by way of ʿUthmān ibn Abī Zurʿah that Zayd ibn Wahb said, "When we were discussing the matter of standing up for funeral processions in the company of ʿAlī ﷺ, Abū Masʿūd ﷺ said, '[Yes], we used to stand.' So ʿAlī ﷺ said, 'That was the case when you were still Jews.'"

What this means is that they used to stand in accordance with the law [of the Jews], and that that was then abrogated by the law of Islam regarding the matter.

Everything we have described in this chapter proves that the *aḥādīth* of the Messenger of Allah ﷺ we transmitted at the beginning of the chapter, in which the practice of standing up is mentioned, are abrogated by the *aḥādīth* we transmitted after that.

٢٩٠٥ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ عِيَاضٍ، عَنْ أُنَيْسِ بْنِ أَبِي يَحْيَى، قَالَ: سَمِعْتُ أَبِي يَقُولُ: كَانَ ابْنُ عُمَرَ ﷺ وَأَصْحَابُ النَّبِيِّ ﷺ يَجْلِسُونَ قَبْلَ أَنْ تُوضَعَ الْجِنَازَةُ.

2905. It has been transmitted to us by way of Unays ibn Abī Yaḥyā that he heard his father say, "Ibn ʿUmar ﷺ and other Companions of the Messenger of Allah ﷺ used to sit down before the body was put down."

Despite narrating the opposite of this from ʿĀmir ibn Rabīʿah ﷺ from the Prophet ﷺ, Ibn ʿUmar ﷺ used to do this. Also, the fact that he ignored the practice mentioned in the *ḥadīth* and acted in the way he did, proves that he considered that *ḥadīth* to be abrogated.

٢٩٠٦ - حَدَّثَنَا يُونُسُ أَيْضًا، قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ أَنَّ الْقَاسِمَ كَانَ يَجْلِسُ قَبْلَ أَنْ تُوضَعَ الْجِنَازَةُ، وَلَا يَقُومُ لَهَا. وَيُخْبِرُ عَنْ عَائِشَةَ ﷺ أَنَّهَا قَالَتْ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَقُومُونَ لَهَا إِذَا رَأَوْهَا، وَيَقُولُونَ: فِي أَهْلِكَ مَا أَنْتَ، فِي أَهْلِكَ مَا أَنْتَ.

> 2906. It has been transmitted to us by way of ʿAbd ar-Raḥmān ibn al-Qāsim that Qāsim would sit down before the body was put down and not stand up for [funeral processions], telling them that ʿĀʾishah ﷺ said, "The people of the *jāhiliyyah*[31] used to stand up for [funeral processions] whenever they saw them and say, 'You held status among your people but what are you [now]? You held status among your people but what are you [now]?'"

Here, ʿĀʾishah ﷺ denies that there was any basis to the practice of standing and informs us that it was one of the practices of the people of the jāhiliyyah.[32]

Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them, all adopted the position we have mentioned in this chapter as being the abrogating one, and we ourselves also take that position.

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1 Its *isnād* is *ḍaʿīf*. It has been transmitted by ʿAbdullāh in his *Zawāʾid ʿala'l-musnad* (1/426) with his *isnād* from Ismāʿīl ibn Umayyah.

2 Its *isnād* is *ḍaʿīf*. It has been transmitted by ʿAbdullāh in his *Zawāʾid ʿala'l-musnad* (1/495)

with his *isnād* from Saʿīd ibn Maslamah.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Funerals, 1307); Muslim (Funerals, 958); Abū Dāwūd (Funerals, 3172); and Ibn Mājah (Funerals, 1542) with their respective *asānīd* from Sufyān. It has also been transmitted by Tirmidhī (Funerals, 1042); and Nasāʾī (Funerals, 1917) with their respective *asānīd* from Zuhrī. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

4 Its *isnād* is *ṣaḥīḥ*.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Funerals, 958) with his *isnād* from ʿAbdullāh ibn ʿAwn.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by ʿAbd ar-Razzāq in *al-Muṣannaf* (6306) with his *isnād*.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Funerals, 1043); Nasāʾī (Funerals, 1916); and Ibn Mājah (Funerals, 1542) with their respective *asānīd* from Layth.

8 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (2/169, no. 6573) with his *isnād* from Abū ʿAbd ar-Raḥmān al-Muqriʾ.

9 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Funerals, 1312); Muslim (Funerals, 961); and Nasāʾī (Funerals, 1929) with their respective *asānīd* from Shuʿbah; and by Bukhārī again (Funerals, 1313); and Muslim (Funerals, 961) with their respective *asānīd* from Aʿmash from ʿAmr ibn Murrah.

10 Its *isnād* is *ḍaʿīf* on account of Ibn Lahīʿah. It has been transmitted by Muslim (Funerals, 960); and Nasāʾī (Funerals, 1929) with their respective *asānīd* from Ibn Jurayj from Abū az-Zubayr.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by (Funerals, 1311); Muslim (Funerals, 960); and Nasāʾī (Funerals, 1923) with their respective *asānīd* from Hishām ad-Dastawāʾī from Yaḥyā ibn Abī Kathīr.

12 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Funerals, 3173) with his *isnād* from Walīd.

13 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Funerals, 1920) with his *isnād* from Shuʿbah.

14 Its *isnād* is *ḥasan*. It has been transmitted by Muslim (Funerals, 959) with his *isnād* from Jarīr from Suhayl.

15 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (3/41, no. 11386) with his *isnād* from Abān.

16 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Funerals, 1310); Muslim (Funerals,

959); Tirmidhī (Funerals, 1043); and Nasāʾī (Funerals, 1918) with their respective *asānīd* from Hishām. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*. It has also been transmitted by Nasāʾī (Funerals, 4000) with his *isnād* from Ibn al-Mubārak from Awzāʿī.

17 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (2:265, no. 7583) with his *isnād* from Muḥammad ibn Salamah from Ibn Isḥāq.

18 Those who adopted this view included some of the early scholars.

19 Those who adopted this view included Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad, Imam Mālik and Imam Shāfiʿī.

20 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Aḥmad (1:200, no. 1722) with his *isnād* from Muḥammad ibn ʿAlī ibn al-Ḥusayn, and in his version, it says, 'Ḥasan ibn ʿAlī,' without any doubt as to the narrator being expressed.

21 Its *isnād* is *ḍaʿīf* on account of Muḥammad ibn ʿAmr. It has been transmitted by Nasāʾī (Funerals, 1925 & 1926) with his respective *asānīd* from Muḥammad ibn Sīrīn, (1927) with his *isnād* from Abū Mijlaz, and (1928) with his *isnād* from Muḥammad ibn ʿAlī ibn al-Ḥusayn. The three of them narrated it from Ḥasan ibn ʿAlī from Ibn ʿAbbās ﷺ, not ʿAbbās and Ḥasan. Similarly, in their narrations, there is no mention of the statement, 'Do you not know that the Messenger of Allah ﷺ used to pray over [dead bodies]?'

22 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Funerals, 3175) with his *isnād* from Imam Mālik ﷺ. It has also been transmitted by Muslim (Funerals, 962); and Tirmidhī (Funerals, 1044) with their respective *asānīd* from Yaḥyā ibn Saʿīd. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

23 Its *isnād* is *ḥasan*.

24 Its *isnād* is *ḥasan*.

25 Its *isnād* is *ṣaḥīḥ*.

26 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Funerals, 962) with his *isnād* from Ibn Mahdī and Yaḥyā al-Qaṭṭān. It has also been transmitted by Ibn Mājah (Funerals, 1544) with his *isnād* from Wakīʿ. All of them narrated it from Shuʿbah.

27 Its *isnād* is *ḍaʿīf*. It has been transmitted by Tirmidhī (Funerals, 1040); and Ibn Mājah (Funerals, 1545) with their respective *asānīd* from Ṣafwān ibn ʿĪsā. Tirmidhī said, "This is a *gharīb ḥadīth*, and Bishar ibn Rāfiʿ is not someone who is strong when it comes to *ḥadīth*."

28 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Virtues, 4336); and Nasāʾī (Adornment, 5440) with their respective *asānīd* from Ibn Wahb. It has also been transmitted by Bukhārī (Exploits, 3558) with his *isnād* from Yūnus al-Aylī.

29 Its *isnād* is *ḍaʿīf*.

30 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (Funerals, 1924) with his *isnād* from Mujāhid.

31 The Pre-Islamic Arabs.

32 Ṭaḥāwī 🙏 said, “Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them, all adopted the position we have mentioned in this chapter as having abrogated the other, and we ourselves also take that position.”

Know that here there are two separate standings:

The first is standing when a funeral procession passes one by; the three Imams—Imam Abū Ḥanīfah, Imam Mālik and Imam Shāfiʿī—all agree that one should not stand, and that position is clearly expressed in their branch rulings. As for Imam Aḥmad, even though he says that one should stand, his branch rulings all clearly state that one should not stand.

The second is the standing of the one who follows the funeral bier until it is put down. According to the Mālikis, it is permissible for those who are accompanying the funeral bier to sit, regardless of whether they are riding or on foot. According to the Shāfiʿīs, the correct position in their *madhhab*, as is mentioned in *al-Majmūʿ*, is that both the standing for when it passes and the standing to follow it are abrogated. Some of them said, “This is all on the basis that it has passed by you. If you are accompanying it, then it is recommended that you not sit until it has been put down.” According to the Ḥanbalīs, it is disliked for one who is following it to sit until it has put down into the ground for burial, except for those who are far away. According to the Ḥanafīs, Ṭaḥāwī 🙏 said, “Standing up for it when it passes you is abrogated. Similarly, those following it having to stand until it is put down is abrogated.” But in their branch rulings, we find that it is considered disliked for the one following it to sit until it has been put down because of the prohibition against that. Also, when they say, ‘put down,’ they mean, ‘taken down off shoulders of the men who are carrying it.’ There is no harm in sitting, after it has been put down.

٤ - بَابُ الرَّجُلِ يُصَلِّي عَلَى الْمَيِّتِ: أَيْنَ يَنْبَغِي أَنْ يَقُومَ مِنْهُ؟

4. WHERE SHOULD THE MAN PERFORMING THE FUNERAL PRAYER STAND WITH RESPECT TO THE DEAD BODY?

٢٩٠٧ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى قَالَ: أنا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ حُسَيْنِ بْنِ ذَكْوَانَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ ﷺ، قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ عَلَى أُمِّ كَعْبٍ، مَاتَتْ وَهِيَ نُفَسَاءَ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِلصَّلَاةِ عَلَيْهَا وَسَطَهَا.

2907. It has been transmitted to us by way of ʿAbdullāh ibn Buraydah that Samurah ibn Jundub ﷺ said, "When I prayed behind the Messenger of Allah ﷺ over Umm Kaʿb ﷺ, who had died in childbirth, he stood by the middle [of her body]."[1]

٢٩٠٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا عَفَّانُ قَالَ: ثنا هَمَّامٌ قَالَ: ثنا حُسَيْنٌ الْمُعَلِّمُ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2908. The like of it has been transmitted to us [by way of ʿAbdullāh ibn Buraydah from Samurah ibn Jundub ﷺ from the Messenger of Allah ﷺ].[2]

Abū Jaʿfar ﷺ said, "Some[3] of the people of knowledge based their position on this *ḥadīth* and said, that is the position in which the Imam should stand when he prays over a body, regardless of whether it is that of a man or a woman."

Others[4] disagreed with them and said, "In the case of a woman, that

is where the Imam should stand. But, in the case of a man, he should stand by his head." They based their position on the following:

٢٩٠٩ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ قَالَ: ثنا هَمَّامٌ قَالَ: ثنا أَبُو غَالِبٍ، قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ ﷺ صَلَّى عَلَى جِنَازَةِ رَجُلٍ، فَقَامَ عِنْدَ رَأْسِهِ. وَجِيءَ بِجِنَازَةِ امْرَأَةٍ، فَقَامَ عِنْدَ وَسَطِهَا. فَقَالَ لَهُ الْعَلَاءُ بْنُ زِيَادٍ: يَا أَبَا حَمْزَةَ، هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَفْعَلُ؟ قَالَ: نَعَمْ، فَالْتَفَتَ إِلَيْنَا الْعَلَاءُ بْنُ زِيَادٍ، فَقَالَ: احْفَظُوا.

2909. It has been transmitted to us by way of Hammām that Abū Ghālib said, "When I saw Anas ibn Mālik ﷺ pray over the body of a man, he stood by his head. Then, when the body of a woman was brought before him he stood by the middle of her body. So ʿAlāʾ ibn Ziyād said to him, 'Abū Ḥamzah, is that what the Messenger of Allah ﷺ used to do?' [Anas ﷺ] replied, 'Yes,' so ʿAlāʾ ibn Ziyād turned to the rest of us and said, 'Commit this to memory.'"[5]

٢٩١٠ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا هَمَّامٌ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ، وَزَادَ: فَقَالَ لَهُ الْعَلَاءُ بْنُ زِيَادٍ: يَا أَبَا حَمْزَةَ، هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ مِنَ الْمَرْأَةِ حَيْثُ قُمْتَ، وَمِنَ الرَّجُلِ حَيْثُ قُمْتَ؟ قَالَ: نَعَمْ.

2910. The like of it has been transmitted to us by way of Hammām [from Abū Ghālib from Anas ibn Mālik ﷺ], except in this version ʿAlāʾ said, "Abū Ḥamzah, is that what the Messenger of Allah ﷺ used to do, standing where you stood for women and standing where you stood for men?" He replied, "Yes."[6]

٢٩١١ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَنَسٍ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يَقُومُ عِنْدَ رَأْسِ الرَّجُلِ وَعَجِيزَةِ الْمَرْأَةِ.

2911. It has been transmitted to us by way of Abū Ghālib from Anas ﷺ that the Messenger of Allah ﷺ used to stand by the head of [the body when it was] a man, and by the posterior of [the body when it was] a woman.[7]

Abū Jaʿfar ﷺ said, "Anas ﷺ clearly states in this *ḥadīth* that the Messenger of Allah ﷺ used to stand by the head of [the body when it was] a man, and by the middle of [the body when it was] a woman. Since this *ḥadīth* agrees with the *ḥadīth* of Samurah ﷺ with respect to where he stood with respect to women and contains an addition to it by mentioning the ruling regarding where one should stand with respect to men, it is considered preferable to the *ḥadīth* of Samurah ﷺ."

This is the position that Abū Yūsuf ﷺ held according to what has been transmitted to me from Ibn Abī ʿImrān from Muḥammad ibn Shujāʿ from Ḥasan ibn Abī Mālik from Abū Yūsuf, may Allah have mercy on him. As for his well-known position regarding this matter, it is the same as that of Abū Ḥanīfah and Muḥammad, may Allah have mercy on them.

٢٩١٢ – حَدَّثَنِي بِهِ مُحَمَّدُ بْنُ الْعَبَّاسِ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنْ أَبِي يُوسُفَ رَحِمَهُ اللّٰهُ، عَنْ أَبِي حَنِيفَةَ رَحِمَهُ اللّٰهُ، قَالَ: يَقُومُ مِنَ الرَّجُلِ وَالْمَرْأَةِ بِحِذَاءِ الصَّدْرِ.

2912. It has been transmitted to us by way of Muḥammad ibn al-Ḥasan from Abū Yūsuf ﷺ that Abū Ḥanīfah, may Allah have mercy on him, said, "For both men and women, he should stand opposite the chest [of the body]."

Muḥammad ﵀ did not mention there having been any difference of opinion between Abū Ḥanīfah ﵀ and Abū Yūsuf ﵀ regarding this matter. This position has also been narrated from Ibrāhīm an-Nakhaʿī:

٢٩١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا يُوسُفُ بْنُ عَدِيٍّ قَالَ: ثنا شَرِيكُ بْنُ عَبْدِ اللّٰهِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَقُومُ الرَّجُلُ الَّذِي يُصَلِّي عَلَى الْجِنَازَةِ عِنْدَ صَدْرِهَا.

2913. It has been transmitted to us by way of Sharīk ibn ʿAbdillāh from Mughīrah that Ibrāhīm said, “When a man does the funeral prayer over a dead body, he should stand facing its chest.”

Abū Jaʿfar ﵀ said, “We prefer the first position, however, since it is strengthened by those *aḥādīth* from the Messenger of Allah ﷺ which we transmitted.”

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1 Its *isnād* is *ṣaḥīḥ*.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Funerals, 964) with his *isnād* from Yaḥyā ibn Yaḥyā. It has also been transmitted by Bukhārī (Funerals, 1332); Nasāʾī (Funerals, 1978) with their respective *asānīd* from ʿAbd al-Wārith; and again by Bukhārī (Funerals, 1331); and Abū Dāwūd (Funerals, 3195) with their respective *asānīd* from Yazīd ibn Zurayʿ; and again by Bukhārī (Purification, 332) with his *isnād* from Shuʿbah; and again by Muslim (Funerals, 964); Tirmidhī (Funerals, 1035); and Nasāʾī (Funerals, 1981) with their respective *asānīd* from Faḍl ibn Mūsā and ʿAbdullāh ibn al-Mubārak; and again by Muslim (Funerals, 9964) with his *isnād* from Yazīd ibn Hārūn; and again by Muslim (Funerals, 964) with his *isnād* from Ibn Abī ʿAdī; and Ibn Mājah (Funerals, 1493) with his *isnād* from Abū Usāmah. All of them narrated from Ḥusayn al-Muʿallim. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

3 Those who adopted this position included Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad.

4 Those who adopted this position included Abū Yūsuf; according to what Ṭaḥāwī narrated, Imam Shāfiʿī and Imam Aḥmad.

5 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Tirmidhī (Funerals, 1034); and Ibn Mājah (Funerals, 1494) with their respective *asānīd* from Hammām. Tirmidhī said, “This *ḥadīth* of Anas

ﷺ is a *ḥasan ḥadīth*, and a number of others narrated the like of it from Hammām. Wakīʿ narrated this *ḥadīth* from Hammām and made a mistake in it, saying, ‘from Ghālib,’ when what it should say is, ‘from Abū Ghālib.’ Also they differed with regard to the name of Abū Ghālib, with some saying that it was Nāfiʿ and others that it was Rafīʿ.”

6 Its *isnād* is *ṣaḥīḥ*.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Funerals, 3194) with his *isnād* from ʿAbd al-Wārith.

٥ - بَابُ الصَّلَاةِ عَلَى الْجِنَازَةِ: هَلْ يَنْبَغِي أَنْ تَكُونَ فِي الْمَسَاجِدِ أَوْ لَا؟

5. SHOULD THE FUNERAL PRAYER BE PRAYED IN THE MOSQUE OR NOT?

٢٩١٤ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا يَعْقُوبُ بْنُ حُمَيْدٍ قَالَ: ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ ﵂ حِينَ تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ ﵁، قَالَتْ: ادْخُلُوا بِهِ الْمَسْجِدَ حَتَّى أُصَلِّيَ عَلَيْهِ، فَأَنْكَرَ النَّاسُ ذَلِكَ عَلَيْهَا. فَقَالَتْ: لَقَدْ صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى سُهَيْلِ بْنِ الْبَيْضَاءِ فِي الْمَسْجِدِ.

2914. It has been transmitted to us by way of Abū an-Naḍr, the freedman of ʿUmar ibn ʿUbaydillāh, from Abū Salamah ibn ʿAbd ar-Raḥmān that ʿĀʾishah ﵂ said when Saʿd ibn Abī Waqqāṣ ﵁ died, “Take him into the mosque so that I may pray over him.” Then, when the people criticised her for [taking that position], she replied, “The Messenger of Allah ﷺ prayed [the funeral prayer] over Suhayl ibn al-Bayḍāʾ in the mosque.”[1]

٢٩١٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا الْقَعْنَبِيُّ قَالَ: ثنا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ عَائِشَةَ ﵂، عَنْ رَسُولِ اللَّهِ ﷺ بِذَلِكَ.

2915. The like of it has been transmitted to us [with another] *isnād* from Abū an-Naḍr, from ʿĀʾishah ﵂.[2]

٢٩١٦ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا ابْنُ أَبِي عُمَرَ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ ﵂ أَمَرَتْ بِسَعْدِ بْنِ أَبِي وَقَّاصٍ ﵁ أَنْ يُمَرَّ بِهِ فِي الْمَسْجِدِ. . . ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِ عَنْ يَعْقُوبَ.

2916. It has been transmitted to us by way of ʿAbbād ibn ʿAbdillāh ibn az-Zubayr that ʿĀʾishah ﵂ commanded that Saʿd ibn Abī Waqqāṣ ﵁ be taken into the mosque. Then he mentioned the like of what is in the *ḥadīth* of Yaʿqūb.[3]

Abū Jaʿfar ﵀ said, "Some[4] of the people of knowledge based their position on this *ḥadīth* and said that there is nothing wrong with praying [the funeral prayer] in the mosque." They also used the following *ḥadīth* as proof:

٢٩١٧ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ أَبِي عُمَرَ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﵄ أَنَّ عُمَرَ صُلِّيَ عَلَيْهِ فِي الْمَسْجِدِ.

2917. It has been transmitted to us by way of Mālik ibn Anas from Nāfiʿ from Ibn ʿUmar ﵄ that ʿUmar ﵁ was prayed over (his funeral prayer) in the mosque.

Others[5] disagreed with them and considered it to be disliked to pray over a dead body in the mosque. They based their position on the following:

٢٩١٨/ ٢٩١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا أَسَدٌ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ صَالِحٍ مَوْلَى التَّوْءَمَةِ، ح: وَحَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا يَعْقُوبُ بْنُ حُمَيْدٍ قَالَ: ثنا مَعْنُ بْنُ عِيسَى، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ﵁، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ صَلَّى عَلَى جِنَازَةٍ فِي مَسْجِدٍ فَلَا شَيْءَ لَهُ».

2918/2919. It has been transmitted to us [with two *asānīd*] from Ṣāliḥ ibn Abī Ṣāliḥ, the freedman of Tawʾamah, from Abū Hurayrah ﷺ that the Prophet ﷺ said, “He who prays the funeral prayer in the mosque will have nothing.”[6]

Given that the different narrations from the Messenger of Allah ﷺ in this chapter contradict each other, since those *aḥādīth* in the first section make praying the funeral prayer in the mosque permissible while those in the second section make it disliked; it becomes necessary for us to look further into the matter to discover which group of *aḥādīth* were the later ones, thereby abrogating the others.

The *ḥadīth* of ʿĀʾishah ﷺ proves that [the Companions ﷺ] had abandoned the practice of praying the funeral prayer in the mosque after having done it before. It proves that the general populace no longer did that practice and indeed, no longer even knew about it. In her opinion, however, the reason for that was not because the practice of praying the funeral prayer inside the mosque had become disliked, but because they now had the option of praying it either inside the mosque or outside. The fact that they prayed it outside the mosque was not a proof that it was disliked to pray it inside the mosque, just as the fact that they prayed it inside the mosque was not a proof that it was disliked to pray it outside [the mosque]. So for these reasons, she said what she said on the day that Saʿd ﷺ died, and the people, the Companions of the Messenger of Allah ﷺ and the Followers, criticised her for that.

As for Abū Hurayrah ﷺ, he knew that the permission to pray the funeral prayer in the mosque had been abrogated because of the words he heard from the Messenger of Allah ﷺ regarding that matter. He knew

that the reason the Messenger of Allah ﷺ stopped praying the funeral prayer in the mosque after he had done it before was because the practice had been abrogated.

Therefore, his *ḥadīth* is preferable to that of ʿĀʾishah رضي الله عنها, since the *ḥadīth* of ʿĀʾishah رضي الله عنها only mentions the practice of the Messenger of Allah ﷺ at a time when [praying the funeral prayer in the mosque] was still permissible and had not yet been prohibited, while the *ḥadīth* of Abū Hurayrah رضي الله عنه mentions the Messenger of Allah ﷺ prohibiting the practice when it had previously been permissible. So, the *ḥadīth* of Abū Hurayrah رضي الله عنه is preferable to that of ʿĀʾishah رضي الله عنها since it abrogates it.

Moreover, the fact that the people who were with ʿĀʾishah رضي الله عنها on that day, and were themselves Companions of the Messenger of Allah ﷺ, criticised her proves that their knowledge regarding the matter was different to hers, for if it had not been then they would not have criticised her.[7]

What we have mentioned here regarding the prohibition against praying the funeral prayer in the mosque and the fact that doing so is disliked was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them. Although [some of] the people of *imlāʾ* (dictation) have narrated from Abū Yūsuf رحمه الله that he said that there is nothing wrong with praying the funeral prayer in a mosque when that mosque is specifically set aside for funeral prayers.

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1 Its *isnād* is *ḥasan*. It has been transmitted by Muslim (Funerals, 973); and Abū Dāwūd (Funerals, 3190) with their respective *asānīd* from Muḥammad ibn Ismāʿīl.

2 Its *isnād* is *munqaṭiʿ* because Abū an-Naḍr did not hear directly from ʿĀʾishah رضي الله عنها. It has been transmitted by Mālik in *al-Muwaṭṭā* (Funerals, Doing the funeral prayer in the mosque, p. 22) with his *isnād*.

3 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Funerals, 973); Tirmidhī (Funerals, 1033); and Nasāʾī (Funerals, 1979) with their respective *asānīd* from ʿAbd al-ʿAzīz. Tirmidhī said that it was a *ḥasan ḥadīth*. It has also been transmitted by Muslim (Funerals, 973); and Nasāʾī (Funerals, 1970) with their respective *asānīd* from ʿAbd al-Wāḥid. It has also been transmitted by Abū Dāwūd (Funerals, 3189); and Ibn Mājah (Funerals, 1518) with their respective *asānīd* from ʿAbbād.

4 Those who adopted this view included Imam Shāfiʿī and Imam Aḥmad.

5 Those who adopted this view included Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad and Imam Mālik.

6 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (Funerals, 3191) with his *isnād* from Ṣāliḥ, and in his version, it says, 'There is nothing against him' (i.e. *ʿalayhi* instead of *lahū*). It has also been transmitted by Ibn Mājah (Funerals, 1517) with his *isnād* from Wakīʿ from Ṣāliḥ, and in his version, it says, 'He will have nothing.'

7 Ibn al-Hammām said, "If the difference of opinion is with regard to whether it is part of the Sunnah to take the body into the mosque, then there is no doubt that their viewpoint is invalid, for their proof does not necessitate that at all, since a lot of Muslims had already died in Madinah before that. On the otherhand, if the preferred practice was to take them into the mosque, then he would have taken them into the mosque. If that were to have happened, it would have been transmitted in the *ḥadīth* literature. Another thing that proves it was not Sunnah was their disapproval of that practice, and the fact that ʿĀʾishah made the ruling specific to the sons of Bayḍāʾ in her narration.

If the difference of opinion is with regard to whether it is permissible or not, in their view it is permissible and in our view it is disliked. Assuming that that dislike is not one of prohibition, which is the position we have chosen; there does not need to be any difference between the two positions, for the fact of something being disliked goes back to its being the lesser of two options. If, however, one of them were to claim that it is better to do it in the mosque, then that would mean that there truly was a difference of opinion. Also, that position is easily refuted since the evidence points to the opposite, for the way he prayed for everyone else apart from the sons of Bayḍāʾ and the statement he made, 'There is no reward for someone who prays [it] in the mosque,' tell us that the Sunnah is to pray it outside the mosque." This is a summary of what he said.

The *ḥadīth* of Abū Hurayrah transmitted by Ṭaḥāwī has, 'He will have nothing,' while that transmitted in the *Musnad* of Aḥmad and by Ibn Mājah has, 'There is nothing for him.' As for that in Abū Dāwūd, Nawawī said, "The version heard in the source texts is, 'There is nothing against him.'" Khaṭīb said, "The memorised version is, 'There is nothing for him,' but, 'There is

nothing against him,' has also been narrated." Bayhaqī transmitted it with the wording, 'There is nothing for him,' and Ibn Abī Dhiʾb narrated it from Ṣāliḥ before he started to mix things up. Aḥmad said, "I know of nothing wrong with him when it comes to the *aḥādīth* he narrated in his earlier years. Those who expressed reservations about him only did so on account of the fact that he [later] mixed things up."

٦ - بَابُ التَّكْبِيرِ عَلَى الْجَنَائِزِ: كَمْ هُوَ؟

6. HOW MANY *TAKBĪRS* SHOULD THERE BE IN THE FUNERAL PRAYER?

٢٩٢٠/ ٢٩٢١ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَا: ثنا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ: كَانَ زَيْدُ بْنُ أَرْقَمَ ﷺ يُصَلِّي عَلَى جَنَائِزِنَا فَيُكَبِّرُ أَرْبَعًا. فَكَبَّرَ يَوْمًا خَمْسًا، فَسُئِلَ عَنْ ذَلِكَ. فَقَالَ أَبُو بَكْرَةَ فِي حَدِيثِهِ: فَقَالَ: كَبَّرَ رَسُولُ اللَّهِ ﷺ خَمْسًا. وَقَالَ ابْنُ مَرْزُوقٍ فِي حَدِيثِهِ: فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُهَا أَوْ كَبَّرَهَا.

2920/2921. It has been transmitted to us [with two *asānīd*] by way of ʿAmr ibn Murrah that Ibn Abī Laylā said, "When Zayd ibn Arqam ﷺ used to pray the funeral prayer over our dead he would say the *takbīr* four times. Then, one day, he said the *takbīr* five times and so the people questioned him about that. He replied, 'The Messenger of Allah ﷺ said the *takbīr* five times.'"[1]

٢٩٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أنا إِسْرَائِيلُ بْنُ يُونُسَ قَالَ: ثنا عَبْدُ الْأَعْلَى أَنَّهُ صَلَّى خَلْفَ زَيْدِ بْنِ أَرْقَمَ ﷺ عَلَى جِنَازَةٍ فَكَبَّرَ خَمْسًا. فَسَأَلَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، فَأَخَذَ بِيَدِهِ، فَقَالَ: أَنَسِيتَ؟ قَالَ: لَا، وَلَكِنِّي صَلَّيْتُ خَلْفَ أَبِي الْقَاسِمِ خَلِيلِي ﷺ فَكَبَّرَ خَمْسًا، فَلَا أَتْرُكُهُ أَبَدًا.

2922. It has been transmitted to us by way of ʿAbdulaʿlā that when he prayed the funeral prayer behind Zayd ibn Arqam ﷺ, he said the *takbīr* five times. ʿAbd ar-Raḥmān ibn Abī Laylā asked [Zayd ﷺ] about that, taking him by the hand and asking, "Have

you been forgetful [in your prayer]?" [Zayd ﷺ] replied, "No. But I did pray behind my close friend, Abū al-Qāsim ﷺ, and he said five *takbīrs*, and so I will never ever abandon [that practice]."

٢٩٢٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عِيسَى بْنُ إِبْرَاهِيمَ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ التَّيْمِيِّ، قَالَ: صَلَّيْتُ مَعَ عِيسَى، مَوْلَى حُذَيْفَةَ بْنِ الْيَمَانِ، عَلَى جِنَازَةٍ فَكَبَّرَ عَلَيْهَا خَمْسًا، ثُمَّ الْتَفَتَ إِلَيْنَا، فَقَالَ: مَا وَهِمْتُ وَلَا نَسِيتُ، وَلَكِنِّي كَبَّرْتُ كَمَا كَبَّرَ مَوْلَايَ وَوَلِيُّ نِعْمَتِي، يَعْنِي حُذَيْفَةَ بْنَ الْيَمَانِ ﷺ، صَلَّى عَلَى جِنَازَةٍ، فَكَبَّرَ عَلَيْهَا خَمْسًا، ثُمَّ الْتَفَتَ إِلَيْنَا، فَقَالَ: مَا وَهِمْتُ وَلَا نَسِيتُ، وَلَكِنِّي كَبَّرْتُ كَمَا كَبَّرَ رَسُولُ اللَّهِ ﷺ.

2923. It has been transmitted to us by way of Yaḥyā ibn ʿAbdillāh at-Taymī who said, "When I prayed the funeral prayer with ʿĪsā, the freedman of Ḥudhayfah ibn al-Yamān ﷺ, he said five *takbīrs* and then turned to us and said, 'I have neither imagined nor forgotten anything. Rather, I only said the *takbīrs* in the way that my master and benefactor—meaning Ḥudhayfah ibn al-Yamān ﷺ—said them. When he prayed the funeral prayer with us, he said five *takbīrs* and then turned to us and said, "I have neither imagined nor forgotten anything. Rather, I only said the *takbīrs* in the way that the Messenger of Allah ﷺ said them."'"[2]

Abū Jaʿfar ﷺ said, "Some[3] of the people of knowledge based their position on these *aḥādīth* and said that the *takbīr* should be said five times in the funeral prayer."

Others[4] disagreed with them and said, "Rather there should only be four [*takbīrs*], no more and no less." They based their position on the following:

٢٩٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا هُدْبَةُ قَالَ: ثنا هَمَّامٌ قَالَ: ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي قَتَادَةَ أَنَّهُ حَدَّثَهُ عَنْ أَبِيهِ أَنَّهُ شَهِدَ النَّبِيَّ ﷺ صَلَّى عَلَى مَيِّتٍ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

2924. It has been transmitted to us by way of ʿAbdullāh ibn Abī Qatādah from his father that when he attended a funeral prayer [led by] the Messenger of Allah ﷺ, he said the *takbīr* four times.[5]

٢٩٢٥ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو دَاوُدَ، عَنْ سُلَيْمِ بْنِ حِبَّانَ، عَنْ سَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ كَبَّرَ عَلَى النَّجَاشِيِّ أَرْبَعًا.

2925. It has been transmitted to us by way of Saʿīd ibn Mīnāʾ from Jābir ibn ʿAbdillāh ﷺ that when the Messenger of Allah ﷺ [prayed the funeral prayer] over the Negus, he said the *takbīr* four times.[6]

٢٩٢٦/ ٢٩٢٧/ ٢٩٢٨ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا شَرِيكٌ، ح: وَحَدَّثَنَا صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ، ح: وَحَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى قَالَ: ثنا هُشَيْمٌ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ الْأَنْصَارِيِّ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ يَزِيدَ بْنِ ثَابِتٍ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ صَلَّى عَلَى قَبْرِ قِلَابَةَ فَكَبَّرَ أَرْبَعًا.

2926/2927/2928. It has been transmitted to us [with three *asānīd*] from Khārijah ibn Zayd from Yazīd ibn Thābit ﷺ that when the Messenger of Allah ﷺ prayed over the grave of Qilābah, he said the *takbīr* four times.[7]

٢٩٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا شَيْبَانُ قَالَ: ثنا سُوَيْدٌ أَبُو حَاتِمٍ قَالَ: حَدَّثَنِي قَتَادَةُ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ كَبَّرَ أَرْبَعًا.

2929. It has been transmitted to us by way of Qatādah from ʿAṭāʾ from Jābir ibn ʿAbdillāh ﷺ that the Messenger of Allah ﷺ said the *takbīr* four times.[8]

٢٩٣٠ – حَدَّثَنَا أَحْمَدُ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا شَرِيكٌ، عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ سَلْمَانَ الْمُؤَذِّنِ، قَالَ: تُوُفِّيَ أَبُو سَرِيحَةَ فَصَلَّى عَلَيْهِ زَيْدُ بْنُ أَرْقَمَ ﷺ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا. فَقُلْنَا: مَا هَذَا؟ فَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَفْعَلُ.

2930. It has been transmitted to us by way of Salmān al-*Muʾadhdhin* who said, "When Abū Sarīḥah died, Zayd ibn Arqam ﷺ prayed [the funeral prayer] over [his body] and said four *takbīrs*. So we said to him, 'What is this?' and he replied, 'I saw the Messenger of Allah ﷺ do it like this.'"[9]

٢٩٣١ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَيَّاشٌ الرَّقَّامُ قَالَ: ثنا سَعِيدُ بْنُ يَحْيَى الْحِمْيَرِيُّ قَالَ: ثنا سُفْيَانُ بْنُ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يَعُودُ فُقَرَاءَ أَهْلِ الْمَدِينَةِ، وَأَنَّهُ أُخْبِرَ بِامْرَأَةٍ مَاتَتْ، فَدَفَنُوهَا لَيْلًا، فَلَمَّا أَصْبَحَ آذَنُوهُ فَمَشَى إِلَى قَبْرِهَا، فَصَلَّى عَلَيْهَا وَكَبَّرَ أَرْبَعًا.

2931. It has been transmitted to us by way of Abū Umāmah ibn Sahl ibn Ḥunayf ﷺ from his father that the Prophet ﷺ used to visit the poor people of Madinah. One time, he was told that a woman had died and been buried during the night. When they informed him about that in the morning, he walked to her grave and performed the funeral prayer over her, saying the *takbīr* four times.[10]

٢٩٣٢ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا أَبِي قَالَ: سَمِعْتُ النُّعْمَانَ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ، عَنْ بَعْضِ أَصْحَابِ رَسُولِ اللّٰهِ ﷺ، عَنْ رَسُولِ اللّٰهِ ﷺ نَحْوَه.

2932. The like of it has been transmitted to us by way of Abū Umāmah from one of the Companions of the Messenger of Allah ﷺ from the Messenger of Allah ﷺ.[11]

٢٩٣٣ – حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا شَرِيكٌ، عَنْ إِبْرَاهِيمَ الْهَجَرِيِّ، قَالَ: صَلَّى بِنَا ابْنُ أَبِي أَوْفَى عَلَى ابْنَةٍ لَهُ فَكَبَّرَ عَلَيْهَا أَرْبَعًا، ثُمَّ وَقَفَ، فَانْتَظَرْنَا بَعْدَ الرَّابِعَةِ تَسْلِيمَهُ حَتَّى ظَنَنَّا أَنَّهُ سَيُكَبِّرُ الْخَامِسَةَ، ثُمَّ سَلَّمَ، ثُمَّ قَالَ: أَرَاكُمْ ظَنَنْتُمْ أَنِّي سَأُكَبِّرُ الْخَامِسَةَ، وَلَمْ أَكُنْ لِأَفْعَلَ ذَلِكَ، وَهَكَذَا رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يَفْعَلُ.

2933. It has been transmitted to us by way of Sharīk from Ibrāhīm al-Hajarī who said, “When Ibn Abī Awfā performed the funeral prayer over [the body] of a daughter of his [who had died], he said the *takbīr* four times, then remained standing. We waited for him to say the *salām* after the fourth *takbīr* for so long that we thought he was going to say a fifth *takbīr*. Then he [finally] said the *salām* and said, ‘I see that you thought I was going to say a fifth *takbīr*, but I was never going to do that for this is how I saw the Messenger of Allah ﷺ do [the funeral prayer].’”[12]

٢٩٣٤ – حَدَّثَنَا ابْنُ دَاوُدَ قَالَ: ثنا الْحَوْضِيُّ قَالَ: ثنا خَالِدُ بْنُ عَبْدِ اللّٰهِ، عَنِ الْهَجَرِيِّ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2934. The like of it has been transmitted to us by way of Khālid ibn ʿAbdillāh from al-Hajarī.[13]

٢٩٣٥ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنِ الْهَجَرِيِّ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2935. The like of it has been transmitted to us by way of Shuʿbah from al-Hajarī.[14]

٢٩٣٦ – حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، ثُمَّ خَرَجَ إِلَى الْمُصَلَّى، فَصَفَّ بِهِمْ، وَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

2936. It has been transmitted to us by way of Saʿīd ibn al-Musayyib from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ informed people about the death of Negus on the day that he died. Then he went out to the prayer area, lined the people up in rows and said the *takbīr* four times [during the funeral prayer].[15]

٢٩٣٧ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

2937. The like of it has been transmitted to us by way of Saʿīd ibn al-Musayyib from Abū Hurayrah ﷺ from the Messenger of Allah ﷺ.[16]

٢٩٣٨ – حَدَّثَنَا أَبُو بِشْرٍ الرَّقِّيُّ قَالَ: ثنا شُجَاعٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

2938. The like of it has been transmitted to us by way of Saʿīd ibn al-Musayyib from one of the Companions of the Prophet ﷺ from the Prophet ﷺ.[17]

٢٩٣٩ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَنَسٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ عَلَى الْمَيِّتِ.

2939. It has been transmitted to us by way of Abū Ghālib from Anas ﷺ that the Prophet ﷺ used to say four *takbīrs* [when he prayed] over the dead.[18]

They also said, in the *ḥadīth* we narrated at the beginning of this chapter from Zayd ibn Arqam ﷺ, that he used to say four *takbīrs* before the occasion on which he said it five times. It is impossible that having seen the Prophet ﷺ do one thing, he would have done something else unless he had seen that something from the Prophet ﷺ confirmed that. And that confirmation is found in the *ḥadīth* narrated by Salmān al-*Muʾadhdhin* when [Zayd ﷺ] said four *takbīrs* when praying over Abū Shurayḥah.

As for the five *takbīrs* he said over that particular body, it is possible that that particular dead person was one of those over whom five *takbīrs* should be said because he was one of the people of Badr. The people of Badr were given preference over other people in terms of the number of *takbīrs* said over them after they had died:

٢٩٤٠/ ٢٩٤١ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: قَالَ عُمَرُ ﷺ: كُلُّ ذَلِكَ قَدْ كَانَ خَمْسٌ وَأَرْبَعٌ، فَأَمَرَ عُمَرُ النَّاسَ بِأَرْبَعٍ، يَعْنِي فِي الصَّلَاةِ عَلَى الْجِنَازَةِ.

2940/2941. It has been transmitted to us [with two *asānīd*] from ʿAmr ibn Murrah from Saʿīd ibn al-Musayyib that ʿUmar ﷺ said,

"It was always either four or five [*takbīrs*]." Then ʿUmar ﷺ commanded people to say it four times, meaning [the *takbīr*] in the funeral prayer.

٢٩٤٢ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ زَيْدٍ يَعْنِي ابْنَ أَبِي أُنَيْسَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قُبِضَ رَسُولُ اللّٰهِ ﷺ وَالنَّاسُ مُخْتَلِفُونَ فِي التَّكْبِيرِ عَلَى الْجَنَائِزِ. لَا تَشَاءُ أَنْ تَسْمَعَ رَجُلًا يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يُكَبِّرُ سَبْعًا، وَآخَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يُكَبِّرُ خَمْسًا، وَآخَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يُكَبِّرُ أَرْبَعًا، إِلَّا سَمِعْتُهُ، فَاخْتَلَفُوا فِي ذَلِكَ. فَكَانُوا عَلَى ذَلِكَ حَتَّى قُبِضَ أَبُو بَكْرٍ ﷺ. فَلَمَّا وَلِيَ عُمَرُ ﷺ، وَرَأَى اخْتِلَافَ النَّاسِ فِي ذَلِكَ، شَقَّ ذَلِكَ عَلَيْهِ جِدًّا. فَأَرْسَلَ إِلَى رِجَالٍ مِنْ أَصْحَابِ رَسُولِ اللّٰهِ ﷺ، فَقَالَ: إِنَّكُمْ مَعَاشِرَ أَصْحَابِ رَسُولِ اللّٰهِ ﷺ، مَتَى تَخْتَلِفُونَ عَلَى النَّاسِ يَخْتَلِفُونَ مَنْ بَعْدَكُمْ، وَمَتَى تَجْتَمِعُونَ عَلَى أَمْرٍ يَجْتَمِعُ النَّاسُ عَلَيْهِ، فَانْظُرُوا أَمْرًا تَجْتَمِعُونَ عَلَيْهِ فَكَأَنَّمَا أَيْقَظَهُمْ. فَقَالُوا: نِعْمَ، مَا رَأَيْتُ يَا أَمِيرَ الْمُؤْمِنِينَ، فَأَشِرْ عَلَيْنَا. فَقَالَ عُمَرُ ﷺ: بَلْ أَشِيرُوا أَنْتُمْ عَلَيَّ، فَإِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ. فَتَرَاجَعُوا الْأَمْرَ بَيْنَهُمْ فَأَجْمَعُوا أَمْرَهُمْ عَلَى أَنْ يَجْعَلُوا التَّكْبِيرَ عَلَى الْجَنَائِزِ مِثْلَ التَّكْبِيرِ فِي الْأَضْحَى وَالْفِطْرِ، أَرْبَعَ تَكْبِيرَاتٍ، فَأُجْمِعَ أَمْرُهُمْ عَلَى ذَلِكَ.

2942. It has been transmitted to us by way of Ḥammād that Ibrāhīm said, "When the Messenger of Allah ﷺ was taken [up to his Lord], people disagreed about the number of *takbīrs* in the funeral prayer. At any given moment, you could hear, if you wished, one man say that he heard the Messenger of Allah ﷺ say seven *takbīrs*, another say he heard him say five *takbīrs* and another say he heard him say four *takbīrs*. They disagreed about that matter and continued to disagree until Abū Bakr ﷺ died. Then ʿUmar ﷺ took over [the caliphate] and, when he saw how

much people disagreed about the matter, it was very hard for him to take, so he sent for some men from amongst the Companions of the Messenger of Allah ﷺ and asked them to come to him. [When they came, ʿUmar رضي الله عنه] said, 'When you, O Companions of the Messenger of Allah ﷺ, disagree in front of the people, then those who come after you will also disagree. But when you agree about something, then other people will also agree about it. So look into the matter and see if you can reach agreement.' It was as if he had woken them up and so they said, 'What a wonderful suggestion, Commander of the Faithful. [Please] advise us [how to do that].' So ʿUmar رضي الله عنه replied, 'Rather you should advise me since I am but a human being like yourselves.' So they went over the matter amongst themselves and decided to make the number of *takbīrs* in the funeral prayer the same as that in the [two ʿĪd prayers]—the Aḍḥā prayer and the Fiṭr prayer—that is to say four *takbīrs*. And they reached agreement with each other regarding that."

In this *ḥadīth*, we find that ʿUmar رضي الله عنه confirmed the ruling of [saying the *takbīr*] four times, and he did that after consulting with Companions of the Messenger of Allah ﷺ who had been present with the Messenger of Allah ﷺ when he did what Ḥudhayfah and Zayd ibn Arqam رضي الله عنهما narrated him as having done. Despite that, however, they still considered [what they agreed upon amongst themselves] to be preferable to what they knew about [concerning the events in those *aḥādīth*]. Also, the fact that they did reach agreement amongst themselves abrogates what they knew about, since their actions, just like their narrations, were safe [from falsehood].

This is also similar to other matters upon which they reached agreement amongst themselves after the lifetime of the Messenger of Allah ﷺ, such as the *ḥadd* punishment for drinking alcohol and revoking the permission to sell slavegirls who had given their masters a child. This agreement, this consensus [of the Companions of the Messenger of Allah ﷺ], is a [strong legal] proof even when they themselves had done something differently during the lifetime of the Messenger of Allah ﷺ.

The same is true of the agreement they came to regarding the number of *takbīrs* in the funeral prayer after the lifetime of the Messenger of Allah ﷺ—that agreement is itself a proof, even if they knew the Messenger of Allah ﷺ to have done something different. Also those actions about which they reached agreement, abrogated what the Prophet ﷺ had done.

Some people might say, "How can this [*ḥadīth*] be abrogating when ʿAlī ibn Abī Ṭālib ﷺ is known to have later said more than four *takbīrs*?" and then quote the following *aḥādīth*:

٢٩٤٣ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: ثنا عَامِرٌ، عَنْ عَبْدِ اللّٰهِ بْنِ مَعْقِلٍ أَنَّ عَلِيًّا ﷺ صَلَّى عَلَى سَهْلِ بْنِ حُنَيْفٍ ﷺ فَكَبَّرَ عَلَيْهِ سِتًّا.

2943. It has been transmitted to us by way of ʿAbdullāh ibn Maʿqil that when ʿAlī ﷺ prayed over [the body of] Sahl ibn Ḥunayf ﷺ, he said the *takbīr* six times.

٢٩٤٤ – حَدَّثَنَا يَزِيدُ قَالَ: ثنا يَحْيَى قَالَ: ثنا إِسْمَاعِيلُ قَالَ: ثنا مُوسَى بْنُ عَبْدِ اللّٰهِ أَنَّ عَلِيًّا ﷺ صَلَّى عَلَى قَتَادَةَ فَكَبَّرَ عَلَيْهِ سَبْعًا.

2944. It has been transmitted to us by way of Mūsā ibn ʿAbdillāh that when ʿAlī ﷺ prayed over [the body of] Qatādah, he said the *takbīr* seven times.

If they do say this, then let it be said to them, "ʿAlī ﷺ only did that because that was the ruling when the funeral prayer was prayed over [the bodies] of the people of Badr. It was the ruling that extra *takbīrs* be said over the body of a person when he was one of the people of Badr and the proof of that is as follows:"

٢٩٤٥ – أَنَّ إِبْرَاهِيمَ بْنَ مُحَمَّدٍ الصَّيْرَفِيَّ حَدَّثَنَا قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ قَالَ: ثنا زَائِدَةُ قَالَ: ثنا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ عَبْدِ اللّٰهِ بْنِ مَعْقِلٍ، قَالَ: صَلَّيْتُ مَعَ عَلِيٍّ ﷺ عَلَى جِنَازَةٍ فَكَبَّرَ عَلَيْهَا خَمْسًا ثُمَّ الْتَفَتَ، فَقَالَ: إِنَّهُ مِنْ أَهْلِ بَدْرٍ. ثُمَّ صَلَّيْتُ مَعَ عَلِيٍّ عَلَى جَنَائِزَ، كُلُّ ذَلِكَ كَانَ يُكَبِّرُ عَلَيْهَا أَرْبَعًا.

2945. It has been transmitted to us by way of Yazīd ibn Abī Ziyād that ʿAbdullāh ibn Mughaffal ﷺ said, "[One time], when I prayed the funeral prayer with ʿAlī ﷺ, he said the *takbīr* five times, then turned to me and said, 'He was one of the people of Badr.' Then, [on other occasions] when I prayed the funeral prayer with ʿAlī ﷺ, he would say the *takbīr* [only] four times."

٢٩٤٦ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: ثنا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنِ ابْنِ مَعْقِلٍ، قَالَ: صَلَّى عَلِيٌّ ﷺ عَلَى سَهْلِ بْنِ حُنَيْفٍ فَكَبَّرَ عَلَيْهِ سِتًّا ثُمَّ الْتَفَتَ إِلَيْنَا، فَقَالَ: إِنَّهُ مِنْ أَهْلِ بَدْرٍ.

2946. It has been transmitted to us by way of ʿĀmir that Ibn Mughaffal ﷺ said, "When ʿAlī ﷺ prayed the funeral prayer over [the body of] Sahl ibn Ḥunayf ﷺ, he said the *takbīr* six times, then turned to us and said, 'He was one of the people of Badr.'"

٢٩٤٧ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أنا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَلْعٍ الْهَمْدَانِيِّ، عَنْ عَبْدِ خَيْرٍ، قَالَ: كَانَ عَلِيٌّ ﷺ يُكَبِّرُ عَلَى أَهْلِ بَدْرٍ سِتًّا، وَعَلَى أَصْحَابِ النَّبِيِّ ﷺ خَمْسًا، وَعَلَى سَائِرِ النَّاسِ أَرْبَعًا.

2947. It has been transmitted to us by way of ʿAbd al-Malik ibn Salʿ al-Hamdānī that ʿAbd Khayr said, "ʿAlī ﷺ used to say six *takbīrs* over [the dead from among] the people of Badr, five *takbirs* over the Companions of the Prophet ﷺ and four *takbīrs* over everyone else."

This was the ruling when it came praying the funeral prayer over the bodies of the people of Badr.

٢٩٤٨ - حَدَّثَنِي الْقَاسِمُ بْنُ جَعْفَرٍ قَالَ: ثنا زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ قَالَ: ثنا يَعْلَى بْنُ عُبَيْدٍ قَالَ: ثنا سُلَيْمَانُ بْنُ بَشِيرٍ، قَالَ: صَلَّيْتُ خَلْفَ الْأَسْوَدِ بْنِ يَزِيدَ وَهَمَّامِ بْنِ الْحَارِثِ وَإِبْرَاهِيمَ النَّخَعِيِّ، فَكَانُوا يُكَبِّرُونَ عَلَى الْجَنَائِزِ أَرْبَعًا. قَالَ هَمَّامٌ: وَجَمَعَ عُمَرُ بْنُ الْخَطَّابِ ﷺ النَّاسَ عَلَى أَرْبَعٍ إِلَّا عَلَى أَهْلِ بَدْرٍ، فَإِنَّهُمْ كَانُوا يُكَبِّرُونَ عَلَيْهِمْ خَمْسًا وَسَبْعًا وَتِسْعًا.

2948. It has been transmitted to us by way of Yaʿlā ibn ʿUbayd that Sulaymān ibn Bashīr said, "I prayed [the funeral prayer] behind Aswad ibn Yazīd, Hammām ibn al-Ḥārith and Ibrāhīm an-Nakhaʿī and they also used to say the *takbīr* four times. Hammām said, "ʿUmar ibn al-Khaṭṭāb ﷺ brought the people together upon four *takbīrs*, except when [the body was that of] one of the people of Badr, in which case they would say five, seven or nine *takbīrs*.'"

What we have mentioned here proves that the four *takbīrs* agreed upon [by the Companions ﷺ] during the time of ʿUmar ﷺ was for when the funeral prayer was prayed over [the bodies of] those who were not from among the people of Badr, and that the ruling for praying over the

people of Badr was that there be more than four *takbīrs*. Thus, in our opinion, the reason why Zayd ibn Arqam ﷺ did what he did in the narrations we have mentioned is because he was one of those to hold this position, and Allah knows best.

٢٩٤٩ – حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: أنا حَمَّادُ بْنُ سَلَمَةَ قَالَ: ثنا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، قَالَ: قَدِمَ نَاسٌ مِنْ أَهْلِ الشَّامِ فَمَاتَ لَهُمْ مَيِّتٌ، فَكَبَّرُوا عَلَيْهِ خَمْسًا، فَأَرَدْتُ أَنْ أُلَاحِيَهُمْ، فَأَخْبَرْتُ ابْنَ مَسْعُودٍ ﷺ، فَقَالَ: لَيْسَ فِيهِ شَيْءٌ مَعْلُومٌ.

2949. It has been transmitted to us by way of Shaʿbī that ʿAlqamah ibn Qays said, "Some people from the Levant came to us and one of their party died, so they [prayed the funeral prayer] over him, saying the *takbīr* five times. I wanted to dispute with them so I informed Ibn Masʿūd ﷺ [about what they had done] and he said, 'There is no definitive ruling regarding the matter.'"

This *ḥadīth* confirms our interpretation that the ruling of praying over the people of Badr is different to the ruling of praying over others. When ʿAbdullāh ﷺ said, 'There is no definitive ruling regarding the matter,' he meant that there is no particular ruling for *takbīrs* [in the funeral prayer] that must be applied [across the board] to all people.

This *ḥadīth* has also been narrated in a slightly different form:

٢٩٥٠ – حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: ثنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: ثنا الشَّيْبَانِيُّ قَالَ: ثنا عَامِرٌ، عَنْ عَلْقَمَةَ أَنَّهُ ذَكَرَ ذَلِكَ لِعَبْدِ اللَّهِ ﷺ، فَقَالَ عَبْدُ اللَّهِ: إِذَا تَقَدَّمَ الْإِمَامُ فَكَبِّرُوا بِمَا كَبَّرَ، فَإِنَّهُ لَا وَقْتَ وَلَا عَدَدَ.

2950. It has been transmitted to us by way of ʿĀmir from ʿAlqamah that when he mentioned that to ʿAbdullāh ﷺ,

ʿAbdullāh ﷺ said, “When the Imam goes forward [to lead the funeral prayer], say the *takbīrs* whenever he says them, for there is no [specific ruling on the] time nor number [of the *takbīrs*].”

In our opinion, this *ḥadīth* means the same as the other *ḥadīth*, since the Imam might have been praying at the time over one of the people of Badr or someone else. If he were praying over one of the people of Badr then he would say the *takbīr* in the way that the *takbīr* is said over the people of Badr—in other words, he would say it more than four times—and the people behind him would say the *takbīrs* along with him. But if he were praying over someone who was not from among the people of Badr, then he would say the *takbīr* four times as is the ruling for them, and the people behind him would say the *takbīrs* along with him. Thus, there is no specific ruling, regarding the time nor number of the *takbīrs* in the [funeral] prayer, that applies equally to everyone, both the people of Badr and others, and which may not be exceeded.

This *ḥadīth* has also been narrated in yet another different form:

٢٩٥١ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا زُهَيْرٌ قَالَ: ثنا أَبُو إِسْحَاقَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللّٰهِ، قَالَ: التَّكْبِيرُ عَلَى الْجِنَازَةِ، لَا وَقْتَ وَلَا عَدَدَ، إِنْ شِئْتَ خَمْسًا وَإِنْ شِئْتَ سِتًّا.

2951. It has been transmitted to us by way of Abū Isḥāq from ʿAlqamah that ʿAbdullāh ﷺ said, “The *takbīr* in the funeral prayer is not limited by a time or a number—if you want, [you may say] five and if you want [you may say] six.”

What this *ḥadīth* says is quite different to what the *ḥadīth* of ʿĀmir from ʿAlqamah said. However, the *ḥadīth* of ʿAlqamah is more reliable since

ʿĀmir met ʿAlqamah and took from him directly, while Abū Isḥāq never met him and did not take from him directly. Moreover, ʿAbdullāh ﷺ has been narrated elsewhere as saying that the *takbīr* [is said] four times:

٢٩٥٢ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي عَطِيَّةَ قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ يَقُولُ: التَّكْبِيرُ عَلَى الْجَنَائِزِ أَرْبَعٌ كَالتَّكْبِيرِ فِي الْعِيدَيْنِ.

2952. It has been transmitted to us by way of Abū ʿAṭiyyah that he heard ʿAbdullāh ﷺ say, "The *takbīr* in the funeral prayer [is said] four times, just like the *takbīr* in the two ʿĪd prayers."

٢٩٥٣/ ٢٩٥٤ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ، ح: وَحَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي عَطِيَّةَ، عَنْ عَبْدِ اللّٰهِ ﷺ، قَالَ: التَّكْبِيرُ فِي الْعِيدَيْنِ أَرْبَعٌ كَالصَّلَاةِ عَلَى الْمَيِّتِ.

2953/2954. It has been transmitted to us [with two more *asānīd*] from Abū ʿAṭiyyah that ʿAbdullāh ﷺ said, "The *takbīr* in the two ʿĪd prayers [is said] four times, just like [the *takbīr* in] the funeral prayer."

٢٩٥٥ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا رَوْحٌ قَالَ: ثنا شُعْبَةُ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

2955. The like of it has been transmitted to us by way of [Abū ʿAṭiyyah from ʿAbdullāh ﷺ].

Here we find that when ʿAbdullāh ﷺ was asked about the *takbīr* in the funeral prayer, he replied that [it should be said] four times. He also commanded people, in the *ḥadīth* of ʿAlqamah, to say the *takbīr* whenever their Imam said it.

If this were the end of what he had to say then, in our opinion, this

ḥadīth suggests that although ʿAbdullāh ﷺ did consider the basic ruling [for the funeral prayer] to be four *takbīrs*, he also considered it obligatory for someone praying behind an Imam who says more than four *takbīrs* to say the same number of *takbīrs* as his Imam, since that Imam is acting according to a position that is accepted by some of the scholars. Abū Yūsuf ﷺ was one of those who adopted this position. This was not the end of what he had to say, however, since he added the words, '[. . .] there is no [specific ruling on] time or number.'

This shows that when [ʿAbdullāh ﷺ] said the words, 'there is no [specific ruling on the] time of the *takbīr* in the funeral prayer nor [on the] number [that must be said],' he meant, 'with regard to the people of Badr and others,' as we have mentioned. In other words, there is no specific ruling on the time or number of *takbīrs* in the funeral prayer that is applicable across the board to all people.

Thus, in order to ensure that there is no contradiction between the different *aḥādīth*, we must interpret his statement, 'there is no [specific limit upon the] time nor the number,' as applying when the dead person is one of the people of Badr, and the ruling mentioned in the *ḥadīth* of Abū ʿAṭiyyah as applying when the dead person is someone else.

On top of this, there is also the fact that most of the Companions of the Messenger of Allah ﷺ said the *takbīr* four times when they performed the funeral prayer:

٢٩٥٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا مُؤَمَّلٌ قَالَ: ثنا سُفْيَانُ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي وَائِلٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ جَمَعَ أَصْحَابَ رَسُولِ اللّٰهِ ﷺ، فَسَأَلَهُمْ عَنِ التَّكْبِيرِ عَلَى الْجِنَازَةِ. فَأَخْبَرَ كُلُّ وَاحِدٍ مِنْهُمْ بِمَا رَأَى وَبِمَا سَمِعَ، فَجَمَعَهُمْ عُمَرُ ﷺ عَلَى أَرْبَعِ تَكْبِيرَاتٍ كَأَطْوَلِ الصَّلَوَاتِ، صَلَاةِ الظُّهْرِ.

2956. It has been transmitted to us by way of ʿĀmir ibn Shaqīq from Abū Wāʾil that ʿUmar ibn al-Khaṭṭāb ﷺ gathered the Companions of the Messenger of Allah ﷺ together and asked them about the [ruling regarding] the *takbīr* in the funeral prayer, so each of them told him what he had seen and heard. Then, [when he heard all they had to say], he made them agree on four *takbīrs* like [the number of *rakʿahs* in] the longest prayer, Ẓuhr.

٢٩٥٧ – حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: ثنا إِسْمَاعِيلُ، عَنْ عَامِرٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبْزَى، قَالَ: صَلَّيْنَا مَعَ عُمَرَ بْنِ الْخَطَّابِ ﷺ عَلَى زَيْنَبَ ﷺ بِالْمَدِينَةِ فَكَبَّرَ عَلَيْهَا أَرْبَعًا.

2957. It has been transmitted to us by way of ʿĀmir that ʿAbd ar-Raḥmān ibn Abzā ﷺ said, “When we prayed with ʿUmar ibn al-Khaṭṭāb ﷺ over the body of Zaynab ﷺ in Madinah, he said four *takbīrs* over her.”

٢٩٥٨ – حَدَّثَنَا يَزِيدُ قَالَ: ثنا يَحْيَى قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: ثنا عُمَيْرُ بْنُ سَعِيدٍ، قَالَ: صَلَّيْتُ مَعَ عَلِيٍّ ﷺ عَلَى يَزِيدَ بْنِ الْمُكَفِّفِ فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

2958. It has been transmitted to us by way of Ismāʿīl ibn Abī Khālid that ʿUmayr ibn Saʿīd said, “When I prayed with ʿAlī ﷺ over the body of Yazīd ibn al-Mukaffaf, he said four *takbīrs* over him.”

٢٩٥٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا مِسْعَرٌ، عَنْ عُمَيْرٍ، مِثْلَهُ.

2959. The like of it has been transmitted to us by way of Misʿar from ʿUmayr.

٢٩٦٠ – حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: سَمِعْتُ عُمَيْرَ بْنَ سَعِيدٍ. . . فَذَكَرَ مِثْلَهُ.

2960. The like of it has been transmitted to us by way of Ismāʿīl ibn Abī Khālid from ʿUmayr ibn Saʿīd.

٢٩٦١ – حَدَّثَنَا عَلِيٌّ قَالَ: ثنا قَبِيصَةُ قَالَ: ثنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلِيٍّ ﷺ مِثْلَهُ.

2961. The like of it has been transmitted to us by way of Aʿmash from ʿUmayr ibn Saʿīd from ʿAlī ﷺ.

٢٩٦٢ – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ أَبِي حُصَيْنٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، قَالَ: شَهِدْتُ عُثْمَانَ بْنَ عَفَّانَ ﷺ صَلَّى عَلَى جَنَائِزِ رِجَالٍ وَنِسَاءٍ، فَجَعَلَ الرِّجَالَ مِمَّا يَلِيهِ وَالنِّسَاءَ مِمَّا يَلِي الْقِبْلَةَ، ثُمَّ كَبَّرَ عَلَيْهِمْ أَرْبَعًا.

2962. It has been transmitted to us by way of Abū Ḥuṣayn that Mūsā ibn Ṭalḥah ﷺ said, “I saw ʿUthmān ibn ʿAffān ﷺ pray the funeral prayer over [a group of] both men and women. He placed the bodies of the men closest to him and the bodies of the women closest to the *qiblah* and then said four *takbīrs* over them.”

٢٩٦٣ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا سُفْيَانُ، عَنْ زَيْدِ بْنِ طَلْحَةَ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ ﷺ عَلَى جِنَازَةٍ فَكَبَّرَ عَلَيْهَا أَرْبَعًا.

2963. It has been transmitted to us by way of Sufyān that Zayd ibn Ṭalḥah said, “When I prayed the funeral prayer behind Ibn ʿAbbās ﷺ, he said four *takbīrs* over the body.”

٢٩٦٤ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْيَمَانِ قَالَ: ثنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ ﵁، وَكَانَ مِنْ كُبَرَاءِ الْأَنْصَارِ وَعُلَمَائِهِمْ وَأَبْنَاءِ الَّذِينَ شَهِدُوا بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ، أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَخْبَرَهُ أَنَّ السُّنَّةَ فِي الصَّلَاةِ عَلَى الْجِنَازَةِ أَنْ يُكَبِّرَ الْإِمَامُ، ثُمَّ يَقْرَأَ بِفَاتِحَةِ الْكِتَابِ سِرًّا فِي نَفْسِهِ، ثُمَّ يَخْتِمَ الصَّلَاةَ فِي التَّكْبِيرَاتِ الثَّلَاثِ. قَالَ الزُّهْرِيُّ: فَذَكَرْتُ الَّذِي أَخْبَرَنِي أَبُو أُمَامَةَ مِنْ ذَلِكَ لِمُحَمَّدِ بْنِ سُوَيْدٍ الْفِهْرِيِّ، فَقَالَ: وَأَنَا سَمِعْتُ الضَّحَّاكَ بْنَ قَيْسٍ يُحَدِّثُ عَنْ حَبِيبِ بْنِ مَسْلَمَةَ فِي الصَّلَاةِ عَلَى الْجِنَازَةِ مِثْلَ الَّذِي حَدَّثَكَ أَبُو أُمَامَةَ.

2964. It has been transmitted to us by way of Zuhrī who said, "Abū Umāmah ibn Sahl ibn Ḥunayf ﵁, a great leader and scholar from the *Anṣār* and a son of one of those who was present at [the battle of] Badr with the Messenger of Allah ﷺ, told me that one of the Companions of the Prophet ﷺ told him that the *Sunnah* of the funeral prayer was for the Imam to say the *takbīr*, then recite the Fātiḥah quietly to himself, then finish it by saying three more *takbīrs*." Zuhrī added, "When I mentioned what Abū Umāmah ﵁ had told me to Muḥammad ibn Suwayd al-Fihrī, he said, 'I myself heard the like of what Abū Umāmah ﵁ told you about the funeral prayer from Ḍaḥḥāk ibn Qays from Ḥabīb ibn Maslamah ﵁.'"[19]

٢٩٦٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ كَبَّرَ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ﵁ أَرْبَعًا.

2965. It has been transmitted to us by way of Isrāʾīl from Abū Isḥāq that Ḥasan ibn ʿAlī ﵁ said four *takbīrs* over the body of ʿAlī ibn Abī Ṭālib ﵁.

This goes against the position of both ʿAlī and ʿUmar ﷺ that more than four *takbīrs* should be said over the bodies of the people of Badr [since ʿAlī ﷺ himself was one of the people of Badr].

٢٩٦٦ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا مِسْعَرٌ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، قَالَ: صَلَّيْتُ خَلْفَ زَيْدِ بْنِ ثَابِتٍ عَلَى جِنَازَةٍ فَكَبَّرَ عَلَيْهَا أَرْبَعًا، وَصَلَّيْتُ خَلْفَ أَبِي هُرَيْرَةَ عَلَى جِنَازَةٍ فَكَبَّرَ عَلَيْهَا أَرْبَعًا.

2966. It has been transmitted to us by way of Misʿar that Thābit ibn ʿUbayd said, "When I prayed the funeral prayer behind Zayd ibn Thābit ﷺ, he said four *takbīrs* over the body; and when I said the funeral prayer behind Abū Hurayrah ﷺ, he also said four *takbīrs* over the body."

٢٩٦٧ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي شُرَحْبِيلُ بْنُ سَعْدٍ، قَالَ: صَلَّى بِنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ ﷺ عَلَى جِنَازَةٍ فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

2967. It has been transmitted to us by way of Mūsā ibn Yaʿqūb that Shuraḥbīl ibn Saʿd said, "When ʿAbdullāh ibn ʿAbbās ﷺ prayed the funeral prayer with us, he said four *takbīrs*."

٢٩٦٨ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ بْنُ يُونُسَ قَالَ: ثنا إِسْرَائِيلُ، عَنْ مُهَاجِرٍ أَبِي الْحَسَنِ، قَالَ: صَلَّيْتُ خَلْفَ الْبَرَاءِ بْنِ عَازِبٍ ﷺ عَلَى جِنَازَةٍ، قَالَ: اجْتَمَعْتُمْ؟ فَقُلْنَا: نَعَمْ، فَكَبَّرَ أَرْبَعًا.

2968. It has been transmitted to us by way of Isrāʾīl that Muhājir Abū al-Ḥasan said, "When I prayed the funeral prayer behind Barāʾ ibn ʿĀzib ﷺ, he asked us, 'Have you all gathered together?' Then, when we said 'Yes,' he said four *takbīrs* [over the body]."

٢٩٦٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَحْمَدُ قَالَ: ثنا إِسْرَائِيلُ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللّٰهِ بْنِ مَوْهَبٍ، قَالَ: صَلَّيْتُ خَلْفَ أَبِي هُرَيْرَةَ ﷺ عَلَى جَنَائِزَ مِنْ رِجَالٍ وَنِسَاءٍ، فَسَوَّى بَيْنَهُمْ وكَبَّرَ أَرْبَعًا.

2969. It has been transmitted to us by way of Isrāʾīl that ʿUthmān ibn ʿAbdillāh ibn Mawhab said, "I prayed the funeral prayer behind Abū Hurayrah ﷺ over the bodies of both men and women. He made no distinction between them and said four *takbīrs* over all of them."

All of the Companions of the Messenger of Allah ﷺ mentioned here used to say four *takbīrs* when they prayed the funeral prayer, and no one criticised them for that or took them to task. That proves that this was the correct ruling for the number of *takbīrs* in the funeral prayer, and that when more than four *takbīrs* were said, that was because of some special significance attached to the bodies over which those funeral prayers were prayed—in other words, because they were from among the people of Badr, as we mentioned earlier.

Therefore, what we have mentioned here proves that four *takbīrs* is the number of *takbīrs* that should be said over the bodies of all people who come after the people of Badr up until the last day.

The position of Imam Abū Ḥanīfah, Sufyān, Abū Yūsuf and Muḥammad on the number of *takbīrs* in the funeral prayer was as we have mentioned; and that position has also been narrated from Muḥammad ibn al-Ḥanafiyyah:

٢٩٧٠ - حَدَّثَنَا صَالِحٌ قَالَ: ثنا سَعِيدٌ قَالَ: ثنا هُشَيْمٌ قَالَ: أنا أَبُو حَمْزَةَ عِمْرَانُ بْنُ أَبِي عَطَاءٍ، قَالَ: شَهِدْتُ وَفَاةَ ابْنِ عَبَّاسٍ ﷺ بِالطَّائِفِ، فَوَلِيَهُ مُحَمَّدُ ابْنُ الْحَنَفِيَّةِ فَصَلَّى عَلَيْهِ فَكَبَّرَ أَرْبَعًا.

2970. It has been transmitted to us by way of Abū Ḥamzah ʿImrān ibn Abī ʿAṭāʾ that he said, “I was present at the death of Ibn ʿAbbās ﷺ in aṭ-Ṭāʾif. His executor, Muḥammad ibn al-Ḥanafiyyah, prayed the funeral prayer over him and said four *takbīrs*.”

٢٩٧١ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا سُفْيَانُ، عَنْ عِمْرَانَ بْنِ أَبِي عَطَاءٍ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ الْحَنَفِيَّةِ عَلَى ابْنِ عَبَّاسٍ ﷺ فَكَبَّرَ أَرْبَعًا.

2971. It has been transmitted to us by way of Sufyān that ʿImrān ibn Abī ʿAṭāʾ said, “When I prayed behind Ibn al-Ḥanafiyyah over the body of Ibn ʿAbbās ﷺ, he said four *takbīrs* over him.”

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (Funerals, 1505) with his *isnād* from Abū Dāwūd aṭ-Ṭayālisī. It has also been transmitted by Muslim (Funerals, 957); Tirmidhī (Funerals, 1043); Abū Dāwūd (Funerals, 3197); and Nasāʾī (Funerals, 1984) with their respective *asānīd* from Shuʿbah. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

2 Its *isnād* is *ḥasan*.

3 Those who adopted this position included some of the early scholars, Imam Aḥmad according to one narration and Abū Yūsuf according to one narration.

4 Those who adopted this position included the four Imams.

5 Its *isnād* is *ṣaḥīḥ*.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Funerals, 1334); and Muslim (Funerals, 952) with their respective *asānīd* from Sulaym ibn Ḥibbān.

7 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that Sharīk is in the *isnād* since it is corroborated. It has been transmitted by Ibn Mājah (Funerals, 1528) with his *isnād* from Hushaym. It has also been transmitted by Nasāʾī (Funerals, 2024) with his *isnād* from ʿUthmān ibn Ḥakīm.

8 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (Funerals, 1317), and (Virtues of the *Anṣār*, 3878) with his *isnād* from Qatādah, but in his version there is no mention made of the

number of takbīrs. It has also been transmitted by Muslim (Funerals, 954) with his *isnād* from ʿAṭāʾ, as well as with his *isnād* from Zubayr. Both of them narrated it from Jābir.

9 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (4:371, no. 19516) with his *isnād* from Aḥmad ibn ʿĀmir from Sharīk.

10 Its *isnād* is *ḍaʿīf*. It has been transmitted by Ibn Abī Shaybah in his *Muṣannaf* (Funerals/ What they said with regard to the one who said four takbīrs over the body, no. 11417) with his *isnād* from Sufyān; and by Ḥakīm in *al-Mustadrak* by way of Yazīd ibn Hārūn from Sufyān, and he said that its *isnād* was *ṣaḥīḥ*. It has also been transmitted by Nasāʾī (Funerals, 1971) with his *isnād* from Yūnus al-Aylī from Zuhrī from Abū Umamāh ibn Sahl as a *mursal* tradition; and again by Nasāʾī (Funerals, 1983) with his *isnād* from Sufyān from Zuhrī as a *mursal* tradition. It has also been transmitted by Mālik in *al-Muwaṭṭā* (Funerals/ Chapter on saying the *takbīr* over bodies, 15) from Zuhrī from Abū Umamāh as a *mursal* tradition. Ibn ʿAbd al-Barr said, "All of the narrations of this *ḥadīth* from Mālik in *al-Muwaṭṭā* agree that it is *mursal*." It has been narrated as a *muttaṣil ḥadīth* by Mūsā ibn Muḥammad ibn Ibrāhīm al-Qurashī from Mālik from Ibn Shihāb from Abū Umamāh from a man from the *Anṣār*, but Mūsā's narrations are discarded. Sufyān ibn Ḥusayn also narrated this *ḥadīth* from Ibn Shihāb from Abū Umamāh from his father, as transmitted by Ibn Abī Shaybah. Also, this is a *ṣaḥīḥ muttaṣil ḥadīth* that has not come down through Mālik, but has come down through Zuhrī and others; it has been narrated through many different paths from the Prophet .

11 Its *isnād* is *ḥasan*. Bayhaqī said, "Awzāʿī narrated it from Zuhrī."

12 Its *isnād* is *ḥasan*. It has been transmitted by Ibn Mājah (Funerals, 1503) with his *isnād* from ʿAbd ar-Raḥmān al-Muḥāribī from Ibrāhīm al-Hajarī.

13 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (4:383, no. 19637) with his *isnād* from ʿAlī ibn ʿĀṣim from Ibrāhīm in a long form.

14 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (4:356, no. 19353) with his *isnād* from Shuʿbah.

15 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Funerals, 1445); Muslim (Funerals, 950); Abū Dāwūd (Funerals, 2204); and Nasāʾī (Funerals, 1982) with their respective *asānīd* from Mālik.

16 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (Funerals, 1327); and Muslim (Funerals, 950) with their respective *asānīd* from Layth from ʿAqīl, but in their version it only mentions the Messenger of Allah telling people of the death of the Negus and asking forgiveness for him, and makes no mention of the *takbīr*. It has also been transmitted by Bukhārī (Funerals, 1318) by way of Maʿmar from Zuhrī, and in this version it mentions the *takbīr*.

17 Its *isnād* is *ḥasan*.

18 Its *isnād* is *ṣaḥīḥ*. This *ḥadīth* has already been mentioned in the chapter entitled, ‘Where should the man performing the funeral prayer stand with respect to the dead body?’

19 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Nasāʾī (Funerals, 1991); and Ḥakīm in *al-Mustadrak* (1:360, no. 1331) with their respective *asānīd* from Ibn Shihāb that Abū Umamāh ﷺ said, “The Sunnah [. . .] etc.” The like of that has also been transmitted by Nasāʾī (Funerals, 1992); and again by Ḥakīm with their respective *asānīd* from Ibn Shihāb from Muḥammad ibn Suwayd from Ḍaḥḥāk.

٧ - بَابُ الصَّلَاةِ عَلَى الشُّهَدَاءِ

7. PERFORMING THE [FUNERAL] PRAYER OVER MARTYRS (*SHAHĪDS*)?

٢٩٧٢ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ ﷺ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِدَفْنِ قَتْلَى أُحُدٍ بِدِمَائِهِمْ، ولَمْ يُصَلِّ عَلَيْهِمْ، وَلَمْ يُغَسَّلُوا.

2972. It has been transmitted to us by way of ʿAbd ar-Raḥmān ibn Kaʿb ibn Mālik from Jābir ibn ʿAbdillāh ﷺ that the Messenger of Allah ﷺ ordered that those who died at [the battle of] Uḥud be buried in their blood, without the funeral prayer being done over them and without them being washed.[1]

Abū Jaʿfar ﷺ said, "Some[2] of the people of knowledge based their position on this *ḥadīth* and said that neither the funeral prayer nor the *ghusl* should be done over those who had died as martyrs on the battlefield, nor over those who had been wounded during the fighting and then died before being carried away from that spot." The people of Madinah were among those to hold this position.

Others[3] disagreed with them and said that the [funeral] prayer should be done over martyrs. One of the proofs they use to back up their position is to point out that, in the *ḥadīth* of Jābir ﷺ, it only says that the Prophet ﷺ did not pray over them. The reason he did not pray over them is not stated; it is possible that he did not pray over them because,

just like the *ghusl*, it is the *Sunnah* that the prayer not be prayed over them; and it is possible that he did not pray over them on account of the great pain he felt because of the wounds he received from the idolators on that day; such as the breaking of his tooth, and that somebody else did pray over them:

٢٩٧٣ - حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي حَازِمٍ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ، عَنْ أَبِي حَازِمٍ؛ قَالَ سَعِيدٌ فِي حَدِيثِهِ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ؛ وَقَالَ ابْنُ أَبِي حَازِمٍ عَنْ سَهْلٍ ﷺ: إِنَّهُ سُئِلَ عَنْ وَجْهِ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ بِأَيِّ شَيْءٍ دُووِيَ؟ قَالَ سَهْلٌ: كُسِرَتِ الْبَيْضَةُ عَلَى رَأْسِهِ وكُسِرَتْ رُبَاعِيَتُهُ وَجُرِحَ وَجْهُهُ، فَكَانَتْ فَاطِمَةُ ﷺ تَغْسِلُهُ، وَكَانَ عَلِيٌّ ﷺ يَسْكُبُ الْمَاءَ بِالْمِجَنِّ. فَلَمَّا رَأَتْ فَاطِمَةُ ﷺ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا كَثْرَةً، أَخَذَتْ قِطْعَةَ حَصِيرٍ فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا عَلَى جُرْحِهِ، فَاسْتَمْسَكَ الدَّمُ. يَخْتَلِفُ لَفْظُ ابْنِ أَبِي حَازِمٍ وَسَعِيدٍ فِي هَذَا الْحَدِيثِ، وَالْمَعْنَى وَاحِدٌ.

2973. It has been transmitted to us by way of Saʿīd ibn ʿAbd ar-Raḥmān al-Jumaḥī that he heard Sahl ibn Saʿd ﷺ say, and from Ibn Abī Ḥāzim that Sahl ﷺ said, when he was asked about how the [wounded] face of the Messenger of Allah ﷺ was treated on the day of [the battle of] Uḥud, “The helmet [that the Messenger of Allah ﷺ was wearing] on his head was broken so that his tooth was broken and his face was cut. So Fāṭimah ﷺ began to wash [his face] while ʿAlī ﷺ poured water over it from his shield. When Fāṭimah ﷺ, however, noticed that the water was only making the blood flow more quickly, she took a piece of matting, burnt it and then plastered [the ash] over his wound, thereby stopping the bleeding.” Although the wording found in the versions of Ibn Abī Ḥāzim and Saʿīd differs, their meaning is the

same.[4]

٢٩٧٤ – حَدَّثَنَا يُونُسُ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ نَافِعٍ، عَنْ هِشَامٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ ﷺ أَنَّ النَّبِيَّ ﷺ أُصِيبَ يَوْمَ أُحُدٍ فِي وَجْهِهِ فَجُرِحَ، وَأَنَّ فَاطِمَةَ ﷺ ابْنَتَهُ أَحْرَقَتْ قِطْعَةً مِنْ حَصِيرٍ، فَجَعَلَتْهُ رَمَادًا وَأَلْصَقَتْهُ عَلَى وَجْهِهِ. وَقَالَ النَّبِيُّ ﷺ: «اشْتَدَّ غَضَبُ اللّٰهِ ﷻ عَلَى قَوْمٍ أَدْمُوا وَجْهَ رَسُولِ اللّٰهِ».

2974. It has been transmitted to us by way of Hishām from Abū Ḥāzim from Sahl ﷺ that the Messenger of Allah ﷺ was hit in his face on the day of Uḥud and wounded, and that his daughter Fāṭimah ﷺ burnt a piece of matting, made it into ash and plastered it over [the wounds on] his face. Then the Prophet ﷺ said, “Allah’s anger is severe with any people who bloody the face of the Messenger of Allah.”[5]

٢٩٧٥ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا ابْنُ أَبِي مَرْيَمَ قَالَ: أنا أَبُو غَسَّانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ، قَالَ: هَشَّمَتِ الْبَيْضَةُ عَلَى رَأْسِ رَسُولِ اللّٰهِ ﷺ يَوْمَ أُحُدٍ، وَكُسِرَتْ رُبَاعِيَتُهُ وَجُرِحَ وَجْهُهُ.

2975. It has been transmitted to us by way of Abū Ghassān from Abū Ḥāzim that Sahl ibn Saʿd ﷺ said, “The helmet of the Messenger of Allah ﷺ was smashed on the day of [the battle of] Uḥud, his tooth was broken and his face was wounded.”[6]

٢٩٧٦ – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا عَمْرُو بْنُ عَوْنٍ قَالَ: أنا خَالِدُ بْنُ عَبْدِ اللّٰهِ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «اشْتَدَّ غَضَبُ اللّٰهِ تَعَالَى عَلَى قَوْمٍ دَمَّوْا وَجْهَ رَسُولِ اللّٰهِ ﷺ». وَكَانُوا دَمَّوْا وَجْهَهُ يَوْمَئِذٍ وَهَشَّمُوا عَلَيْهِ الْبَيْضَةَ وَكَسَرُوا رُبَاعِيَتَهُ.

2976. It has been transmitted to us by way of Abū Salamah from

Abū Hurayrah ﷺ that the Prophet ﷺ said, “Allah’s anger is severe with any people who bloody the face of the Messenger of Allah ﷺ .” [Then Abū Hurayrah ﷺ added], “They bloodied his face on that day, smashed his helmet and broke his tooth.”[7]

٢٩٧٧ – حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ خُشَيْشٍ قَالَ: ثنا الْقَعْنَبِيُّ قَالَ: ثنا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ كُسِرَتْ رُبَاعِيَتُهُ يَوْمَ أُحُدٍ وَشُجَّ وَجْهُهُ، فَجَعَلَ يَسْلُتُ الدَّمَ عَلَى وَجْهِهِ، وَيَقُولُ: «كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا وَجْهَ نَبِيِّهِمْ وَكَسَرُوا رُبَاعِيَتَهُ، وَهُوَ يَدْعُوهُمْ إِلَى اللّٰهِ ﷻ؟» فَأَنْزَلَ اللّٰهُ ﷻ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨].

2977. It has been transmitted to us by way of Thābit al-Bunānī from Anas ﷺ that the tooth of the Messenger of Allah ﷺ was broken on the day of Uḥud and his face was split open, so he started to wipe the blood over his face and said, “How can a people have success when they split open the face of the Prophet who calls them to Allah, Mighty and Majestic and break his tooth?” Then Allah ﷻ revealed the Quranic verse, “You have no part in the affair” (Qurʾan 3:128).[8]

Thus it is possible that he held back from doing the [funeral] prayer over them because of the pain he was in on account of what had happened to him [on that day], and that someone else prayed over them.

٢٩٧٨ – حَدَّثَنَا يُونُسُ قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: ثنا أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ أَنَّ أَنَسَ بْنَ مَالِكٍ ﷺ حَدَّثَهُ أَنَّ شُهَدَاءَ أُحُدٍ لَمْ يُغَسَّلُوا، وَدُفِنُوا بِدِمَائِهِمْ، وَلَمْ يُصَلَّ عَلَيْهِمْ.

2978. It has been transmitted to us by way of Ibn Shihāb from

Anas ibn Mālik ﷺ that those who were martyred on the day of Uḥud were not given a *ghusl* but were buried still covered in their blood, and were not prayed over.[9]

This *ḥadīth* implies that no one prayed over them, not the Messenger of Allah ﷺ nor anyone else. So we decided to look more closely at the *isnād* and see if there were defects in the chain of Zayd to Ibn Wahb. We discovered the following:

٢٩٧٩ - فَإِذَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَدْ حَدَّثَنَا قَالَ: ثنا عُثْمَانُ بْنُ عُمَرَ بْنِ فَارِسٍ قَالَ: أنا أُسَامَةُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ يَوْمَ أُحُدٍ بِحَمْزَةَ، وَقَدْ جُدِعَ وَمُثِّلَ بِهِ، فَقَالَ: «لَوْلَا أَنْ تَجْزَعَ صَفِيَّةُ لَتَرَكْتُهُ حَتَّى يَحْشُرَهُ اللَّهُ مِنْ بُطُونِ الطَّيْرِ وَالسِّبَاعِ». فَكَفَّنَهُ فِي نَمِرَةٍ؛ إِذَا خَمَّرَ رَأْسَهُ بَدَتْ رِجْلَاهُ، وَإِذَا خَمَّرَ رِجْلَيْهِ بَدَا رَأْسُهُ، فَخَمَّرَ رَأْسَهُ. وَلَمْ يُصَلِّ عَلَى أَحَدٍ مِنَ الشُّهَدَاءِ غَيْرِهِ، وَقَالَ: «أَنَا شَهِيدٌ عَلَيْكُمْ يَوْمَ الْقِيَامَةِ».

2979. It has been transmitted to us by way of Zuhrī from Anas ibn Mālik ﷺ that when the Messenger of Allah ﷺ passed by the body of Ḥamzah ﷺ after it had been mutilated, he said, "If it were not for the fact that Ṣafiyyah would be distressed, I would have left him [as he was and he would have remained there] until Allah gathered him back to Him from within the stomachs of the birds and wild animals." Then he shrouded him in a leopard skin which when his head was covered left his feet exposed and when his feet were covered left his head exposed. So he covered his head. He did not pray over any of the martyrs other than him but rather said [to them], "I will bear witness for you on the Day of Rising."[10]

In this *ḥadīth*, it mentions that on that day, the Prophet ﷺ did not pray

over a single one of the martyrs of Uḥud except for Ḥamzah ﷺ ; the best of the martyrs of Uḥud whom he did pray over. The Prophet ﷺ did not give [the body of] Ḥamzah ﷺ a *ghusl* since it was the *Sunnah* that the bodies of martyrs not be washed. So, if it had been the *Sunnah* that [the funeral prayer] not be prayed over martyrs, he would not have prayed over Ḥamzah ﷺ.

Therefore, the fact that Prophet ﷺ only prayed over Ḥamzah ﷺ in this *ḥadīth* and no one else might well be because he was prevented from doing so by the severity of his wounds and that someone else prayed over them.[11]

It has also been narrated in some other *aḥādīth* that on that day, the Messenger of Allah ﷺ prayed over both Ḥamzah ﷺ and all the rest of the martyrs:

٢٩٨٠ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ كَانَ يُوضَعُ بَيْنَ يَدَيْهِ يَوْمَ أُحُدٍ عَشَرَةٌ فَيُصَلِّي عَلَيْهِمْ وَعَلَى حَمْزَةَ. ثُمَّ يُرْفَعُ الْعَشَرَةُ وَحَمْزَةُ مَوْضُوعٌ، ثُمَّ يُوضَعُ عَشَرَةٌ فَيُصَلِّي عَلَيْهِمْ وَعَلَى حَمْزَةَ مَعَهُمْ.

2980. It has been transmitted to us by way of Yazīd ibn Abī Ziyād from Miqsam from Ibn ʿAbbās ﷺ that on the day of Uḥud, the Messenger of Allah ﷺ had ten [of the bodies of the martyrs of Uḥud] placed in front of him. Then he prayed over them and over Ḥamzah ﷺ. Then those ten were removed while Ḥamzah ﷺ remained where he was, and ten more [martyrs] were placed before him. Then he prayed over them and over Ḥamzah ﷺ with

them.[12]

٢٩٨١ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَحْمَدُ بْنُ عَبْدِ اللّٰهِ بْنِ يُونُسَ قَالَ: ثنا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ ﷺ، قَالَ: أَمَرَ رَسُولُ اللّٰهِ ﷺ يَوْمَ أُحُدٍ بِالْقَتْلَى، فَجَعَلَ يُصَلِّي عَلَيْهِمْ، فَيُوضَعُ تِسْعَةٌ وَحَمْزَةُ، فَيُكَبِّرُ عَلَيْهِمْ سَبْعَ تَكْبِيرَاتٍ، ثُمَّ يُرْفَعُونَ وَيُتْرَكُ حَمْزَةُ، ثُمَّ يُجَاءُ بِتِسْعَةٍ، فَيُكَبِّرُ عَلَيْهِمْ سَبْعًا حَتَّى فَرَغَ عَنْهُمْ.

2981. It has been transmitted to us by way of Yazīd ibn Abī Ziyād from Miqsam that Ibn ʿAbbās ﷺ said, “On the day of Uḥud, the Messenger of Allah ﷺ ordered that the bodies of those who had been killed be brought before him so that he could pray over them. Nine of them were placed in front of him along with Ḥamzah ﷺ and he [prayed over them], saying the *takbīr* seven times. Then their bodies were removed while Ḥamzah’s ﷺ body was left where it was. Then nine more were brought and [he prayed over them], saying seven *takbīrs*. This continued until he had finished [praying over all the martyrs].”[13]

٢٩٨٢ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا يُوسُفُ بْنُ بُهْلُولٍ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَبَّادِ بْنِ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، يَعْنِي عَنْ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ أَمَرَ يَوْمَ أُحُدٍ بِحَمْزَةَ فَسُجِّيَ بِبُرْدِهِ ثُمَّ صَلَّى عَلَيْهِ، فَكَبَّرَ تِسْعَ تَكْبِيرَاتٍ، ثُمَّ أُتِيَ بِالْقَتْلَى يُصَفُّونَ، وَيُصَلِّي عَلَيْهِمْ وَعَلَيْهِ مَعَهُمْ.

2982. It has been transmitted to us by way of Yaḥyā ibn ʿAbbād ibn ʿAbdillāh ibn az-Zubayr from his father meaning [his grandfather], ʿAbdullāh ibn az-Zubayr ﷺ that on the day of Uḥud, the Messenger of Allah ﷺ commanded that Ḥamzah ﷺ be brought to him. Then he covered him with his cloak and prayed over him, saying the *takbīr* nine times. Then the rest of those

killed [at Uḥud] were brought to him and placed in rows. Then he prayed over them and over Ḥamzah ﷺ with them.[14]

Here we find narrations from both Ibn ʿAbbās and Ibn az-Zubayr ﷺ that contradict that which we narrated earlier from Anas ibn Mālik ﷺ. Moreover, something similar has also been narrated from Mālik al-Ghifārī:[15]

٢٩٨٣ – حَدَّثَنَا بَكْرُ بْنُ إِدْرِيسَ قَالَ: ثنا آدَمُ بْنُ إِيَاسٍ قَالَ: ثنا شُعْبَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ أَبَا مَالِكٍ الْغِفَارِيَّ ﷺ، قَالَ: كَانَ قَتْلَى أُحُدٍ يُؤْتَى بِتِسْعَةٍ وَعَاشِرُهُمْ حَمْزَةُ، فَيُصَلِّي عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ، ثُمَّ يُحْمَلُونَ، ثُمَّ يُؤْتَى بِتِسْعَةٍ، فَيُصَلِّي عَلَيْهِمْ وَحَمْزَةُ مَكَانَهُ، حَتَّى صَلَّى عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ.

2983. It has been transmitted to us by way of Ḥusayn ibn ʿAbd ar-Raḥmān that Mālik al-Ghifārī said ﷺ, “Those killed at Uḥud were brought before the Messenger of Allah ﷺ in groups of nine with Ḥamzah ﷺ making the number up to ten. Then the Messenger of Allah ﷺ prayed over them and then [the nine] were carried away. Then nine more were brought while Ḥamzah ﷺ remained where he was. This continued until the Messenger of Allah ﷺ had prayed over all of them.”[16]

It has also been narrated from ʿUqbah ibn ʿĀmir ﷺ that the Prophet ﷺ prayed over those killed at Uḥud eight years after they had been killed:

٢٩٨٤ – حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو وَابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ أَبَا الْخَيْرِ أَخْبَرَهُ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ ﷺ يَقُولُ: إِنَّ آخِرَ مَا خَطَبَ لَنَا رَسُولُ اللَّهِ ﷺ أَنَّهُ صَلَّى عَلَى شُهَدَاءِ أُحُدٍ، ثُمَّ رَقِيَ عَلَى الْمِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنِّي لَكُمْ فَرَطٌ وَأَنَا عَلَيْكُمْ شَهِيدٌ».

2984. It has been transmitted to us by way of Abū al-Khayr that he heard ʿUqbah ibn ʿĀmir ﷺ say, “The last time the Messenger of Allah ﷺ delivered a *khuṭbah* to us, he prayed over the martyrs of Uḥud. Then he mounted the *minbar*, praised Allah and said, ‘I will go first [to prepare things] for you and will be a witness upon you.”[17]

٢٩٨٥ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: ثنا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ خَرَجَ يَوْمًا، فَصَلَّى عَلَى أَهْلِ أُحُدٍ، صَلَاتَهُ عَلَى الْمَيِّتِ.

2985. It has been transmitted to us by way of Abū al-Khayr from ʿUqbah ibn ʿĀmir ﷺ that the Messenger of Allah ﷺ went out one day and prayed the prayer he prayed over the dead for the people of Uḥud.[18]

In this *ḥadīth* of ʿUqbah, it mentions that the Messenger of Allah ﷺ prayed over those killed at Uḥud eight years after they had been killed. The fact that he did this must signify one of three things:

1. That the *Sunnah* was originally that the funeral prayer not be prayed over them, but that was later abrogated by the ruling that it should be prayed over them.
2. Or that the prayer he prayed over them was merely a supererogatory one, and that there is no basis or obligation in the *Sunnah* to pray over them.
3. Or that the *Sunnah* was that the prayer not be prayed over them at the time of their burial, but that it should be prayed over them after the [abovementioned length] of time had

passed.

Since the Messenger of Allah ﷺ must have done what he did for one of these three reasons, we considered the matter more deeply and noticed that for everyone else who had died, the ruling was that the prayer be prayed before they were buried. Then there is the fact that people disagree about praying supererogatory prayers over the dead before they have been buried and after they have been buried, with some considering it to be permitted and others considering it to be disliked.

Therefore, based on the agreement [of the scholars that funeral prayers are] *Sunnah* and their disagreement [about whether they may be] supererogatory; the position that [the funeral prayer over martyrs] was a *Sunnah* is stronger than the position that it was supererogatory. So, if it is proven that the dead of Uḥud were amongst those over whom supererogatory prayers may be prayed, then that also proves that the *Sunnah* prayer must be prayed over them before the time for praying supererogatory prayers over them is reached. Every supererogatory prayer has its basis in an obligatory prayer.

So, if the prayer of the Prophet ﷺ over them was supererogatory, then he could only have done that if the *Sunnah* for praying over them was the same as the *Sunnah* for praying over others.

However, if the prayer of the Prophet ﷺ over them was because his first act of not praying over them had been abrogated, then that prayer of his necessarily shows that the *Sunnah* is to pray over them, and that his action of not praying over them when they were buried is abrogated.

On the otherhand if the prayer of the Prophet ﷺ over them was because the *Sunnah* applicable to them was to not pray the funeral

prayer after them [immediately but to wait] until after the mentioned length of time had passed, then it is possible that that ruling applied to all martyrs and it is possible that it applied only to the martyrs of Uḥud and that the prayer was prayed immediately over all other martyrs.

All of these possible interpretations show that that it was the *Sunnah* to pray the funeral prayer over [martyrs], either after some time had passed or before they were buried. Today, the thing about which people differ is as to whether the prayer should be done before the burial or whether it should not be done at all.

Given that this *ḥadīth* proves that they were prayed over after the burial, it is all the more appropriate that one should also pray over them before the burial.

Furthermore, it has also been narrated that the Messenger of Allah ﷺ prayed over martyrs other than those of Uḥud:

٢٩٨٦ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا نُعَيْمُ بْنُ حَمَّادٍ قَالَ: أنا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ قَالَ: أنا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عِكْرِمَةُ بْنُ خَالِدٍ أَنَّ ابْنَ أَبِي عَمَّارٍ أَخْبَرَهُ عَنْ شَدَّادِ بْنِ الْهَادِ ﷺ أَنَّ رَجُلًا مِنَ الْأَعْرَابِ جَاءَ إِلَى النَّبِيِّ ﷺ فَآمَنَ بِهِ وَاتَّبَعَهُ، وَقَالَ: أُهَاجِرُ مَعَكَ. فَأَوْصَى بِهِ النَّبِيُّ ﷺ بَعْضَ أَصْحَابِهِ. فَلَمَّا كَانَتْ غَزْوَةٌ، غَنِمَ فِيهَا رَسُولُ اللّٰهِ ﷺ أَشْيَاءَ، فَقَسَمَ وَقَسَمَ لَهُ، فَأَعْطَى أَصْحَابَهُ مَا قَسَمَ لَهُ، وَكَانَ يَرْعَى ظَهْرَهُمْ. فَلَمَّا جَاءَ دَفَعُوهُ إِلَيْهِ، فَقَالَ: مَا هَذَا؟ قَالُوا: قِسْمٌ قَسَمَهُ لَكَ رَسُولُ اللّٰهِ ﷺ. فَأَخَذَهُ فَجَاءَ بِهِ النَّبِيَّ ﷺ، فَقَالَ: يَا مُحَمَّدُ، مَا هَذَا؟ قَالَ: «قَسَمْتُهُ لَكَ». قَالَ: مَا عَلَى هَذَا اتَّبَعْتُكَ، وَلَكِنِّي اتَّبَعْتُكَ أَنْ أُرْمَى هَاهُنَا، وَأَشَارَ إِلَى حَلْقِهِ، بِسَهْمٍ فَأَمُوتَ وَأَدْخُلَ الْجَنَّةَ. فَقَالَ: «إِنْ تَصْدُقِ اللّٰهَ يَصْدُقْكَ». فَلَبِثُوا قَلِيلًا ثُمَّ نَهَضُوا إِلَى الْعَدُوِّ، فَأُتِيَ بِهِ النَّبِيُّ ﷺ يُحْمَلُ، قَدْ أَصَابَهُ سَهْمٌ حَيْثُ أَشَارَ. فَقَالَ النَّبِيُّ: «أَهُوَ هُوَ؟» قَالُوا: نَعَمْ. قَالَ: «صَدَقَ اللّٰهَ فَصَدَقَهُ». وَكَفَّنَهُ النَّبِيُّ ﷺ فِي جُبَّةِ النَّبِيِّ ﷺ، ثُمَّ قَدَّمَهُ فَصَلَّى عَلَيْهِ. فَكَانَ مِمَّا ظَهَرَ مِنْ صَلَاتِهِ عَلَيْهِ: «اللّٰهُمَّ إِنَّ هَذَا عَبْدُكَ، خَرَجَ مُهَاجِرًا فِي سَبِيلِكَ، فَقُتِلَ شَهِيدًا، أَنَا شَهِيدٌ عَلَيْهِ».

2986. It has been transmitted to us by way of Shaddād ibn al-Hād ﷺ that a certain desert Arab man came to the Prophet ﷺ, believed in him, followed him and said to him, “I [want] to emigrate with you.” So the Prophet ﷺ put him in the charge of some of his Companions ﷺ. Then a battle took place during which the Messenger of Allah ﷺ collected some booty, so he divided the booty up and apportioned a share to the man. [The man was not present at the time] because he was watching their backs so he ﷺ gave his share to his companions [to give to him]. Then when the man came and they paid him [his share], he asked them, “What is this?” They replied, “It is a share [of the booty] which has been apportioned to you by the Messenger of Allah ﷺ.” So he took it, brought it to the Prophet ﷺ and said, “O

Muḥammad, what is this?" He replied, "What I have apportioned to you." So the man said, "This is not what I followed you for. Rather, I followed you so that I might be struck by an arrow here" —and he pointed to his neck—"and so die and enter the Garden." [The Prophet ﷺ] replied, "If you are true to Allah, He will certainly be true to you." A short time passed and then they once again went out to engage the enemy. Then [the body of the man] was carried back to the Messenger of Allah ﷺ having been struck by an arrow in the place to which he pointed, so the Prophet ﷺ asked, "Is it him?" They replied, "Yes," so he said, "He was true to Allah, so Allah was true to him." Then the Prophet ﷺ wrapped him in his *jubbah*, placed him in front of him and prayed over him. And part of what the Prophet ﷺ said during his prayer over him was, "O Allah, this is Your slave. He emigrated for Your sake and died a martyr. I am a witness for him."[19]

In this *ḥadīth* it is established that the prayer should be prayed over martyrs whose bodies are not washed since the Messenger of Allah ﷺ did not give the man a *ghusl* but did pray over him. Therefore, this *ḥadīth* proves that the prayer should be prayed over the bodies of martyrs who die in the way of Allah even though they should not be given a *ghusl*. This is the ruling suggested by means of comparing the traditions.

As for the position suggested by reasoning, it is as follows:

We have seen that someone who dies a natural death is given a *ghusl* and prayed over; and we have seen that when that person is prayed over without first being given a *ghusl*, his ruling is the same as someone who has not been prayed over at all. This shows that the prayer is contingent

upon the *ghusl* that precedes it; if the *ghusl* takes place then it is permissible to pray over the body, and if it does not then it is not permissible to pray over the body.

As for the one who dies a martyr, we have seen that for him, the obligation of *ghusl* is dropped. So reasoning suggests that that which was contingent upon the *ghusl* also be dropped. This would seem to suggest that the funeral prayer must also be dropped for martyrs. However, this reasoning disregards the purpose of the *ghusl* and that must be taken into account.

We have seen that the reason the bodies of those who are not martyrs are washed is in order to purify them since their bodies are considered ritually impure before the *ghusl* is done and it would not be right to pray over them or bury them in that condition. Thus the *ghusl* is done to remove that ritual impurity from them.

The bodies of martyrs, on the other hand, [are different]. There is no harm in burying them without a *ghusl* in the condition they are in [when they die], since their ruling is the same as that of non-martyrs who have been given a *ghusl*. Therefore, according to this, reasoning suggests that the ruling on praying over them be the same as the ruling on praying over the bodies of those who have died [through other means] and have been given a *ghusl*.

This is the position arrived at in this chapter through reasoning and the position attested to by the traditions. It was also the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

٢٩٨٧ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْخَطَّابُ بْنُ عُثْمَانَ الْفَوْزِيُّ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ سَعِيدِ بْنِ عَبْدِ اللّٰهِ قَالَ: سَمِعْتُ مَكْحُولًا يَسْأَلُ عُبَادَةَ بْنِ أَوْفَى النُّمَيْرِيَّ عَنِ الشُّهَدَاءِ، يُصَلَّى عَلَيْهِمْ؟ فَقَالَ عُبَادَةُ: نَعَمْ.

2987. It has been transmitted to us by way of Saʿīd ibn ʿAbdillāh that he said, "I heard Makḥūl ask ʿUbādah ibn Awfā an-Numayrī about whether the prayer should be performed over the bodies of martyrs and he replied, 'Yes.'"

This is ʿUbādah ibn Awfā, [one of the people of Shām], who says this. As most of the battles of the Companions of the Messenger of Allah ﷺ took place in the region of Shām after the lifetime of the Messenger of Allah ﷺ, it follows that the people of Shām would not be unaware of what should be done with the bodies of those who were martyred—they would know whether they should be washed, prayed over, or whatever else should be done with them.

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Funerals, 1343); Abū Dāwūd (Funerals, 3138); Tirmidhī (Funerals, 1036); Nasāʾī (Funerals, 1957); and Ibn Mājah (Funerals, 1514) with their respective *asānīd* from Layth. It has also been transmitted by Abū Dāwūd (Funerals, 3139) with his *isnād* from Ibn Wahb, but in the two narrations of Abū Dāwūd, there is no mention made of the prayer. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*. This *ḥadīth* has been narrated from Zuhrī from Anas, and has been narrated from Zuhrī from ʿAbdullāh ibn Thaʿlabah. There are also those who mention him narrating it from Jābir ﷺ. Nasāʾī said, "I do not know of any of the trustworthy narrators from among the companions of Zuhrī who followed Layth in narrating it with this *isnād*. Rather, they narrated it with different *asānīd* from Zuhrī."

2 Those who adopted this view included Imam Shāfiʿī, Imam Mālik and Imam Aḥmad according to one narration.

3 Those who adopted this view included Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad and Imam Aḥmad according to one narration.

4 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that Saʿīd is in the *isnād* since it is

corroborated. It has been transmitted by Bukhārī (Battle expeditions, 2911); Muslim (*Jihād*, 1790); and Ibn Mājah (Medicine, 3464) with their respective *asānīd* from ʿAbdul ʿAzīz ibn Abī Ḥāzim.

5 Its *isnād* is *ḥasan*. It has been transmitted by Abū ʿAwānah (*Jihād*,) with his *isnād* from Yūnus from Ibn Wahb from Hishām.

6 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (*Jihād*, 1790) with his *isnād* from Ibn Abī Maryam.

7 Its *isnād* is *ḥasan*. It has been transmitted by Bazzār, as is mentioned in *Kashf al-Astār* (1793), with his *isnād* by way of Ḥammād ibn Salamah from Muḥammad ibn ʿAmr. It has also been transmitted by Bukhārī (Battle expeditions, 4073); and Muslim (*Jihād*, 1793) with their respective *asānīd* from Hammām ibn Munabbih from Abū Hurayrah .

8 Its *isnād* is *ḥasan*. It has been transmitted by Muslim (*Jihād*, 1791) with his *isnād* from ʿAbdullāh ibn Maslamah.

9 It has been transmitted by Abū Dāwūd (Funerals, 3135) with his *isnād* from ʿAbdullāh ibn Wahb.

10 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (Funerals, 3137) with his *isnād* from ʿUthman ibn ʿUmar.

11 It is possible that what is meant by this is that he did not pray over others like he prayed over Ḥamzah since he prayed over him on a number of occasions and prayed over others only once, or because he did not pray over them one by one as was the normal practice.

12 Its *isnād* is *ḍaʿīf*. It has been transmitted by Ibn Mājah (Funerals, 1513) with his *isnād* from Muḥammad ibn ʿAbdullāh ibn Numayr.

13 Its *isnād* is *ḍaʿīf*.

14 Its *isnād* is *ḥasan*.

15 What Ibn Wahb narrated from Usāmah ibn Zayd al-Laythī from Zuhrī from Anas . Bukhārī said, as Tirmidhī narrated from him, “The *ḥadīth* of Usāmah ibn Zayd is not memorised, for Usāmah ibn Zayd made a mistake in it.” As for the *ḥadīth* of ʿAbd ar-Raḥmān ibn Kaʿb ibn Mālik from Jābir , it is a *ḥasan ḥadīth*. As for what was narrated by ʿUthmān ibn ʿUmar from Usāmah, Dāraquṭnī said about it, “No one said it with this wording (i.e. ‘He did not pray over any of the martyrs other than him’) except for ʿUthmān, and that is not what is memorised.” Ibn al-Jawzī said, “ʿUthmān is transmitted from in the two *Ṣaḥīḥ* collections, and any addition from a trustworthy narrator is accepted.” As for the *ḥadīth* of Jābir by way of Layth from Zuhrī from ʿAbd ar-Raḥmān ibn Kaʿb ibn Mālik from Jābir , Nasāʾī said about it, “I do not know of any of the trustworthy narrators from among the companions of Zuhrī following Layth in

narrating it with this *isnād*." Dāraquṭnī said, "This is a *muḍṭarib ḥadīth*, for Ibn al-Mubārak narrated it from Awzāʿī from Zuhrī as a *munqaṭiʿ* tradition from Jābir ﷺ, Maʿmar narrated it from Zuhrī from Ibn Abī Hurayrah from Jābir ﷺ, and Sulaymān ibn Kathīr narrated that Zuhrī said, 'Someone who heard it from Jābir ﷺ told me,' but that was not reported in Bukhārī and Tirmidhī. Layth was the only one to narrate it with this *isnād*, and it is clear to anyone that the narration of Layth is preferable to all of these narrations."

16 Its *isnād* is *mursal*. It has been transmitted by Abū Dāwūd in *al-Marāsīl* (The prayer over martyrs).

17 Its *isnād* is *ṣaḥīḥ*, and is not harmed by the fact that Ibn Lahīʿah is in the *isnād* since it is corroborated. It has been transmitted by Dāraquṭnī (Funerals, 1831) with his *isnād* from Ibn al-Mubārak from Ḥaywah ibn Shurayḥ and ʿAbdullāh ibn Lahīʿah from Yazīd. It has been transmitted by Ibn Ḥibbān (Funerals, 3188) with his *isnād* from ʿAmr ibn al-Ḥārith from Yazīd.

18 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (Funerals, 1344); Muslim (The qualities of the Prophet ﷺ, 2296); Abū Dāwūd (Funerals, 3223); and Nasāʾī (Funerals, 1956) with their respective *asānīd* from Layth. It has also been transmitted by Muslim (The qualities of the Prophet ﷺ, 2296) with his *isnād* from Yaḥyā ibn Ayyūb from Yazīd; and by Abū Dāwūd (Funerals, 3224) with his *isnād* from Ḥaywah ibn Shurayḥ from Yazīd.

19 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (Funerals, 1955) with his *isnād* from ʿAbdullāh ibn al-Mubārak.

٨ - بَابُ الطِّفْلِ يَمُوتُ: أَيُصَلَّى عَلَيْهِ أَمْ لَا؟

8. SHOULD THE FUNERAL PRAYER BE PRAYED OVER CHILDREN/INFANTS WHEN THEY DIE?

٢٩٨٨ - حَدَّثَنَا ابْنُ أَبِي عِمْرَانَ قَالَ: ثنا أَبُو خَيْثَمَةَ قَالَ: ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: ثنا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ ﵂ أَنَّ رَسُولَ اللَّهِ ﷺ دَفَنَ ابْنَهُ إِبْرَاهِيمَ ﵇ وَلَمْ يُصَلِّ عَلَيْهِ.

2988. It has been transmitted to us by way of ʿAbdullāh ibn Abī Bakr from ʿAmrah from ʿĀʾishah ﵂ that when the Messenger of Allah ﷺ buried his son Ibrāhīm ﵇, he did not pray over him.[1]

٢٩٨٩ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ قَالَ: ثنا يَعْقُوبُ. . . فَذَكَرَ مِثْلَهُ.

2989. The like of it has been transmitted to us by way of Yaʿqūb [from ʿAbdullāh ibn Abī Bakr from ʿAmrah from ʿĀʾishah ﵂ from the Messenger of Allah ﷺ].

Abū Jaʿfar ﵀ said, "Some[2] of the people of knowledge based their position on this *ḥadīth* and said that the funeral prayer should not be prayed over children. They also narrated the following *ḥadīth* from Samurah ibn Jundub ﵁ as proof:"

٢٩٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا أَبُو مَعْمَرٍ قَالَ: ثنا عَبْدُ الْوَارِثِ قَالَ: ثنا عُقْبَةُ بْنُ سَيَّارٍ قَالَ: حَدَّثَنِي عُثْمَانُ بْنُ جِحَاشٍ، وَكَانَ ابْنَ أَخِي سَمُرَةَ بْنِ جُنْدَبٍ ﷺ، قَالَ: مَاتَ ابْنٌ لِسَمُرَةَ، قَدْ كَانَ سُقِيَ، فَسَمِعَ بُكَاءً، فَقَالَ: مَا هَذَا؟ فَقَالُوا: عَلَى فُلَانٍ مَاتَ. فَنَهَى عَنْ ذَلِكَ، ثُمَّ دَعَا بِطَسْتٍ وَنَقِيرٍ فَغَسَلَ بَيْنَ يَدَيْهِ، وَكَفَّنَ بَيْنَ يَدَيْهِ. ثُمَّ قَالَ لِمَوْلَاهُ فُلَانٍ: انْطَلِقْ بِهِ إِلَى حُفْرَتِهِ، فَإِذَا وَضَعْتَهُ فِي لَحْدِهِ، فَقُلْ: بِسْمِ اللّٰهِ وَعَلَى سُنَّةِ رَسُولِ اللّٰهِ ﷺ. ثُمَّ أَطْلِقْ عُقَدَ رَأْسِهِ وَعُقَدَ رِجْلَيْهِ، وَقُلْ: اللّٰهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ. قَالَ: وَلَمْ يُصَلِّ عَلَيْهِ.

2990. It has been transmitted to us by way of ʿUqbah ibn Sayyār that ʿUthmān ibn Jiḥāsh, the nephew of Samurah ibn Jundub, said, “When a son of Samurah who had been unwell died, Samurah ﷺ heard weeping so he said, ‘What is this [weeping]?’ They replied, ‘[They are weeping] because of the death of so-and-so.’ So he forbade them from doing that and called for a washbowl and the hollowed-out [trunk of a date-palm] to be brought to him. Then he gave [the boy’s body] a *ghusl* in front of him and wrapped him up in a shroud in front of him. Then he said to his freedman, So-and-so, ‘Take him to the hole that has been dug for him. Then, when you have placed him in his *laḥd*, say, “*bismi-l-lāhi wa ʿalā sunnati rasūli-l-lāh*—In the Name of Allah and upon the *Sunnah* of the Messenger of Allah ﷺ.” Then untie the knot by his head and the knot by his feet and say, “*allāhumma lā taḥrimnā ajrahū wa lā taftinnā baʿdahū*—O Allah, do not deprive us of his reward and do not subject us to trial after him.”’ [Samurah ﷺ] did not pray [the funeral prayer] over him.”

٢٩٩١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، يَعْنِي عَنْ جُلَاسٍ، عَنِ ابْنِ جِحَاشٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ ﷺ أَنَّ صَبِيًّا لَهُ مَاتَ، فَقَالَ: ادْفِنُوهُ وَلَا تُصَلُّوا عَلَيْهِ، فَإِنَّهُ لَيْسَ عَلَيْهِ إِثْمٌ، ثُمَّ ادْعُوا اللَّهَ لِأَبَوَيْهِ أَنْ يَجْعَلَهُ لَهُمَا فَرَطًا وَسَلَفًا.

2991. It has been transmitted to us by way of Ibn Jiḥāsh that Samurah ibn Jundub ﷺ said when a son of his died, “Bury him, but do not pray over him for he has no sin. Then ask Allah to make him a preceding reward and an advance payment for them.”

Others[3] disagreed with them and said that the funeral prayer should be prayed over children. They based their position on the following:

٢٩٩٢ - حَدَّثَنَا يُونُسُ قَالَ: أنا سُفْيَانُ، عَنْ طَلْحَةَ بْنِ يَحْيَى بْنِ طَلْحَةَ، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ ﷺ، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: جَاءَتِ الْأَنْصَارُ بِصَبِيٍّ إِلَى النَّبِيِّ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَقُلْتُ وَقِيلَ لَهُ: هَنِيئًا لَهُ يَا رَسُولَ اللَّهِ، لَمْ يَعْمَلْ سُوءًا قَطُّ وَلَمْ يُدْرِكْهُ، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ. فَقَالَ: «أَوْ غَيْرُ ذَلِكَ، إِنَّ اللَّهَ ﷻ لَمَّا خَلَقَ الْجَنَّةَ خَلَقَ لَهَا أَهْلًا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ، وَخَلَقَ النَّارَ وَخَلَقَ لَهَا أَهْلًا وَهُمْ فِي أَصْلَابِ آبَائِهِمْ».

2992. It has been transmitted to us by way of ʿĀʾishah bint Ṭalḥah that ʿĀʾishah ﷺ, the wife of the Prophet ﷺ, said, “The body of a child was brought to the Prophet ﷺ so that he might pray over him. So I said, ‘Messenger of Allah, there will be glad tidings for [this child] for he never did wrong and did not reach [the age where wrong could be committed]. He is a bird from the birds of the Garden. [The Messenger of Allah ﷺ] replied, ‘Or it may be otherwise. When Allah ﷻ created the Garden, he ordained those who would inhabit it while they were yet in their fathers’ loins; and when He created the Fire, he ordained those who would

inhabit it while they were yet in their fathers' loins.'"[4]

٢٩٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا حَرْمَلَةُ بْنُ يَحْيَى قَالَ: ثنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِيهِ أَنَّ أَبَا طَلْحَةَ دَعَا رَسُولَ اللَّهِ ﷺ إِلَى عُمَيْرِ بْنِ أَبِي طَلْحَةَ حِينَ تُوُفِّيَ، فَأَتَاهُمْ فَصَلَّى عَلَيْهِ. فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَكَانَ أَبُو طَلْحَةَ وَرَاءَهُ، وَأُمُّ سُلَيْمٍ وَرَاءَ أَبِي طَلْحَةَ، لَمْ يَكُنْ مَعَهُمْ غَيْرُهُمْ.

2993. It has been transmitted to us by way of Isḥāq ibn ʿAbdillāh ibn Abī Ṭalḥah from his father that Abū Ṭalḥah ﷺ asked the Messenger of Allah ﷺ [to pray over] ʿUmayr ibn Abī Ṭalḥah when he died, so he came and prayed over him. The Messenger of Allah ﷺ stood at the front while Abū Ṭalḥah ﷺ stood behind him and Umm Sulaym ﷺ stood behind Abū Ṭalḥah ﷺ—they were the only ones present.[5]

The marriage of Abū Ṭalḥah ﷺ to Umm Sulaym ﷺ had taken place some time after the Messenger of Allah ﷺ had come to Madinah. ʿUmayr was the son who had resulted from their union and he had died while still a child. In this *ḥadīth*, his brother, ʿAbdullāh ibn Abī Ṭalḥah, narrates that the Messenger of Allah ﷺ prayed over him.

٢٩٩٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُعَاوِيَةَ قَالَ: ثنا إِسْمَاعِيلُ بْنُ سَعِيدٍ الْجُبَيْرِيُّ قَالَ: ثنا أَبِي، عَنْ زِيَادِ بْنِ جُبَيْرِ بْنِ حَيَّةَ، عَنْ أَبِيهِ، فِيمَا يَحْسِبُ عَبْدُ الْعَزِيزِ يَشُكُّ فِي أَبِيهِ خَاصَّةً، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطِّفْلُ يُصَلَّى عَلَيْهِ».

2994. It has been transmitted to us by way of Mughīrah ibn Shuʿbah ﷺ that the Messenger of Allah ﷺ said, "Children are

prayed over."[6]

٢٩٩٥ – حَدَّثَنَا أَبُو أُمَيَّةَ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا عَبْدُ السَّلَامِ، عَنْ لَيْثٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «أَحَقُّ مَنْ صَلَّيْتُمْ عَلَيْهِ أَطْفَالُكُمْ».

2995. It has been transmitted to us by way of ʿĀmir from Barāʾ ﷺ that the Messenger of Allah ﷺ said, "Those who have the most right to be prayed over are your children."[7]

ʿĀmir ash-Shaʿbī also used to say that the Messenger of Allah ﷺ prayed over his son Ibrāhīm ﷺ, and he would not have said that without being convinced of that fact:

٢٩٩٦ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو عَامِرٍ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ، قَالَ: مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللّٰهِ ﷺ وَهُوَ ابْنُ سِتَّةَ عَشَرَ شَهْرًا، فَصَلَّى عَلَيْهِ النَّبِيُّ ﷺ.

2996. It has been transmitted to us by way of Abū ʿĀmir from Sufyān from Jābir that Shaʿbī said, "Ibrāhīm, the son of the Messenger of Allah ﷺ, died when he was sixteen months old and so the Prophet ﷺ prayed over him."

٢٩٩٧ – حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ اللّٰهِ بْنِ مَنْصُورٍ قَالَ: ثنا الْهَيْثَمُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنِي شَرِيكٌ، عَنْ جَابِرٍ. . . فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ، غَيْرَ أَنَّهُ قَالَ: وَهُوَ ابْنُ سِتَّةَ عَشَرَ شَهْرًا أَوْ ثَمَانِيَةَ عَشَرَ شَهْرًا.

2997. The like of it has been transmitted to us by way of Sharīk from Jābir [from Shaʿbī] except in this version he said, "[. . .] when he was sixteen or eighteen months old."

These *aḥādīth* contain clear evidence for praying the funeral prayer over

children. So, because the two groups of *ḥadīth* contradict each other, it becomes incumbent upon us to look to see which of these practices correspond to what the Muslims did, and what became their custom, for their customary practice would show which of the two contradictory practices mentioned in the *aḥādīth* was abrogated.

We found that the customary practice of the Muslims was to pray over their children and so their practice confirmed those *aḥādīth* that agreed with them and negated those *aḥādīth* that went against them. This is the ruling suggested by means of comparing the traditions.

As for the position suggested by reasoning, it is as follows:

We have seen that according to the consensus of all the scholars, children are given a *ghusl*. We have also seen that every adult who is given a *ghusl* is prayed over, and that there is a difference of opinion regarding whether the prayer should be prayed over those who are not given a *ghusl* (i.e. martyrs).

There are some people who are prayed over and some who are not. The *ghusl*, however, is never done without being succeeded by the prayer, even though the prayer is sometimes done even when there has been no *ghusl*.

Therefore, given that children, like adults, are given a *ghusl*, it follows that children, like adults, should be prayed over. This is the position arrived at through reasoning in this chapter and it corresponds with the custom that was actually adopted by the Muslims with regard to praying over children.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them. It has also been narrated from a number of the Companions of the Messenger of Allah ﷺ:

٢٩٩٨ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ نَافِعٍ أَنَّهُ حَدَّثَهُ أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ صَلَّى فِي الدَّارِ عَلَى مَوْلُودٍ لَهُ، ثُمَّ أَمَرَ بِهِ فَحُمِلَ فَدُفِنَ.

2998. It has been transmitted to us by way of Nāfiʿ that ʿAbdullāh ibn ʿUmar ﷺ prayed in his house over [the body of] a child of his, then commanded that it be carried away and buried.

٢٩٩٩ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَزِيدُ بْنُ هَارُونَ قَالَ: أنا مُحَمَّدُ بْنُ رَاشِدٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ، قَالَ: إِذَا اسْتَهَلَّ الصَّبِيُّ، وُرِثَ وَصُلِّيَ عَلَيْهِ.

2999. It has been transmitted to us by way of ʿAṭāʾ that Jābir ibn ʿAbdillāh ﷺ said, “If a child [lives long enough] to cry out, then it may be inherited from and [the funeral prayer] should be prayed over it.”

٣٠٠٠ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ، عَنِ ابْنِ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَنْصُورِ بْنِ أَبِي مَنْصُورٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّهُ اسْتُفْتِيَ فِي صَبِيٍّ مَوْلُودٍ مَاتَ، أَيُصَلَّى عَلَيْهِ؟ قَالَ: نَعَمْ.

3000. It has been transmitted to us by way of Manṣūr ibn Abī Manṣūr that when Abū Hurayrah ﷺ was asked to give a legal opinion as to whether [the funeral prayer] should be prayed over [the body of] a baby boy who had died, he said, “Yes.”

٣٠٠١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ قَالَ: ثنا شُعْبَةُ، عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ ﷺ صَلَّى عَلَى مَنْفُوسٍ لَمْ يَعْمَلْ خَطِيئَةً قَطُّ، فَسَمِعْتُهُ يَقُولُ: اللّٰهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ.

3001. It has been transmitted to us by way of Yaḥyā ibn Saʿīd ibn al-Musayyib who said, “I saw Abū Hurayrah ﷺ pray over [the

body of] a just born baby who had never once sinned. And I heard him say, ‘*allāhumma aʿidhhu min ʿadhābi-l-qabr*—O Allah, protect him from the punishment of the grave.’”

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1 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (Funerals, 3187) with his *isnād* from Yaʿqūb.

2 Those who adopted this view included some of the Companions and Followers, such as Samurah ibn Jundub ﷺ and Saʿīd ibn Jubayr.

3 Those who adopted this view included the four Imams.

4 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (Funerals, 1949) with his *isnād* from Sufyān ibn ʿUyaynah; by Muslim (Destiny, 2662) with his *isnād* from Wakīʿ, Ismāʿīl ibn Zakariyyā and Sufyān ath-Thawrī; and by Ibn Mājah (Introduction, 82) with his *isnād* from Wakīʿ. All of them narrated it from Ṭalḥah ibn Yaḥyā. It has also been transmitted by Abū Dāwūd (The Sunnah, 4713) with his *isnād* from Muḥammad ibn Kathīr from Sufyān.

5 Its *isnād* is *ḥasan*.

6 Its *isnād* is *ḥasan*. It has been transmitted by Tirmidhī (Funerals, 1031) with his *isnād* from Ismāʿīl. And Tirmidhī said, “It is a *ḥasan ṣaḥīḥ ḥadīth*. Isrāʾīl and others narrated it from Saʿīd.” It has also been transmitted by Abū Dāwūd (Funerals, 3180) with his *isnād* from Yūnus from Ziyād ibn Jubayr; by Nasāʾī (Funerals, 1944, 1945 & 2946) with his *isnād* from ʿAbd al-Wāḥid, Bishr ibn as-Sirrī and Khālid; and by Ibn Mājah (Funerals, 1507) with his *isnād* from Rūḥ ibn ʿUbādah. All of them (ʿAbd al-Wāḥid, Bishr, Khālid and Rūḥ) narrated it from Saʿīd.

7 Its *isnād* is *ḍaʿīf*. It has been transmitted by Bayhaqī (Funerals, a miscarried foetus being given a *ghusl* and shroud, 6787), and in his version he has ʿĀṣim instead of ʿĀmir, and he is weak.

٩ - بَابُ الْمَشْيِ بَيْنَ الْقُبُورِ بِالنِّعَالِ

9. WALKING ON THE GROUND BETWEEN GRAVES WEARING SANDALS

٣٠٠٢ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: ثنا الْأَسْوَدُ بْنُ شَيْبَانَ قَالَ: ثنا خَالِدُ بْنُ سَمِيرٍ قَالَ: حَدَّثَنِي بَشِيرُ بْنُ نَهِيكٍ، عَنْ بَشِيرِ بْنِ الْخَصَاصِيَةِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَمْشِي بَيْنَ الْقُبُورِ فِي نَعْلَيْنِ، فَقَالَ: «وَيْحَكَ يَا صَاحِبَ السِّبْتِيَّتَيْنِ، أَلْقِ سِبْتِيَّتَيْكَ».

3002. It has been transmitted to us by way of Bashīr ibn Nahīk from Bashīr ibn al-Khaṣāṣiyah ﷺ that when the Messenger of Allah ﷺ saw a man walking on the ground between the graves in his sandals, he said, "Woe to you, you who are wearing sandals. Take your sandals off!"[1]

٣٠٠٣ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا وَكِيعٌ، عَنِ الْأَسْوَدِ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

3003. The like of it has been transmitted to us by way of Aswad [from Bashīr ibn Nahīk from Bashīr ibn al-Khaṣāṣiyah ﷺ from the Messenger of Allah ﷺ].[2]

Abū Jaʿfar ﷺ said, "Some[3] of the people of knowledge based their position on this *ḥadīth* and considered it to be disliked to walk [on the ground] between graves wearing sandals."

Others[4] disagreed with them and said, "It is possible that the Messenger of Allah ﷺ told the man to remove his sandals, not because

he disliked people from walking on the ground between graves wearing sandals, but because the man's sandals were dirty and he did not want the graves to be sullied by them."

We have seen the Messenger of Allah ﷺ doing the prayer wearing sandals, and then being commanded to remove the sandals while he was in the prayer. The reason for removing the sandals on that occasion was not because it was disliked to pray in sandals but because there was some filth attached to them.

Moreover, there are also *aḥādīth* narrated from the Messenger of Allah ﷺ which indicate that it is permissible to walk [on the ground] between graves wearing sandals:

٣٠٠٤ – حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ قَالَ: ثنا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ حَدِيثًا طَوِيلًا فِي الْمُؤْمِنِ إِذَا دُفِنَ فِي قَبْرِهِ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِكُمْ حِينَ تُوَلُّونَ عَنْهُ مُدْبِرِينَ».

3004. It has been transmitted to us by way of Abū Salamah from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, in the course of a long *ḥadīth* about the fate of a believer when he is buried in his grave, "By the One in whose Hand lies my soul, he hears the pitter-patter of their sandals when they turn their backs on him."[5]

٣٠٠٥ – حَدَّثَنَا عَلِيُّ بْنُ مَعْبَدٍ قَالَ: ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ قَالَ: أنا مُحَمَّدُ بْنُ عَمْرٍو. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

3005. The like of it has been transmitted to us by way of Muḥammad [from Abū Salamah from Abū Hurayrah ﷺ].[6]

٣٠٠٦ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَحْمَدُ بْنُ حُمَيْدٍ قَالَ: ثنا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ رَفَعَهُ، مِثْلَهُ.

3006. The like of it has been transmitted to us by way of Suddī from his father from Abū Hurayrah ﷺ [from the Prophet ﷺ].[7]

This *ḥadīth* contradicts the first one [mentioned in this chapter] if that *ḥadīth* truly means what the first group of scholars think that it means. However, we ourselves do not interpret [that first *ḥadīth*] in a way which contradicts the second, but instead try to interpret it in a way that makes both *aḥādīth* correct. So, we understand the prohibition mentioned in the *ḥadīth* of Bashīr to be because of the filth attached to the sandals—[the Messenger of Allah ﷺ] did not want the graves to be sullied by that filth. This is similar to the prohibitions on defecating and urinating on graves.

The *ḥadīth* of Abū Hurayrah ﷺ, on the other hand, shows the permissibility of walking on [the ground] between graves in sandals when there is no filth attached to them. This is the ruling suggested in this chapter by means of comparing the traditions.

There are also *mutawātir aḥādīth* from the Messenger of Allah ﷺ narrating his having prayed in sandals, as we mentioned earlier, and then having removed them on account of the filth that was attached to them at that time, as well as others expressly permitting people to wear them during their prayers:

٣٠٠٧ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ: قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: ثنا أَبُو حَمْزَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ﷺ، قَالَ: خَلَعَ النَّبِيُّ ﷺ نَعْلَيْهِ وَهُوَ يُصَلِّي، فَخَلَعَ مَنْ خَلْفَهُ، فَقَالَ: «مَا حَمَلَكُمْ عَلَى خَلْعِ نِعَالِكُمْ؟» قَالُوا: رَأَيْنَاكَ خَلَعْتَ فَخَلَعْنَا. فَقَالَ: «إِنَّ جِبْرَائِيلَ ﷺ أَخْبَرَنِي أَنَّ فِي أَحَدِهِمَا قَذَرًا، فَخَلَعْتُهُمَا لِذَلِكَ، فَلَا تَخْلَعُوا نِعَالَكُمْ».

3007. It has been transmitted to us by way of Ibrāhīm from ʿAlqamah that ʿAbdullāh ﷺ said, “The Messenger of Allah ﷺ took off his sandals while he was praying so those behind him also took their sandals off. Then, [when he had finished], he said, ‘What made you take off your sandals?’ They replied, ‘We saw you take yours off so we took ours off.’ So [the Prophet ﷺ] said, ‘Jibrāʾīl ﷺ told me that there was some filth attached to one of them so I took them off for that reason. Do not take off your sandals.’”[8]

٣٠٠٨ - حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ سَعِيدِ بْنِ زَيْدٍ الْأَزْدِيِّ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ ﷺ أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي النَّعْلَيْنِ؟ فَقَالَ: نَعَمْ.

3008. It has been transmitted to us by way of Saʿīd ibn Yazīd al-Azdī that he asked Anas ibn Mālik ﷺ if the Prophet ﷺ used to pray in his sandals and he replied, “Yes.”[9]

٣٠٠٩ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: ثنا أَبُو إِسْحَاقَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، وَلَمْ يَسْمَعْهُ مِنْهُ، أَنَّ عَبْدَ اللّٰهِ بْنَ مَسْعُودٍ ﷺ أَتَى أَبَا مُوسَى الْأَشْعَرِيَّ ﷺ، فَحَضَرَتِ الصَّلَاةُ. فَقَالَ أَبُو مُوسَى: تَقَدَّمْ يَا أَبَا عَبْدِ الرَّحْمَنِ، فَإِنَّكَ أَقْدَمُ سِنًّا وَأَعْلَمُ. فَقَالَ: تَقَدَّمْ أَنْتَ، فَإِنَّمَا أَتَيْنَاكَ فِي مَنْزِلِكَ وَمَسْجِدِكَ، فَأَنْتَ أَحَقُّ. فَتَقَدَّمَ أَبُو مُوسَى، فَخَلَعَ نَعْلَيْهِ، فَلَمَّا سَلَّمَ، قَالَ: مَا أَرَدْتَ إِلَى خَلْعِهِمَا؟ أَبِالْوَادِ الْمُقَدَّسِ طُوًى أَنْتَ؟ لَقَدْ رَأَيْنَا رَسُولَ اللّٰهِ ﷺ يُصَلِّي فِي الْخُفَّيْنِ وَالنَّعْلَيْنِ.

3009. It has been transmitted to us by way of Abū Isḥāq from ʿAlqamah ibn Qays, although he did not hear it directly from him, that ʿAbdullāh ibn Masʿūd ﷺ came to see Abū Mūsā al-Ashʿarī ﷺ and, [while he was with him], the time of the prayer arrived so Abū Mūsā ﷺ said to him, "Step forward, Abū ʿAbd ar-Raḥmān since you are older than me and have more knowledge." [Ibn Masʿūd ﷺ] replied, "[No], you step forward. Since we have come to see you in your house and at your mosque, you have more right [to lead]." So Abū Mūsā ﷺ stepped forward and took off his sandals. Then, when he said the *salām*, [Ibn Masʿūd ﷺ] said, "Why did you want to take them off? Are you in the holy valley of Ṭuwā? We saw the Messenger of Allah ﷺ pray wearing both *khuffs* and sandals."[10]

٣٠١٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي نَعَامَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ، قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: «إِذَا أَتَى أَحَدُكُمُ الْمَسْجِدَ فَلْيَنْظُرْ فِي نَعْلَيْهِ، فَإِنْ كَانَ فِيهِمَا أَذًى أَوْ قَذَرٌ فَلْيَمْسَحْهُمَا، ثُمَّ لِيُصَلِّ فِيهِمَا».

3010. It has been transmitted to us by way of Abū Naḍrah from Abū Saʿīd al-Khudrī ﷺ that the Messenger of Allah ﷺ said,

"When you come to the mosque, look at your sandals. If you find any dirt or filth attached to them then wipe it off them and pray with them on."[11]

٣٠١١ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو الْوَلِيدِ قَالَ: ثنا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَجُلٍ مِنْ بَنِي الْحَارِثِ بْنِ كَعْبٍ، قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي هُرَيْرَةَ ﷺ، فَقَالَ رَجُلٌ: يَا أَبَا هُرَيْرَةَ، أَنْتَ نَهَيْتَ النَّاسَ أَنْ يُصَلُّوا فِي نِعَالِهِمْ؟ فَقَالَ: مَا فَعَلْتُ غَيْرَ أَنِّي وَرَبِّ هَذِهِ الْحُرْمَةِ، رَأَيْتُ النَّبِيَّ ﷺ صَلَّى فِي هَذَا الْمَقَامِ وَأَنَّ نَعْلَيْهِ عَلَيْهِ.

3011. It has been transmitted to us by way of ʿAbd al-Malik ibn ʿUmayr that a man from the Banū al-Ḥārith ibn Kaʿb tribe said, "I was sat with Abū Ḥurayrah ﷺ when a man asked him, 'Abū Ḥurayrah, is it that you would prevent the people from praying in their sandals?' He said 'I didn't. By the Lord of this sanctity, I saw the Messenger of Allah ﷺ pray in this place and he was wearing his sandals.'"

٣٠١٢ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو حُذَيْفَةَ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ أَبَا هُرَيْرَةَ ﷺ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي نَعْلَيْهِ.

3012. It has been transmitted to us by way of ʿAbd al-Malik from someone who heard Abū Hurayrah ﷺ say, "The Messenger of Allah ﷺ prayed in his sandals."[12]

٣٠١٣ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ سَعِيدٍ قَالَ: أنا شَرِيكٌ، عَنْ زِيَادٍ الْحَادِي، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ﷺ... فَذَكَرَ مِثْلَهُ.

3013. The like of it has been transmitted to us by way of Ziyād al-Ḥādī from Abū Hurayrah ﷺ.[13]

٣٠١٤/ ٣٠١٥ - حَدَّثَنَا رَبِيعٌ الْجِيزِيُّ وَصَالِحُ بْنُ عَبْدِ الرَّحْمَنِ قَالَا: ثنا عَبْدُ اللّٰهِ بْنُ مَسْلَمَةَ قَالَ: ثنا مُجَمِّعُ بْنُ يَعْقُوبَ الْأَنْصَارِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: قِيلَ لِعَبْدِ اللّٰهِ بْنِ أَبِي حَبِيبَةَ ﷺ، مَا تَذْكُرُ مِنْ رَسُولِ اللّٰهِ ﷺ؟ قَالَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ صَلَّى فِي نَعْلَيْهِ.

3014/3015. It has been transmitted to us by way of Mujammiʿ ibn Yaʿqūb al-Anṣārī that Muḥammad ibn Ismāʿīl said, "When ʿAbdullāh ibn Abī Ḥabībah ﷺ was asked, 'What do you remember from the Messenger of Allah ﷺ?' He replied, 'I saw the Messenger of Allah ﷺ pray in his sandals.'"[14]

٣٠١٦ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو غَسَّانَ قَالَ: ثنا خَالِدُ بْنُ عَبْدِ اللّٰهِ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ صَلَّى حَافِيًا وَمُتَنَعِّلًا.

3016. It has been transmitted to us by way of ʿAmr ibn Shuʿayb from his father from his grandfather ﷺ that the Messenger of Allah ﷺ prayed both barefoot and in his sandals.[15]

٣٠١٧ - حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو حُذَيْفَةَ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ السُّدِّيِّ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ ابْنَ حُرَيْثٍ ﷺ، يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي نَعْلَيْنِ مَخْصُوفَتَيْنِ.

3017. It has been transmitted to us by way of Suddī that someone heard Ibn Ḥurayth ﷺ say, "I saw the Prophet ﷺ pray in a resoled pair of sandals."[16]

٣٠١٨/ ٣٠١٩ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا وَهْبٌ وَأَبُو الْوَلِيدِ قَالَا: ثنا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ؛ فِي حَدِيثِ وَهْبٍ: عَنِ ابْنِ عَمْرِو بْنِ أَوْسٍ؛ وَفِي حَدِيثِ أَبِي الْوَلِيدِ قَالَ: سَمِعْتُ رَجُلًا، جَدُّهُ أَوْسُ بْنُ أَبِي أَوْسٍ ﷺ، قَالَ: كَانَ جَدِّي يُصَلِّي فَيَأْمُرُنِي أَنْ أُنَاوِلَهُ نَعْلَيْهِ، فَيَنْتَعِلَ وَيَقُولَ: رَأَيْتُ رَسُولَ اللّٰهِ ﷺ يُصَلِّي فِي نَعْلَيْهِ.

3018/3019. It has been transmitted to us from Nuʿmān ibn Sālim with two versions, one that Ibn ʿAmr ibn Aws said, and the other that a man whose grandfather was Aws ibn Abī Aws ﷺ said, "When my grandfather prayed he would order me to bring him his sandals. Then he would put them on and say, 'I saw the Messenger of Allah ﷺ pray in his sandals.'"[17]

٣٠٢٠ – حَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا وَهْبٌ. . . فَذَكَرَ مِثْلَ مَا ذَكَرَ أَبُو بَكْرَةَ عَنْ وَهْبٍ.

3020. The like of it has been transmitted to us by way of Wahb [from Nuʿmān ibn Sālim from Ibn ʿAmr ibn Aws].[18]

٣٠٢١ – حَدَّثَنَا نَصْرُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَسَدٌ قَالَ: ثنا قَيْسُ بْنُ الرَّبِيعِ، عَنْ عُمَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْمَلِكِ، يَعْنِي ابْنَ الْمُغِيرَةِ الطَّائِفِيَّ، عَنْ أَوْسِ بْنِ أَوْسٍ، أَوْ أَوْسِ بْنِ أُوَيْسٍ ﷺ، قَالَ: أَقَمْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ نِصْفَ شَهْرٍ، فَرَأَيْتُهُ يُصَلِّي وَعَلَيْهِ نَعْلَانِ مُقَابِلَتَانِ.

3021. It has been transmitted to us by way of ʿAbd al-Malik (ibn al-Mughīrah aṭ-Ṭāʾifī) that Aws ibn Aws or Aws ibn Uways ﷺ said, "I spent half a month with the Messenger of Allah ﷺ and saw him pray wearing a pair of sandals with a leather strap [separating the big toe from the other toes]."[19]

٣٠٢٢ – حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو رَبِيعَةَ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ فَيْرُوزَ، عَنْ أَبِيهِ ﷺ أَنَّ وَفْدَ ثَقِيفٍ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ، قَالُوا: فَرَأَيْنَاهُ يُصَلِّي وَعَلَيْهِ نَعْلَانِ مُقَابِلَتَانِ.

3022. It has been transmitted to us by way of ʿAbd al-Malik from

> Saʿīd ibn Fayrūz from his father ﷺ that a delegation from Thaqīf came to see the Messenger of Allah ﷺ and said that they saw him do the prayer wearing a pair of sandals with a leather strap [separating the big toe from the other toes].[20]

Since there is no dislike in entering the mosque wearing sandals nor in praying wearing sandals, then it is all the more appropriate that there also be no dislike in walking on the ground between graves wearing them.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (Funerals, 3230) with his *isnād* from Aswad.

2 Its *isnād* is *ḥasan*. It has been transmitted by Nasāʾī (Funerals, 2050); and Ibn Mājah (Funerals, 1568) with their respective *asānīd* from Wakīʿ.

3 Those who adopted this position included Imam Aḥmad ibn Ḥanbal.

4 Those who adopted this position included Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad, Imam Mālik and Imam Shāfiʿī.

5 Its *isnād* is *ḥasan*. It has been transmitted by Bazzār; and Ṭabarānī in *al-Awsaṭ* (2651) with their respective *asānīd* from Ḥammād ibn Salamah. It has also been transmitted by Aḥmad (2:348, no. 8544) with this *isnād* from ʿAffān from Ḥammād ibn Salamah in an abridged form.

6 Its *isnād* is *ḥasan*.

7 Its *isnād* is *ḍaʿīf*. It has been transmitted by Ibn Abī Shaybah (3:378); and Aḥmad (2:445, no. 9740) with their respective *asānīd* from Wakīʿ from Sufyān.

8 Its *isnād* is *ḍaʿīf*. It has been transmitted by Bazzār (1570) with his *isnād* from Zuhayr.

9 Its *isnād* is *ḥasan*. It has been transmitted by Bukhārī (Praying in sandals, 386) with his *isnād* from Shuʿbah; and by Muslim (Praying in sandals, 555); Tirmidhī (Praying in sandals, 400); and Nasāʾī (Praying in sandals, 776) with their respective *asānīd* from Saʿīd ibn Yazīd. Tirmidhī said that it was a *ḥasan ṣaḥīḥ ḥadīth*.

10 Its *isnād* is *munqaṭiʿ* because Abū Isḥāq did not hear it directly from ʿAlqamah. It has been

transmitted by Aḥmad (1:461, no. 4397) with his *isnād* from Zuhayr; and by Ibn Mājah (The prayer/ Praying in sandals, 1039) with his *isnād* from Zuhayr but only with the *marfūʿ* part of the *ḥadīth*.

11 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (The prayer, 650) with his *isnād* from Ḥammād ibn Salamah; and again by Abū Dāwūd (651) with his *isnād* from Qatādah from Bakr ibn ʿAbdillāh as a *mursal* tradition from the Prophet .

12 There is someone unknown in its *isnād*, namely Ziyād. It has been transmitted by Aḥmad (2:377, no. 8886) with his *isnād* from ʿAbd ar-Razzāq from Sufyān.

13 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (2:526, no. 10816) with his *isnād* from Sharīk. Haythamī says in *al-Mujmaʿ* (2:54), "It is narrated by Aḥmad and Bazzār and its narrators are all trustworthy except for Ziyād al-Ḥārithī, for I have found no one who wrote a biography saying whether he was weak or trustworthy." However, it is known that Ibn Muʿīn declared him trustworthy, and that Ibn Ḥibbān numbered him among those who were trustworthy.

14 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (18108) with his *isnād* from Mujammiʿ ibn Yaʿqūb.

15 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (Praying in sandals, 653); and Ibn Mājah (Praying in sandals, 1038) with their respective *asānīd* from Ḥusayn al-Muʿallim.

16 There is someone unknown in its *isnād*. It has been transmitted by ʿAbd ar-Razzāq (Praying in sandals, 1505) with his *isnād* from Thawrī.

17 There is someone unknown in its *isnād*. It has been transmitted by Aḥmad (4:9, no. 16257) with his *isnād* from Shuʿbah.

18 It has been transmitted by Ibn Mājah (Praying in sandals, 1037) with his *isnād* from Shuʿbah from Nuʿmān from Ibn Abī Aws, who is the son of ʿAmr ibn Aws.

19 Its *isnād* is *ḍaʿīf*. It has been transmitted by Ṭabarānī in *al-Kabīr* (1:598) from Qays.

20 Its *isnād* is *ḍaʿīf*. Haythamī said in *al-Mujmaʿ* (2:54), "It has been transmitted by Ṭabarānī in *al-Awsaṭ* (1:612) and its narrators are trustworthy."

١٠ - بَابُ الدَّفْنِ بِاللَّيْلِ

10. BURYING THE DEAD AT NIGHT

٣٠٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: ثنا مُبَارَكُ بْنُ فَضَالَةَ قَالَ: ثنا نَصْرُ بْنُ رَاشِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ أَنَّ رَجُلًا مِنْ بَنِي عُذْرَةَ دُفِنَ لَيْلًا، وَلَمْ يُصَلِّ عَلَيْهِ النَّبِيُّ ﷺ، فَنَهَى عَنِ الدَّفْنِ لَيْلًا.

3023. It has been transmitted to us by way of Naṣr ibn Rāshid from Jābir ibn ʿAbdillāh ﷺ that when a man from the Banū ʿUdhrah was buried during the night, the Messenger of Allah ﷺ did not pray over him and forbade people from being buried at night.[1]

٣٠٢٤ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا مُحَمَّدُ بْنُ عِمْرَانَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ابْنُ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﷺ أَنَّ النَّبِيَّ ﷺ، قَالَ: «لَا تَدْفِنُوا مَوْتَاكُمْ بِاللَّيْلِ».

3024. It has been transmitted to us by way of Nāfiʿ from Ibn ʿUmar ﷺ that the Prophet ﷺ said, “Do not bury your dead at night.”[2]

Abū Jaʿfar ﷺ said, “Some[3] of the people of knowledge based their position on these *aḥādīth* and considered it disliked for people to be buried at night.”

Others[4] disagreed with them and said that there was no harm in burying the dead at night. They based their position on the following:

٣٠٢٥ - حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا أَبُو أَحْمَدَ قَالَ: ثنا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ، قَالَ: رُئِيَ فِي الْمَقْبَرَةِ لَيْلًا نَارٌ، فَإِذَا النَّبِيُّ ﷺ فِي قَبْرٍ، وَهُوَ يَقُولُ: «نَاوِلُونِي صَاحِبَكُمْ».

3025. It has been transmitted to us by way of ʿAmr ibn Dīnār that Jābir ﷺ said, "One night a fire was seen in the cemetery and lo, it was the Prophet ﷺ, standing beside a grave, saying, 'Bring me your [dead] companion.'"[5]

٣٠٢٦ - حَدَّثَنَا فَهْدٌ قَالَ: ثنا أَبُو نُعَيْمٍ قَالَ: ثنا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ ﷺ، أَوْ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، مِثْلَهُ، وَزَادَ: هُوَ الرَّجُلُ الَّذِي كَانَ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ.

3026. The like of it has been transmitted to us with another *isnād* from ʿAmr ibn Dīnār from Jābir ibn ʿAbdillāh ﷺ, except in this version he added that [the dead person] was the man who used to raise his voice in recitation of the Qurʾan.[6]

In this *ḥadīth*, there is permission to bury the dead at night. It is possible that the prohibition mentioned at the beginning of the chapter was not because it was disliked to bury the dead at night, but because the Messenger of Allah ﷺ wanted to pray over every one of the Muslims' dead himself, in order that each of them might benefit from the excellence and good resulting from his having prayed over them.

٣٠٢٧ - حَدَّثَنَا عَلِيُّ بْنُ شَيْبَةَ قَالَ: ثنا يَحْيَى بْنُ يَحْيَى قَالَ: ثنا هُشَيْمٌ عَنْ عُثْمَانَ بْنِ حَكِيمٍ الْأَنْصَارِيِّ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ يَزِيدَ بْنِ ثَابِتٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَا أَعْرِفَنَّ أَحَدًا مِنَ الْمُؤْمِنِينَ مَاتَ إِلَّا آذَنْتُمُونِي لِلصَّلَاةِ عَلَيْهِ، فَإِنَّ صَلَاتِي عَلَيْهِمْ رَحْمَةٌ».

3027. It has been transmitted to us by way of ʿUthmān ibn Ḥakīm

al-Anṣārī from Khārijah ibn Zayd ibn Thābit from Yazīd ibn Thābit ﷺ that the Messenger of Allah ﷺ said, “I do not know of a single one of the Muslims who has died except that you have called on me to pray over him; for indeed, my praying over them is a mercy [for them].”[7]

٣٠٢٨ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا الْحِمَّانِيُّ قَالَ: ثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ دَخَلَ الْمَقْبَرَةَ، فَصَلَّى عَلَى رَجُلٍ بَعْدَ مَا دُفِنَ، وَقَالَ: «مُلِئَتْ هَذِهِ الْمَقْبَرَةُ نُورًا بَعْدَ أَنْ كَانَتْ مُظْلِمَةً عَلَيْهِ».

3028. It has been transmitted to us by way of Abū Rāfiʿ from Abū Hurayrah ﷺ that the Prophet ﷺ went into the cemetery, prayed over a man after he had been buried there and [then] said, “This cemetery has been filled with light after having previously been in darkness.”[8]

So, the reason the Messenger of Allah ﷺ forbade the dead from being buried at night was to ensure that he was the one who [personally] prayed the funeral prayer over them so that they may receive the benefit and excellence of him having prayed over them as we described.

It has also been said that it was for some other reason that he prohibited them from doing that:

٣٠٢٩ – حَدَّثَنَا أَبُو بَكْرَةَ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ حُمْرَانَ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ أَنَّ قَوْمًا كَانُوا يُسِيئُونَ أَكْفَانَ مَوْتَاهُمْ فَيَدْفِنُونَهُمْ لَيْلًا، فَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ دَفْنِ اللَّيْلِ.

3029. It has been transmitted to us by way of Ashʿath from Ḥasan that some people would shroud the bodies of their dead badly and

bury them at night so the Messenger of Allah ﷺ prohibited [them] from carrying out the burial at night.

In this *ḥadīth*, Ḥasan states that the prohibition against burying at night was for this reason, and not because it was night-time.

Something similar has also been narrated from Jābir ibn ʿAbdillāh رضي الله عنهما:

٣٠٣٠ - حَدَّثَنَا رَوْحٌ، هُوَ ابْنُ الْفَرَجِ، قَالَ: ثنا عَمْرُو بْنُ خَالِدٍ قَالَ: ثنا ابْنُ لَهِيعَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ رضي الله عنه، قَالَ: خَطَبَ النَّبِيُّ ﷺ يَوْمًا، فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ قُبِضَ فَكُفِّنَ غَيْرَ طَائِلٍ، وَدُفِنَ لَيْلًا. فَزَجَرَ أَنْ يُقْبَرَ رَجُلٌ لَيْلًا، لِكَيْ يُصَلِّيَ عَلَيْهِ إِلَّا أَنْ يُضْطَرَّ إِلَى ذَلِكَ، وَقَالَ: «إِذَا وَلِيَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ».

3030. It has been transmitted to us by way of Abū az-Zubayr that Jābir ibn ʿAbdillāh رضي الله عنهما said, "One day, the Messenger of Allah ﷺ delivered a *khuṭbah* in which he mentioned that one of his Companions رضي الله عنهم had passed away, and had then been shrouded in a shroud that was not long enough and buried during the night. So he forbade men from being buried at night in order that he himself could do the prayer over them, except in cases of absolute necessity, and said, 'If you take responsibility of burying your [Muslim] brother, then shroud him well.'"[9]

Both the reasons for which the prohibition is said to have come about are mentioned in this one *ḥadīth*. Therefore, there is no harm in praying the funeral prayer over the dead during the night or even in burying them during the night.

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

This same thing was even done with [the body of] the Messenger of Allah ﷺ himself, since he himself was buried during the night:

٣٠٣١ – حَدَّثَنَا فَهْدٌ قَالَ: ثنا يُوسُفُ بْنُ بُهْلُولٍ قَالَ: ثنا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ فَاطِمَةَ بِنْتِ مُحَمَّدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ ﵂، قَالَتْ: مَا عَلِمْنَا بِدَفْنِ رَسُولِ اللَّهِ ﷺ حَتَّى سَمِعْنَا صَوْتَ الْمَسَاحِي فِي آخِرِ اللَّيْلِ اللَّيْلَةَ الْأَرْبِعَاءَ.

> 3031. It has been transmitted to us by way of ʿAmrah bint ʿAbd ar-Raḥmān that ʿĀʾishah ﵂ said, "We knew nothing of the burial of the Messenger of Allah ﷺ until we heard the sound of shovels on Wednesday night during the final part of the night."[10]

This took place in the presence of the Companions of the Messenger of Allah ﷺ and none of them protested, proving that the prohibition of the Prophet ﷺ against performing the burial at night was due to some external factor. So when that external factor was no longer there, there was no longer any dislike in carrying out the burial at night.

On top of this, there is the fact that ʿUqbah ibn ʿĀmir ﵁ said, "There were three times during which the Messenger of Allah ﷺ forbade us to pray or bury our dead; from when the Sun begins to rise until it has fully risen; from midday when the Sun is at its highest point until it moves lower in the horizon; and from when the Sun begins to set until it has fully set."[11] This *ḥadīth* is mentioned with its full *isnād* earlier in this book.

This indicates that the ruling on any time other than those three mentioned is different and that, by extension, there is no dislike in praying over the dead or burying them during those other times.

٣٠٣٢/ ٣٠٣٣ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عَقِيلٍ، ح: وَحَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا إِسْحَاقُ بْنُ الضَّيْفِ قَالَ: ثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، قَالَا جَمِيعًا، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ﵂، قَالَتْ: دَفَنَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَاطِمَةَ رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا لَيْلًا.

3032/3033. It has been transmitted to us [with two *asānīd*] from Zuhrī from ʿUrwah that ʿĀʾishah ﵂ said, "ʿAlī ibn Abī Ṭālib ﵁ buried Fāṭimah ﵂ during the night."

In this *ḥadīth*, we discover that ʿAlī ﵁ did not see any harm in carrying out the burial at night and that not one of the Companions of the Messenger of Allah ﷺ, neither Abū Bakr nor ʿUmar ﵄ nor anyone else, criticised him for doing that.

٣٠٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا حَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ﵂، قَالَتْ: دُفِنَ أَبُو بَكْرٍ ﵁ لَيْلًا.

3034. It has been transmitted to us by way of Hishām ibn ʿUrwah from his father that ʿĀʾishah ﵂ said, "Abū Bakr ﵁ was buried during the night."

٣٠٣٥ - حَدَّثَنَا بَكْرُ بْنُ إِدْرِيسَ قَالَ: ثنا أَبُو عَبْدِ الرَّحْمَنِ قَالَ: ثنا مُوسَى بْنُ عُلَيٍّ، قَالَ: سَمِعْتُ أَبِي عَنْ عُقْبَةَ أَنَّ رَجُلًا سَأَلَهُ أَيُقْبَرُ بِاللَّيْلِ؟ فَقَالَ: نَعَمْ، قُبِرَ أَبُو بَكْرٍ ﵁ بِاللَّيْلِ.

3035. It has been transmitted to us by way of Mūsā ibn ʿUlayy that his father said that a man asked ʿUqbah if he could be buried during the night and [ʿUqbah] replied, "Yes. Abū Bakr ﵁ was buried during the night."

So, we see no harm in burying the dead at night. This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad, may Allah have mercy on them.

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1 Its *isnād* is *ḥasan*. It has been transmitted by Aḥmad (3:399, no. 15361) with his *isnād* from Mubārak.

2 Its *isnād* is *ḍaʿīf*.

3 Those who adopted this view included Imam Aḥmad according to one narration and some of the early scholars.

4 Those who adopted this view included the four Imams.

5 Its *isnād* is *ḥasan*.

6 Its *isnād* is *ḥasan*. It has been transmitted by Abū Dāwūd (Funerals/ Burying people at night, 3164) with his *isnād* from Abū Nuʿaym.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Ibn Mājah (Funerals, 1528) with his *isnād* from Hushaym; and by Nasāʾī (Funerals, 2024) with his *isnād* from ʿUthmān ibn Ḥakīm. A section of this *ḥadīth* was transmitted in the chapter entitled, 'How many takbīrs should there be in the funeral prayer?'

8 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Bukhārī (The prayer, 458), and (Funerals, 6911); Muslim (Funerals, 956); Abū Dāwūd (Funerals, 3203); and Ibn Mājah (Funerals, 1527) with their respective *asānīd* from Ḥammād ibn Zayd. The version of Muslim contains the following addition: 'These graves are filled with darkness for their inhabitants—Allah puts light in them by my praying for them.'

9 Its *isnād* is *ḍaʿīf*, although the *ḥadīth* is *ṣaḥīḥ*. It has been transmitted by Muslim (Funerals, 943); and Abū Dāwūd (Funerals, 3148) with their respective *asānīd* from Ibn Jurayj from Abū az-Zubayr.

10 Its *isnād* is *ḥasan*. It has been transmitted by Bayhaqī in *as-Sunan* (Funerals, 6911) from ʿĀʾishah .

11 This *ḥadīth* was fully referenced in the chapter entitled, 'The times of the prayer.'

١١ - بَابُ الْجُلُوسِ عَلَى الْقُبُورِ

11. SITTING ON TOP OF GRAVES

٣٠٣٦ - حَدَّثَنَا يُونُسُ قَالَ: ثنا يَحْيَى بْنُ حَسَّانَ قَالَ: ثنا صَدَقَةُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُصَلُّوا إِلَى الْقُبُورِ وَلَا تَجْلِسُوا عَلَيْهَا».

3036. It has been transmitted to us by way of Wāthilah ibn al-Asqaʿ ﷺ that Abū Marthad al-Ghanawī ﷺ said, “I heard the Messenger of Allah ﷺ say, ‘Do not pray towards graves and do not sit on top of them.’”[1]

٣٠٣٧ - حَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ قَالَ: ثنا حَامِدُ بْنُ يَحْيَى قَالَ: ثنا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: ثنا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ أَنَّهُ سَمِعَ بِسْرَ بْنَ عُبَيْدِ اللَّهِ الْحَضْرَمِيَّ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

3037. The like of it has been transmitted to us [with another *isnād*] [from Wāthilah ibn al-Asqaʿ ﷺ from Abū Marthad al-Ghanawī ﷺ from the Prophet ﷺ].[2]

٣٠٣٨ - حَدَّثَنَا بَحْرُ بْنُ نَصْرٍ قَالَ: ثنا ابْنُ بَكْرٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، عَنْ بِشْرٍ أَنَّهُ سَمِعَ وَاثِلَةَ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهُ.

3038. The like of it has been transmitted to us by way of Wāthilah [ibn al-Asqaʿ ﷺ from Abū Marthad al-Ghanawī ﷺ from the Prophet ﷺ].[3]

٣٠٣٩ - حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ خُشَيْشٍ قَالَ: ثنا عُبَيْدُ اللّٰهِ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنَ الْمُبَارَكِ يَقُولُ: ثنا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ قَالَ: سَمِعْتُ بِسْرَ بْنَ عُبَيْدِ اللّٰهِ يَقُولُ: سَمِعْتُ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ يَقُولُ: سَمِعْتُ وَاثِلَةَ بْنَ الْأَسْقَعِ يَقُولُ: سَمِعْتُ أَبَا مَرْثَدٍ الْغَنَوِيَّ، يَقُولُ: سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ ذَلِكَ.

3039. It has been transmitted to us with another *isnād* from Wāthilah ibn al-Asqaʿ ﷺ that he heard Abū Marthad al-Ghanawī ﷺ say that he heard the Messenger of Allah ﷺ say that.[4]

٣٠٤٠ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا يَحْيَى بْنُ عَبْدِ اللّٰهِ بْنِ بُكَيْرٍ، عَنِ ابْنِ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنِ النَّضْرِ بْنِ عُبَيْدِ اللّٰهِ السُّلَمِيِّ، ثُمَّ الْأَنْصَارِيِّ، عَنْ عَمْرِو بْنِ حَزْمٍ، قَالَ: رَآنِي رَسُولُ اللّٰهِ ﷺ عَلَى قَبْرٍ، فَقَالَ: «انْزِلْ عَنِ الْقَبْرِ، لَا تُؤْذِ صَاحِبَ الْقَبْرِ فَلَا يُؤْذِيكَ».

3040. It has been transmitted to us by way of Naḍr ibn ʿUbaydillāh as-Sulamī al-Anṣārī that ʿAmr ibn Ḥazm ﷺ said, “The Messenger of Allah ﷺ saw me [sitting] on top of a grave and so he said to me, ‘Get down from the grave. Do not molest the occupant of that grave for he does not molest you.’”[5]

٣٠٤١ - حَدَّثَنَا رَبِيعٌ الْمُؤَذِّنُ قَالَ: ثنا أَسَدٌ قَالَ: ثنا مُحَمَّدُ بْنُ خَازِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ، قَالَ: نَهَى رَسُولُ اللّٰهِ ﷺ عَنْ تَجْصِيصِ الْقُبُورِ وَالْكِتَابَةِ عَلَيْهَا وَالْجُلُوسِ عَلَيْهَا وَالْبِنَاءِ عَلَيْهَا.

3041. It has been transmitted to us by way of Abū az-Zubayr that Jābir ibn ʿAbdillāh ﷺ said, “The Messenger of Allah ﷺ forbade us from whitewashing our graves, writing on them, sitting on them and building over them.”[6]

٣٠٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ قَالَ: ثنا مُسَدَّدٌ قَالَ: ثنا حَفْصٌ، عَنِ ابْنِ جُرَيْجٍ. . . فَذَكَرَ بِإِسْنَادِهِ مِثْلَهَا.

3042. The like of it has been transmitted to us [with another *isnād*] [from Abū az-Zubayr from Jābir ﷺ].[7]

٣٠٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ قَالَ: ثنا مُسْلِمٌ قَالَ: ثنا مُبَارَكُ بْنُ فَضَالَةَ، عَنْ نَصْرِ بْنِ رَاشِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ نَهَى أَنْ نَجْلِسَ عَلَى الْقُبُورِ.

3043. It has been transmitted to us by way of Naṣr ibn Rāshid from Jābir ibn ʿAbdillāh ﷺ that the Messenger of Allah ﷺ forbade people from sitting on top of graves.[8]

٣٠٤٤/ ٣٠٤٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو حُذَيْفَةَ قَالَ: ثنا سُفْيَانُ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللّٰهِ ﷺ، قَالَ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ حَتَّى تُحَرِّقَ ثِيَابَهُ وَتَخْلُصَ إِلَى جِلْدِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ».

3044/3045. It has been transmitted to us [with two *asānīd*] from Suhayl from his father from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "It would be better for you to stay seated on a hot coal until it has burnt through your clothes and reached your bare skin than for you to sit atop a grave."[9]

Abū Jaʿfar ﷺ said, "Some[10] of the people of knowledge based their position on these *aḥādīth* and followed them to the letter, considering it to be disliked to sit on top of graves."

Others[11] disagreed with them and said, "[The Prophet ﷺ] did not forbid people from doing that because of there being any dislike in

merely sitting on top of graves. Rather, when he said ‘sitting,’ he meant ‘sitting down to defecate or urinate.’ Using the word ‘sitting’ in that way is something which is permissible in the Arabic language. For instance, they say, ‘So-and-so sat down to defecate,’ or ‘So-and-so sat down to urinate.’” They based their position on the following:

٣٠٤٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ قَالَ: ثنا عُمَرُ بْنُ عَلِيٍّ قَالَ: ثنا عُثْمَانُ بْنُ حَكِيمٍ، عَنْ أَبِي أُمَامَةَ أَنَّ زَيْدَ بْنَ ثَابِتٍ، قَالَ: هَلُمَّ يَا ابْنَ أَخِي أُخْبِرْكَ، إِنَّمَا نَهَى النَّبِيُّ ﷺ عَنِ الْجُلُوسِ عَلَى الْقُبُورِ لِحَدَثِ غَائِطٍ أَوْ بَوْلٍ.

3046. It has been transmitted to us by way of Abū Umāmah that Zayd ibn Thābit ﷺ said, “Come here, nephew, and I will tell you something. The Messenger of Allah ﷺ only forbade people from sitting on graves when that was for the purpose of defecating or urinating on them.”

In this *ḥadīth*, Zayd ﷺ clarifies the type of sitting that was prohibited. Something similar has also been narrated from Abū Hurayrah ﷺ:

٣٠٤٧ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ أَنَّ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ أَخْبَرَهُمْ، قَالَ: إِنَّمَا قَالَ أَبُو هُرَيْرَةَ ﷺ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ عَلَى قَبْرٍ يَبُولُ عَلَيْهِ أَوْ يَتَغَوَّطُ، فَكَأَنَّمَا جَلَسَ عَلَى جَمْرَةِ نَارٍ».

3047. It has been transmitted to us by way of Muḥammad ibn Kaʿb al-Quraẓī ﷺ from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, “If anyone sits on a grave to urinate or defecate, it will be as if he has sat on the hot coals of a fire.”[12]

٣٠٤٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْمُقَدَّمِيُّ قَالَ: ثنا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ النَّبِيَّ ﷺ، قَالَ: «مَنْ قَعَدَ عَلَى قَبْرٍ فَتَغَوَّطَ عَلَيْهِ أَوْ بَالَ، فَكَأَنَّمَا قَعَدَ عَلَى جَمْرَةٍ».

3048. It has been transmitted to us by way of Muḥammad ibn Kaʿb ﷺ from Abū Hurayrah ﷺ that the Prophet ﷺ said, "If anyone sits on a grave and defecates or urinates upon it, it will be as if he has sat on a hot coal."[13]

This proves that the type of sitting that is forbidden in the first group of *ḥadīth*s is sitting for the reason mentioned above. Sitting for any other reason is not included in the prohibition [and so is permissible].

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ﷺ. This position has also been narrated from ʿAlī and Ibn ʿUmar ﷺ:

٣٠٤٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ أَنَّ يَحْيَى أَبَا مُحَمَّدٍ حَدَّثَهُ أَنَّ مَوْلًى لِآلِ عَلِيٍّ ﷺ حَدَّثَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ﷺ كَانَ يَجْلِسُ عَلَى الْقُبُورِ. وَقَالَ الْمَوْلَى: كُنْتُ أَبْسُطُ لَهُ فِي الْمَقْبَرَةِ، فَيَتَوَسَّدُ قَبْرًا، ثُمَّ يَضْطَجِعُ.

3049. It has been transmitted to us by way of Yaḥyā Abū Muḥammad from a freedman from the family of ʿAlī that ʿAlī ﷺ used to sit on top of graves. The freedman added, "I used to spread out [a rug] for him in the cemetery, then he would place his head on a grave and lie down."

٣٠٥٠ - حَدَّثَنَا عَلِيٌّ قَالَ: ثنا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي بَكْرٌ، عَنْ عَمْرٍو، عَنْ بُكَيْرٍ أَنَّ نَافِعًا حَدَّثَهُ أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ ﷺ كَانَ يَجْلِسُ عَلَى الْقُبُورِ.

3050. It has been transmitted to us by way of Nāfiʿ that ʿAbdullāh ibn ʿUmar ﷺ used to sit on top of graves.[14]

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1 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Abū Dāwūd (Funerals, 3229) with his *isnād* from ʿĪsā from ʿAbd ar-Raḥmān.

2 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Funerals, 972); Tirmidhī (Funerals, 1051); and Nasāʾī (The prayer, 761) with their respective *asānīd* from Walīd ibn Muslim.

3 Its *isnād* is *ṣaḥīḥ*.

4 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Funerals, 972); and Tirmidhī (Funerals, 1050) with their respective *asānīd* from Ibn al-Mubārak. Tirmidhī said, "The *ḥadīth* of Ibn al-Mubārak is a mistake. Ibn al-Mubārak made a mistake in it, adding to the *isnād*, 'from Abū Idrīs al-Khawlānī,' but in actual fact, the *isnād* should read, 'Bisr ibn ʿUbaydillāh from Wāthilah ﷺ.' That was the way a number of narrators narrated it from ʿAbd ar-Raḥmān ibn Yazīd, without any mention of Abū Idrīs al-Khawlānī. Bisr ibn ʿUbaydillāh heard it directly from Wāthilah ibn al-Asqaʿ ﷺ."

5 Its *isnād* is *ḍaʿīf*. It has been transmitted by Nasāʾī (Funerals, 2048) with his *isnād* from Abū Bakr ibn Muḥammad.

6 Its *isnād* is *ṣaḥīḥ*.

7 Its *isnād* is *ṣaḥīḥ*. It has been transmitted by Muslim (Funerals, 970) with his *isnād* from Ḥafṣ ibn Ghiyāth; and by Abū Dāwūd (Funerals, 3226) with his *isnād* from Musaddid and ʿUthmān from Ḥafṣ from Ibn Jurayj from Sulaymān and Abū az-Zubayr. Sulaymān added the words, 'or writing on them.'

8 Its *isnād* is *ḥasan*.

9 Its *isnād* is *ḥasan*. It has been transmitted by Muslim (Funerals, 971); and Nasāʾī (Funerals, 2046) with their respective *asānīd* from Sufyān; and by Ibn Mājah (Funerals, 1566) with his *isnād* from ʿAbd al-ʿAzīz ibn Abī Ḥāzim from Suhayl. It has also been transmitted by Abū Dāwūd (Funerals, 3225) with his *isnād* from Suhayl.

10 Those who adopted this position included Imam Aḥmad.

11 Those who adopted this position included Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad and Imam Mālik.

12 Its *isnād* is *ḍaʿīf*. It has been transmitted by Ibn Wahb in his *Musnad*, as is mentioned in *an-Nukhab*.

13 Its *isnād* is *ḍaʿīf*. It has been transmitted by Ṭayālisī in his *Musnad* (2544), as is mentioned in *an-Nukhab*.

14 In *Radd al-Muḥtār* of Shāmī, it says, "It is mentioned in *al-Ḥilyah* from Ṭaḥāwī that the prohibition that has come down against sitting on graves should be interpreted as referring to sitting to go to the toilet, and that there is no dislike in sitting on them for some other reason. It also mentions that Ṭaḥāwī said that that was the verdict of Abū Ḥanīfah, Abū Yūsuf and Muḥammad. Then the author of *al-Ḥilyah* argues against that position of Ṭaḥāwī by mentioning what is stated in *an-Nawādir*, *at-Tuḥfah*, *al-Badāʾiʿ*, *al-Muḥīṭ* and other books—namely, that Abū Ḥanīfah disliked people to walk over, sit on, sleep on or go to the toilet on graves. Then Shāmī mentioned the statement of ʿAynī that Ṭaḥāwī told people of the respective positions of the people of knowledge, especially that of Abū Ḥanīfah, and then said, "The reality is that their words indicate dislike, not prohibition." That can be reconciled by interpreting what Ṭaḥāwī traced back to our three Imams as referring to its being prohibited, and what others mentioned as referring to its being disliked except in the case of going to the toilet.

IMĀM ṬAḤĀWĪ's *Sharḥ Maʿānī al-Āthār* is a timeless and universal masterpiece from amongst the greatest compilations of Islamic literature. Consisting of a wide array of vast and unique Prophetic traditions, it is a detailed and indispensable resource in jurisprudential matters. As a key text within the Ḥanafī School of Law, it dispels the oft-assumed notion of the School being solely one of reason by substantiating many legal verdicts of the great luminary Imām Abū Ḥanīfah ﷺ with not only the proposition of rationale, but also with highly authentic supporting evidences. The key distinguishing factor of this work from others, is its unmatchable style of composition and argumentation in deducing legal rulings and deeply analysing therein; all the while assisting its readers by explaining in a coherent, cogent and comprehensive manner. As an outstanding treatise of Imām Ṭaḥāwi ﷺ it embodies a lifetime of discerning sacred knowledge and formulating independent decisions based on such; providing a glimpse into the depths and magnitudes of his knowledge. This book has been translated into English in the hope of making the text more accessible and enabling an appreciation for it amongst the masses.

ABŪ JAʿFAR AḤMAD IBN MUḤAMMAD AL-AZDĪ better known as Imām Ṭaḥāwī ﷺ was born in the year 229/843. Although he initially began his studies under the framework of Imām Shāfiʿī ﷺ, he was quickly drawn to the teachings of Imām Abū Ḥanīfah ﷺ. After extensively studying his works he became not only a disciple of the School, but developed his erudition such that he was soon recognised as one of its leading scholars and jurisprudents. He also possessed thorough knowledge of the opposition, serving as a resource for *ḥadīth* and a vessel for religious sciences. He became distinguished in the fields of *fiqh* and *ḥadīth* authoring many unique and monumental works.

"He was a reliable, trustworthy jurist and was not succeeded by anyone of his like. The presidency of Ḥanafī scholars in Egypt was concluded with him."

—IMĀM SUYŪṬĪ

"He was from amongst those who derived and formulated legal and theological decisions in those matters of which no rulings had come about from the founder of the School."

ʿALLĀMAH IBN ʿĀBIDĪN AL-SHĀMĪ

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